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JUVENAL AND PERSIUS.

L. G. Green
1884.

A
NEW AND LITERAL
TRANSLATION
OF
JUVENAL AND PERSIUS;

WITH
COPIOUS EXPLANATORY NOTES,

BY WHICH
**THESE DIFFICULT SATIRISTS ARE RENDERED EASY AND
FAMILIAR TO THE READER.**

A NEW EDITION.
IN TWO VOLUMES.

BY THE REV. M. MADAN.

~~~~~  
Ardet...Instat...Aperte jugulat.  
Scal. in Juv.  
~~~~~

VOL. I.

DUBLIN:

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1820.



P R E F A C E

TO

J U V E N A L.

DECIMUS JUNIUS JUVENAL was born at Aquinum, a town of the Volsci, a people of Latium: hence, from the place of his birth, he was called Aquinas. It is not certain whether he was the *son*, or foster-child, of a rich freedman. He had a learned education, and, in the time of Claudius Nero, pleaded causes with great reputation. About his middle age he applied himself to the study of *Poetry*; and, as he saw a daily increase of vice and folly, he addicted himself to writing *Satire*: but, having said something (sat. vii. l. 88—92.) which was deemed a reflection on Paris the actor, a minion of Domitian's, he was banished into Egypt, at * eighty years of age, under pretence of sending him as *captain* of a company of soldiers. This was looked upon as a sort of humorous punishment for what he had said, in making Paris the bestower of posts in the army.

However, Domitian dying soon after, Juvenal returned to Rome, and is said to have lived there to the times† of Nerva and Trajan. At last, worn out with old age, he expired in a fit of coughing.

He was a man of excellent morals, of an elegant taste and

* Quamquam Octogenarius. MARSHALL, in Vit. Juv.

† Ibique ad Nervæ et Trajani tempora supervixisse dicitur MARSHALL. Ib.

judgment, a fast friend to Virtue, and an irreconcilable enemy to Vice in every shape.

As a writer, his style is unrivalled, in point of elegance and beauty, by any Satirist that we are acquainted with, Horace not excepted. The plainness of his expressions are derived from the honesty and integrity of his own mind: his great aim was "to hold, as it were, the mirror up to nature; to shew *Virtue* her own feature, Scorn her own image, and the very age and body of the time his form and pressure*." He meant not, therefore, to corrupt the mind, by openly describing the lewd practices of his countrymen, but to remove every veil, even of language itself, which could soften the features, or hide the full deformity of vice from the observation of his readers, and thus to strike the mind with due abhorrence of what he censures. All this is done in so masterly a way, as to render him well worthy Scaliger's encomium, when he styles him, *Omnium Satyricorum facile Princeps*. He was much loved and respected by † Martial. Quintilian speaks of him, *Inst. Orat.* lib. x. as the chief of Satirists. ‡ Ammianus Marcellinus says, that some who did detest learning, did, notwithstanding, in their most profound retiredness, diligently employ themselves in his works.

The attentive reader of Juvenal may see, as in a glass, a true portraiture of the Roman manners in his time: here he may see, drawn to the life, a people sunk in sloth, luxury, and debauchery, and exhibiting to us the sad condition of human nature, when untaught by divine truth, and uninfluenced by a divine principle. However polite and refined this people was, with respect to the cultivation of letters, arts, and sciences, beyond the most barbarous nations, yet, as to the true knowledge of God, they were upon a footing with the most uninformed of their cotemporaries, and consequently were,

* Hamlet, act iii. sc. 2. † See *Maar.* lib. vii. epig. 34. ‡ *Hist.* lib. xxviii.

equally with them, sunk into all manner of wickedness and abomination. The description of the Gentiles in general, by St. Paul, Rom. i. 19—32. is fully verified as to the Romans in particular.

Juvenal may be looked upon as one of those rare meteors, which shone forth even in the darkness of Heathenism. The mind and conscience of this great man were, though from * whence he knew not, so far enlightened, as to perceive the ugliness of vice, and so influenced with a desire to reform it, as to make him, according to the light he had, a severe and able reprover, a powerful and diligent witness against the vices and follies of the people among which he lived; and, indeed, against all who, like them, give a loose to their depraved appetites, as if there were no other liberty to be sought after but the most unrestrained indulgence of vicious pleasures and gratifications.

How far Rome-Christian, possessed of divine revelation, is better than Heathen Rome without it, is not for me to determine: but I fear, that the perusal of Juvenal will furnish us with too serious a reason to observe, that not only modern Rome, but every metropolis in the Christian world, as to the generality of its manners and pursuits, bears a most unhappy resemblance to the objects of the following Satires. They are, therefore, too applicable to the times in which we live, and, in that view, if rightly understood, may, perhaps, be serviceable to many, who will not come within the reach of higher instruction.

Bishop Burnet observes, that the “satirical poets, Horace, Juvenal, and Persius, may contribute wonderfully to give a man a detestation of vice, and a contempt of the common methods of mankind; which they have set out in such true colours, that they must give a very generous sense to those who delight in reading them often.” *Past. Cure*, c. vii.

* Rom. ii. 15. Comp. Is. xlv. 5. See sat. x. l. 363. and note.

This translation was begun some years ago, at hours of leisure, for the Editor's own amusement : when, on adding the notes as he went along, he found it useful to himself, he began to think that it might be so to others, if pursued to the end on the same plan. The work was carried on, till it increased to a considerable bulk. The addition of Persius enlarged it to its present size, in which it appears in print, with a design to add its assistance in explaining these difficult authors not only to school-boys and young beginners, but to numbers in a more advanced age, who, by having been thrown into various scenes of life, remote from classical improvement, have so far forgotten their Latin, as to render these elegant and instructive remains of antiquity almost inaccessible to their comprehension, however desirous they may be to renew their acquaintance with them.

As to the old objection, that translations of the Classics tend to make boys idle, this can never happen but through the fault of the master, in not properly watching over the method of their studies. A master should never suffer a boy to construe his lesson in the school, but from the Latin by itself, nor without making the boy parse, and give an account of every necessary word; this will drive him to his *grammar* and *dictionary*, near as much as if he had no translation at all : but in private, when the boy is preparing his lesson, a literal *translation* and *explanatory notes*, so facilitate the right comprehension and understanding of the author's language, meaning, and design, as to imprint them with ease on the learner's mind, to form his taste, and to enable him not only to construe and explain, but to get those portions of the author by heart, which he is at certain periods to repeat at school, and which, if judiciously selected, he may find useful, as well as ornamental to him, all his life.

To this end I have considered that there are three purposes to be answered. First, that the reader should know *what*

the author says; this can only be attained by * literal translation: as for poetical versions, which are so often miscalled translations, paraphrases, and the like, they are but ill calculated for this fundamental and necessary purpose.

They remind one of a performer on a musical instrument, who shews his skill by playing over a piece of music with so many variations, as to disguise almost entirely the original simple melody, insomuch that the hearers depart as ignorant of the merit of the composer as they came.

All translators should transfer to themselves the directions which our Shakespeare give to actors, at least, if they mean to assist the student, by helping him to the construction, that he may understand the language of the author. As the actor is not "to o'erstep the modesty of nature;" so a translator is not to o'erstep the simplicity of the text. As an actor is "not to speak more than is set down for him;" so a translator is not to exercise his own fancy, and let it loose into phrases and expressions, which are totally foreign from those of the author. He should therefore sacrifice vanity to usefulness, and forego the praise of elegant writing, for the utility of faithful translation.

The next thing to be considered, after knowing *what* the author says, is *how* he says it: this can only be learnt from the original itself, to which I refer the reader, by printing the Latin, line for line, opposite to the English, and, as the lines are numbered, the eye will readily pass from the one to the other. The information which has been received from the translation, will readily assist in the grammatical construction.

The third particular, without which the reader would fall very short of understanding the author, is to know *what he means*; to explain this is the intention of the notes, for many of

* I trust that I shall not be reckoned guilty of inconsistency, if in some few passages I have made use of paraphrase, which I have so studiously avoided through the rest of the work, because the literal sense of *these* is better obscured than explained, especially to young minds.

which I gratefully acknowledge myself chiefly indebted to various learned commentators, but who, having written in Latin, are almost out of the reach of those for whom this work is principally intended. Here and there I have selected some notes from English writers: this indeed the student might have done for himself; but I hope he will not take it amiss, that I have brought so many different commentators into one view, and saved much trouble to him, at the expence of my own labour. The rest of the notes, and those no inconsiderable number, perhaps the most, are my own, by which, if I have been happy enough to supply any deficiencies of others, I shall be glad.

Upon the whole, I am, from long observation, most perfectly convinced, that the early disgust, which, in too many instances, youth is apt to conceive against classical learning, (so that the school-time is passed in a state of * labour and sorrow,) arises mostly from the crabbed and difficult methods of instruction, which are too often imposed upon them; and that therefore all attempts to reduce the number of the difficulties, which, like so many thorns, are laid in their way, and to † render the paths of instruction pleasant and easy, will encourage and invite their attention, even to the study of the most difficult authors, among the foremost of which we may rank Juvenal and Persius. Should the present publication be found to answer this end, not only to school-boys, but to those also who would be glad to recover such a competent knowledge of the Latin Tongue, as to encourage the renewal of their acquaintance with the Classics, (whose writings so

* "The books that we learn at school are generally laid aside, with this prejudice, that they were the labours as well as the sorrows of our childhood and education: but they are among the best of books: the Greek and Roman authors have a spirit in them, a force both of thought and expression, that later ages have not been able to imitate." Bp. BURNET, *Past. Care*, cap. vii.

† Quod enim munus reipublicæ afferre majus, meliusve possumus, quam al docemus atque erudimus juventutem? Cic. de Divin. lib. ii. 2.

richly contribute to ornament the higher and more polished walks in life, and which none but the ignorant and tasteless can undervalue,) it will afford the Editor an additional satisfaction. Still more, if it prove useful to foreigners; such I mean as are acquainted with the Latin, and wish to be helped in their study of the English language, which is now so much cultivated in many parts of Europe.

The religious reader will observe, that God, who "in times past suffered * all the nations (*warra ta ebra, i. e.* "all the heathen) to walk in their own ways, nevertheless "left not himself without witness," not only by the outward manifestations of his power and goodness, in the works of † creation and providence, but by men also, who, in their several generations, have so far shewn *the work of ‡ the law written in their hearts*, as to bear testimony against the unrighteousness of the world in which they lived. Hence we find the great apostle of the Gentiles, Acts xvii. 28. quoting a passage from his countryman, Aratus of Cilicia, against idolatry, or imagining there be gods made with hands. We find the same apostle § reproving the vices of lying and gluttony in the Cretans, by a quotation from the Cretan poet Epimenides, whom he calls "a prophet of their own," for they accounted their poets writers of divine oracles. Let this teach us to distinguish between the use and abuse of classical knowledge, when it tends to inform the judgment, to refine the manners, and to embellish the conversation; when it keeps a due subordination to that which is divine, makes us truly thankful of the superior light of God's infallible word, and teaches us how little can be truly known || by the wisest of men, without a divine revelation; then it has its use: still more, if it awakens in us a jealousy over ourselves, that we

* See Wherry on Acts xiv. 16.

† Comp. Rom. i. 19, 20. with Acts xiv. 17.

‡ See Rom. ii. 15.

§ Tit. i. 12.

|| 1 Cor i. 20, 21.

duly improve the superior light with which we are blessed, lest the very heathen rise in judgment * against us. If, on the contrary, it tends to make us proud, vain, and conceited, to rest in its attainments as the summit of wisdom and knowledge; if it contributes to harden the mind against superior information, or fills it with that sour pedantry which leads to the contempt of others; then I will readily allow, that all our learning is but "splendid ignorance and pompous folly."

* Luke xii. 47, 48.

DECIMI
JUNII JUVENALIS
AQUINATIS
SATIRÆ.

THE
SATIRES
OF
JUVENAL.

DECIMI
JUNII JUVENALIS
AQUINATIS
SATIRÆ.

SATIRA I.

ARGUMENT.

JUVENAL begins this satire with giving some humorous reasons for his writing : such as hearing, so often, many ill poets rehearse their works, and intending to repay them in kind. Next he informs us, why he addicts himself to satire, rather than to other poetry, and gives a summary and general view of the reigning vices and follies of his time. He laments

SEMPER ego auditor tantum? nunquamne reponam,
Vexatus toties rauci Theside Cadri?
Impune ergo mihi recitaverit ille togatas,

Satires] Or satyrs. Concerning this word, see CHAMBERS'S Dictionary.

Line 1. Only a hearer.] Juvenal complains of the irksome recitals, which the scribbling poets were continually making of their vile compositions, and of which he was a hearer, at the public assemblies, where they read them over. It is to be observed, that, sometimes, the Romans made private recitals of their poetry, among their particular friends. They also had public recitals, either in the temple of Apollo, or in spacious houses, which were either hired, or lent, for the purpose, by some rich and great man, who was highly honoured for this, and who got his clients and dependents together on the occasion, in order to increase the audience, and to encourage

the poet by their applauses. See sat. vii. l. 40—4. Persius, prolog. l. 7. and note. Hor. lib. i. sat. iv. l. 73, 4.

—*Repay.*] Reponam here is used metaphorically; it alludes to the borrowing and repayment of money. When a man repaid money which he had borrowed, he was said to replace it—reponere. So our poet, looking upon himself as indebted to the reciters of their compositions for the trouble which they had given him, speaks as if he intended to repay them in kind, by writing and reciting his verses, as they had done theirs. Sat. vii. l. 40—4. Persius, prolog. l. 7. Hor. lib. i. sat. iv. l. 73, 4.

2. *Thesius.*] A poem, of which Thesius was the subject.

THE
SATIRES
OF
JUVENAL.

SATIRE I.

the restraints which the satirists then lay under from a fear of punishment, and professes to treat of the dead, personating, under their names, certain living vicious characters. His great aim, in this, and in all his other satires, is to expose and reprove vice itself, however sanctified by custom, or dignified by the examples of the great.

SHALL I always be only a hearer?—shall I never repay,
Who am teiz'd so often with the Theseis of hoarse Codrus?
Shall one (poet) recite his comedies to me with impunity,

— *Hoarse Codrus.*] A very mean poet; so poor, that he gave rise to the proverb, "Codro pauperior." He is here supposed to have made himself hoarse, with frequent and loud reading his poem.

3. *Comedies.*] Togatas—so called from the low and common people, who were the subjects of them. These were gowns by which they were distinguished from persons of rank.

There were three different sorts of comedy, each denominated from the dress of the persons which they represented.

First, The Togata; which exhibited the actions of the lower sort; and was a species of what we call low comedy.

Secondly, The Prætextata; so called from the prætexta, a white robe orna-

mented with purple, and worn by magistrates and nobles. Hence the comedies, which treated of the actions of such, were called prætextatæ. In our time we should say, genteel comedy.

Thirdly, The Palliata; from pallium, a sort of upper garment worn by the Greeks, and in which the actors were habited, when the manners and actions of the Greeks were represented. This was also a species of the higher sort of comedy.

It is most probable that Terence's plays, which he took from Menander, were reckoned among the palliata, and represented in the pallium, or Grecian dress; more especially too, as the scene of every play lies at Athens.

Hic elegos? impune diem consumpserit ingens
Telephus? aut summi plenâ jam margine libri
Scriptus et in tergo necdum finitus Orestes?

5

Nota magis nulli domus est sua, quam mihi lucus
Martis et Æoliis vicinum rupibus antrum
Vulcani. Quid agant venti; quas torqueat umbras
Æacus; unde alius furtivæ devehat aurum
Pelliculæ: quantas jaculetur Monychus ornos;
Frontonis platani, convulsaque marmora clamant
Semper, et assiduò ruptæ lectoræ columnæ.
Expectes eadem a summo, minimoque poetâ.

10

Et nos ergo manum ferulæ subduximus: et nos

15

4. *Elegies*] These were little poems on mournful subjects, and consisted of hexameter and pentameter verses alternately. We must despair of knowing the first elegiac poet, since Horace says, *Art. Poet. l. 77, 8.*

Quis tamen exiguus elegos emisit auctor,

Grammatici certant, et adhuc sub judice lis est.

*By whom invented critics yet contend,
And of their vain disputing find no end.*

FRANCIS.

Elegies were at first mournful, yet afterwards they were composed on cheerful subjects. *Hor. ib. l. 75, 76.*

Versibus impariter junctis querimonia primum,

Post etiam inclusus est voti sententia compes.

Unequal measures first were tun'd to flow,

Sadly expressive of the lover's woe:

But now to gayer subjects form'd they move,

In sounds of pleasure, and the joys of love.

FRANCIS.

—*Bulky Telephus.*] Some prolix and tedious play, written on the subject of Telephus, king of Mysia, who was mortally wounded by the spear of Achilles, but afterwards healed by the rust of the same spear. *Ovid. Trist. v. 2. 15.*

—*Waste a day.*] In hearing it read over, which took up a whole day.

5. *Or Orestes.*] Another play on the story of Orestes, the son of Agamemnon and Clytemnestra. He slew his own mother, and Ægisthus, her adulterer, who had murdered his father. This too, by the description of it in this line and the next, must have been a very long and

tedious performance. It was usual to leave a margin, but this was all filled from top to bottom—it was unusual to write on the outside, or back, of the parchment; but this author had filled the whole outside, as well as the inside.

5. *The whole book.*] Or, of the whole of the book. *Liber* primarily signifies the inward bark or rind of a tree; hence a book or work written at first made of barks of trees, afterwards of paper and parchment. *Summus* is derived from *supremus*; hence *summum-i*, the top, the whole, the sum.

8. *The grove of Mars.*] The history of Romulus and Remus, whom *Ilia*, otherwise called *Rhea Sylvia*, brought forth in a grove sacred to Mars at Alba: hence Romulus was called *Sylvius*; also, the son of Mars. This, and the other subjects mentioned, were so dinned perpetually into his ears, that the places described were as familiar to him as his own house.

—*The den of Vulcan.*] The history of the Cyclops and Vulcan, the scene of which was laid in Vulcan's den. See *Virg. Æn. viii. l. 416—22.*

9. *The Æolian rocks.*] On the north of Sicily are seven rocky islands, which were called Æolian, or Vulcanian; one of which was called *Hiera*, or sacred, as dedicated to Vulcan. From the frequent breaking forth of fire and sulphur out of the earth of these islands, particularly in *Hiera*, Vulcan was supposed to keep his shop and forge there.

Here also Æolus was supposed to confine and preside over the winds. Hence these islands are called Æolian. See *Virg. Æn. i. l. 55—67.*

—*What the winds can do.*] This probably alludes to some tedious poetical

Another his elegies? shall bulky Telephus waste a day
With impunity? or Orestes—the margin of the whole book al-
ready full, 5

And written on the back tob, nor as yet finished?

No man's house is better known to him, than to me

The grove of Mars, and the den of Vulcan near

The Æolian rocks: what the winds can do: what ghosts

Æacus may be tormenting: from whence another could con-
vey the gold 10

Of the stolen fleece: how great wild-ash trees Monychus
could throw:

The plane-trees of Fronto, and the convuls'd marbles complain

Always, and the columns broken with the continual reader:

You may expect the same things from the highest and from the
least poet.

And I therefore have withdrawn my hand from the ferule;
and I 15

treatises, on the nature and operations of the winds. Or, perhaps, to some play, or poem, on the amours of Boreas and Orithya, the daughter of Erectheus, king of Athens.

10. *Æacus may be tormenting.*] Æacus was one of the fabled judges of hell, who with his two assessors, Minos and Rhadamanthus, were supposed to torture the ghosts into a confession of their crimes. See *Vine*, *Æn.* vi. l. 566—69.

— *From whence another, &c.*] Alluding to the story of Jason, who stole the golden fleece from Colchis.

11. *Monychus.*] This alludes to some play, or poem, which had been written on the battle of the Centaurs and Lapiths.

The word Monychus is derived from the Greek *μονος*, solus, and *ονυξ*, ungula, and is expressive of an horse's hoof, which is whole and entire, not cleft or divided.

The Centaurs were fabled to be half men and half horses; so that by Monychus we are to understand one of the Centaurs, of such prodigious strength, as to make use of large trees for weapons, which he threw, or darted at his enemies.

12. *The plane-trees of Fronto.*] Julius Fronto, a noble and learned man, at whose house the poets recited their works, before they were read, or performed in public. His house was planted round with plane-trees, for the sake of their shade.

— *The convuls'd marbles.*] This may refer to the marble statues which were in Fronto's hall, and were almost shaken off their pedestals by the din and noise that were made; or to the marble with which the walls were built, or inlaid; or to the marble pavement; all which appeared as if likely to be shaken out of their places by the incessant noise of these bawling reciters of their works.

13. *The columns broken.*] The marble pillars too were in the same situation of danger, from the incessant noise of these people.

The poet means to express the wearisomeness of the continual repetition of the same things over and over again, and to censure the manner, as well as the matter, of these irksome repetitions; which were attended with such loud and vehement vociferation, that even the trees about Fronto's house, as well as the marble within it, had reason to apprehend demolition. This hyperbole is humorous, and well applied to the subject.

14. *You may expect the same things, &c.*] i. e. The same subjects, treated by the worst poets, as by the best. Here he satirizes the impudence and presumption of these scribblers, who, without genius or abilities, had ventured to write, and expose their verses to the public ear; and this, on subjects which had been treated by men of a superior cast.

15. *Therefore.*] i. e. In order to qua-

Consilium dedimus Syllæ, privatus ut altum
 Dormiret. Stulta est clementia, cum tot ubique
 Vatibus occurras, perituræ parcere chartæ.
 Cur tamen hoc libeat potius decurrere campo,
 Per quem magnus equos Auruncæ flexit alumnus : 20
 Si vacat, et placidi rationem admittitis, edam.
 Cum tener uxorem ducat spado : Mævia Tuscum
 Figat aprum, et nudâ teneat venabula mammâ :
 Patricios omnes opibus cum provocet unus,
 Quo tondente gravis juveni mihi barba sonabat : 25
 Cum pars Niliacæ plebis, cum verna Canopi
 Crispinus, Tyrias humero revocante lacernas,
 Ventilet æstivum digitis sudantibus aurum,
 Nec sufferre queat majoris pondera gemmæ :
 Difficile est Satiram non scribere. Nam quis iniquæ 30
 Tam patiens urbis, tam ferreus, ut teneat se?
 Causidici nova cum veniat lectica Mathonis

lify myself as a writer and declaimer.
 His meaning seems to be, that as all,
 whether good or bad, wrote poems, why
 should not he, who had had an edu-
 cation in learning, write as well as
 they.

15. *Have withdrawn my hand, &c.*] The
 ferule was an instrument of punish-
 ment, as at this day, with which school-
 masters corrected their scholars, by
 striking them with it over the palm of
 the hand: the boy watched the stroke,
 and, if possible, withdrew his hand from
 it.

Juvenal means to say, that he had
 been at school, to learn the arts of poe-
 try and oratory, and had made declama-
 tions, of one of which the subject was,
 "Whether Sylla should take the dicta-
 torship, or live in ease and quiet as a
 "private man?" He maintained the lat-
 ter proposition.

18. *Paper that will perish.*] i. e. That
 will be destroyed by others, who will
 write upon it if I do not; therefore there
 is no reason why I should forbear to
 make use of it.

19. *In the very field.*] A metaphor,
 taken from the chariot-races in the Cam-
 pus Martius.

20. *The great pupil of Aurunca, &c.*] *Lucilius*, the first and most famous
 Roman satirist, born at Aurunca, an
 ancient city of Latium, in Italy.

He means, Perhaps you will ask,

"how it is that I can think of taking
 "the same ground as that great satirist
 "Lucilius; and why I should rather
 "choose this way of writing, when he so
 "excelled in it, as to be before all
 "others not only in point of time, but
 "of ability in that kind of writing?"

21. *Hearken to my reason.*] Literally,
 the verb *admitto* signifies to admit: but
 it is sometimes used with *auribus*
 understood, and then it denotes attending,
 or hearkening, to something: this I sup-
 pose to be the sense of it in this place,
 as it follows the *si vacat*.

22. *Mævia.*] The name of some wo-
 man, who had the impudence to fight in
 the Circus with a Tuscan boar.

The Tuscan boars were reckoned the
 fiercest.

23. *With a naked breast.*] In imitation
 of an Amazon. Under the name of
 Mævia, the poet probably means to re-
 prove all the ladies at Rome who exposed
 themselves in the pursuit of masculine
 exercises, which were so shamefully con-
 trary to all female delicacy.

24. *The patricians.*] The nobles of
 Rome. They were the descendants of
 such as were created senators in the time
 of Romulus. Of these there were, origi-
 nally, only one hundred—afterwards,
 more were added to them.

25. *Who clipping, &c.*] The person
 here meant is supposed to be Licinius,
 the freedman and barber of Augustus,

Have given counsel to Sylla, that, a private man, soundly
He should sleep. It is a foolish clemency, when every where
so many

Poets you may meet, to spare paper, that will perish.
But why it should please me rather to run along in the very
field, 19

Through which the great pupil of Aurunca drave his horses,
I will tell you, if you have leisure, and kindly hearken to my
reason.

When a delicate eunuch can marry a wife: Mævia can stick
A Tuscan boar, and hold hunting-spears with a naked breast :
When one can vie with all the patricians in riches, 24
Who clipping my beard troublesome to me a youth sounded :
When a part of the commonalty of the Nile, when a slave
of Canopus,

Crispinus, his shoulder recalling the Tyrian cloaks,
Can ventilate the summer-gold on his sweating fingers,
Nor can he bear the weight of a larger gem ;
It is difficult not to write satire. For who can so endure 30
The wicked city—who is so insensible, as to contain himself ?
When the new litter of lawyer Matho comes

or perhaps Cinnamus. See sat. x. l. 225, 6.

—*Sounded.*] Alluding to the sound of clipping the beard with scissors. Q. D. who with his scissors clipped my beard, when I was a young man, and first came under the barber's hands.

26. [*Part of the commonalty of the Nile.*] One of the lowest Egyptians who had come as slaves to Rome.

—*Canopus.*] A city of Egypt, addicted to all manner of effeminacy and debauchery; famous for a temple of Serapis, a god of the Egyptians. This city was built by Menelaus, in memory of his pilot, Canopus, who died there, and was afterwards canonized. See sat. xv. l. 46.

27. *Crispinus.*] He, from a slave, had been made master of the horse to Nero.

—*His shoulder recalling.*] Revocante.—The Romans used to fasten their cloaks round the neck with a loop, but in hot weather, perhaps, usually went with them loose. As Juvenal is now speaking of the summer season, (as appears by the next line,) he describes the shoulder as recalling, or endeavouring to moist up and replace the cloak, which, from not being fastened by a loop to the

neck, was often slipping away, and sliding downwards from the shoulders.

—*Tyrian cloaks.*] i. e. Dyed with Tyrian purple, which was very expensive. By this he marks the extravagance and luxury of these upstarts.

28. *Ventilate the summer-gold, &c.*] The Romans were arrived at such an height of luxury, that they had rings for the winter, and others for the summer, which they wore according to the season. *Ventilo* signifies, to wave any thing to and fro in the air.

Crispinus is described as wearing a summer-ring, and cooling it by, perhaps, taking it off, and by waving it to and fro in the air with his hand—which motion might likewise contribute to the slipping back of the cloak.

31. *So insensible.*] Ferreus literally signifies any thing made of iron, and is therefore used here, figuratively, to denote hardness or insensibility.

32. *The new litter.*] The lectica was a sort of sedan, with a bed or couch in it, wherein the grandes were carried by their servants: probably something like the palanquins in the East. This was a piece of luxury which the rich indulged in.

Plena ipso : et post hunc magni delator amici,
 Et cito rapturus de nobilitate comesâ
 Quod superest : quem Massa timet : quem munere palpat 35
 Carus ; et a trepido Thymele summissa Latino :
 Cum te summoveant qui testamenta merentur
 Noctibus, in cœlum quos evehit optima summi
 Nunc via processûs, vetulæ vesica beatæ.
 Unciolam Proculcius habet, sed Gillo deuncem : 40
 Partes quisque suas, ad mensuram inguinis hæres :
 Accipiat sane mercedem sanguinis, et sic
 Palleat, ut nudis pressit qui calcibus anguem,
 Aut Lugdunensem rhetor dicturus ad aram.
 Quid referam ? quantâ siccum jecur ardeat irâ, 45
 Cum populum gregibus comitum premat hic spoliator
 Pupilli prostantis ? et hic damnatus inani
 Judicio (quid enim salvis infamia nummis ?)

— *Lawyer Matho.*] He had been an advocate, but had amassed a large fortune by turning informer. The emperor Domitian gave so much encouragement to such people, that many made their fortunes by secret informations ; inso-much that nobody was safe, however innocent ; even one informer was afraid of another. See below, l. 35, 6, and notes.

33. *Full of himself.*] Now grown bulky and fat. By this expression, the poet may hint at the self-importance of this upstart fellow.

— *The secret accuser of a great friend.*] This was probably Marcus Regulus, (mentioned by Pliny in his Epistles,) a most infamous informer, who occasioned by his secret informations, the deaths of many of the nobility in the time of Domitian.

Some think that the great friend here mentioned was some great man, an intimate of Domitian's ; for this emperor spared not even his greatest and most intimate friends, on receiving secret informations against them.

But, by the poet's manner of expression, it should rather seem, that the person meant was some great man, who had been a friend to Regulus, and whom Regulus had basely betrayed.

34. *From the devoured nobility.*] i. e. Destroyed through secret accusations, or pillaged by informers for bush-money.

35. *Whom Massa fears.*] Babius Mas-

sa, an eminent informer ; but so much more eminent was M. Regulus, above mentioned, in this way, that he was dreaded even by Massa, lest he should inform against him.

36. *Carus scotus.*] This was another of the same infamous profession, who bribed Regulus, to avoid some secret accusation.

— *Thymele.*] The wife of Latinus the famous mimic ; she was sent privately by her husband and prostituted to Regulus, in order to avoid some information which Latinus dreaded, and trembled under the apprehension of.

37. *Can remove you.*] i. e. Set you aside, supplant you in the good graces of testators.

— *Who earn last wills, &c.*] Who procure wills to be made in their favour. The poet here satirizes the lewd and indecent practices of certain rich old women at Rome, who kept men for their criminal pleasures, and then at their death, left them their heirs, in preference to all others.

39. *The best way, &c.*] By this the poet means to expose and condemn these monstrous indecencies.

— *Into heaven.*] i. e. Into the highest state of affluence.

40. *Proculcius—Gillo.*] Two noted paramours of these old ladies.

— *A small pittance—a large share.*] Unciola, literally signifies a little ounce, one part in twelve. Deunx, a pound lacking an ounce, eleven ounces, eleven

Full of himself: and after him the secret accuser of a great friend,

And who is soon about to seize from the devoured nobility
What remains: whom Massa fears: whom with a gift 35

Carus soothes, and Thymeles sent privately from trembling Latinus.

When they can remove you, who earn last wills

By night, and whom the lust of some rich old woman

(The best way of the highest success now-a-days) lifts up into heaven.

Proculus has a small pittance, Gellio has a large share: 40

Every one takes his portion, as heir, according to the favour he procures:

Well let him receive the reward of his blood, and become as Pale, as one who hath pressed with his naked heels a snake,

Or as a rhetorician, who is about to declaim at the altar of Lyons. 44

What shall I say?—With how great anger my dry liver burns,
When here a spoiler of his pupil exposed to hire presses on the people

With flocks of attendants? and here condemned by a frivolous Judgment, (for what is infamy when money is safe?)

parts of any other thing divided into twelve.

42. *Of his blood.*] *i. e.* Of the ruin of his health and constitution, by these abominable practices.

43. *Pressed a snake.*] By treading on it. See Virg. *Æn.* ii. l. 579, 80

44. *The altar of Lyons.*] The emperor Caligula instituted, at this place, games, wherein orators and rhetoricians were to contend for a prize. Those, whose performances were not approved, were to wipe them out with a sponge, or to lick them out with their tongue: or else to be punished with ferules, or thrown into the sea.

45. *What shall I say?*] Q. D. How shall I find words to express the indignation which I feel.

—*My dry liver burns.*] The ancients considered the liver as the seat of the irascible and concupiscible affections. So Hor. lib. i. od. xiii. l. 4 says,

Difficili bile tumet jecur—to express his resentment and jealousy, at hearing his mistress commend a rival.

Again, lib. iv. od. i. l. 12. *Si torere jecur quas is idoneum*—by which he means, kindling the passion of love

within the breast.

Our poet here means to express the workings of anger and resentment within him, at seeing so many examples of vice and folly around him, and particularly in those instances which he is now going to mention.

46. *A spoiler of his pupil, &c.*] The tutelage of young men, who had lost their parents, was committed to guardians, who were to take care of their estates and education. Here one is represented as spoliator—a spoiler—*i. e.* a plunderer or pillager of his ward as to his affairs, and then making money of his person, by hiring him out for the vilest purposes. Hence he says, *Prostantis pupilli*.

—*Presses on the people.*] Grown rich by the spoils of his ward, he is supposed to be carried, in a litter, along the streets, with such a crowd of attendants, as to incommode other passengers.

47—8. *By a frivolous judgment.*] Inani judicio—because, though inflicted on Marius, it was of no service to the injured province; for, instead of restoring to it the treasures of which it had been plundered, part of these, to a vast

Exul ab octavâ Marius bibit, et fruitur Dīs
 Iratis: at tu victrix provincia ploras!
 Hæc ego non credam Venusinâ digna lucernâ?
 Hæc ego non agitem? sed quid magis Heracleas.
 Aut Diomedæas, aut mugitum labyrinthi,
 Et mare percussum puero, fabrumque volantem?
 Cum leno accipiat mœchi bona, si capiendi
 Jus nullum uxori, doctus spectare lacunar,
 Doctus et ad calicem vigilantī stertere naso:
 Cum fas esse putet curam sperare cohortis,
 Qui bona donavit præsepibus, et caret omni
 Majorum censu, dum pervolat axe citato

amount, were put into the public treasury. As for Marius himself, he lived in as much festivity as if nothing had happened, as the next two verses inform us.

49. *The exile Marius.*] Marius Priscus, proconsul of Africa, who, for pillaging the province of vast sums of money, was condemned to be banished.

— *From the eighth hour.*] Began his carousals from two o'clock in the afternoon, which was reckoned an instance of dissoluteness and luxury, it being an hour sooner than it was customary to sit down to meals. See note on sat. xi. l. 204. and on Persius, sat. iii. l. 4.

49—50. *He enjoys the angry gods.*] Though Marius had incurred the anger of the gods by his crimes, yet, regardless of this, he enjoyed himself in a state of the highest jollity and festivity.

— *Vanquishing province, &c.*] *Victrix* was used as a forensic term, to denote one who had got the better in a law-suit. The province of Africa had sued Marius, and had carried the cause against him, but had still reason to deplore her losses: for though Marius was sentenced to pay an immense fine, which came out of what he had pillaged, yet this was put into the public treasury, and no part of it given to the Africans; and, besides this, Marius had reserved sufficient to maintain himself in a luxurious manner. See above, note on l. 47, 8.

51. *Worthy the Venusian lamp?*] i. e. The pen of Horace himself? This charming writer was born at Venusium, a city of Apulia. When the poets wrote by night, they made use of a lamp.

52. *Shall I not agitate, &c.*] *Agitem* implies pursuing, as hunters do wild

beasts—hunting—chasing. So inveighing against by satire, driving such vices as he mentions out of their lurking places, and hunting them down, as it were, in order to destroy them.

— *But why rather Heracleas?*] Juvenal here anticipates the supposed objections of some, who might, perhaps, advise him to employ his talents on some fabulous and more poetical subjects—such as the labours of Hercules, &c. “Why should I prefer these (as if he had said) when so many subjects in real life occur, to exercise my pen in a more useful way?”

53. *Or Diomedæans*] i. e. Verses on the exploits of Diomedes, a king of Thrace, who fed his horses with man's flesh. Hercules slew him, and threw him to be devoured by his own horses.

— *The lowering of the labyrinth.*] The story of the Minotaur, the monster kept in the labyrinth of Crete, who was half a bull, and slain by Theseus. See ANSW. *Minotaurus*.

54. *The sea stricken by a boy.*] The story of Icarus, who, flying, too near the sun, melted the wax by which his wings were fastened together, and fell into the sea; from him called Icarian. See Hoz. lib. iv. od. ii. l. 2—4.

— *The flying artificer*] *Dædalus*, who invented and made wings for himself and his son Icarus, with which they fled from Crete. See ANSW. *Dædalus*.

55. *The bawd.*] The husband, who turns bawd by prostituting his wife for gain, and thus receives the goods of the adulterer as the price of her chastity.

56. *There is no right to the wife.*] *Domitian* made a law to forbid the use of

The exile Marius drinks from the eighth hour, and enjoys the Angry gods? but thou, vanquishing province, lamentest! 50
Shall I not believe these things worthy the Venusian lamp?
Shall I not agitate these (subjects?)—but why rather Hera-
cleans,

Or Diomedean, or the lowing of the labyrinth,
And the sea stricken by a boy, and the flying artificer?

When the bawd can take the goods of the adulterer, (if of
taking 55

There is no right to the wife,) taught to look upon the ceiling,
Taught also at a cup to snore with a vigilant nose.

When he can think it right to hope for the charge of a
cohort,

Who hath given his estate to stables, and lacks all 59

The income of his ancestors, while he flies, with swift axle, over

litters (see note, l. 32.) to adulterous wives, and to deprive them of taking legacies or inheritances by will. This was evaded, by making their husbands panders to their lewdness, and so causing the legacies to be given to them.

—*Taught to look upon the ceiling.*] As inobscure of his wife's infamy then transacting before him—this he was well skilled in. See *Hoz. lib. iii. od. vi. l. 25—32.*

57. *At a cup, &c.*] Another device was to set a large cup on the table, which the husband was to be supposed to have emptied of the liquor which it had contained, and to be nodding over it, as if in a drunken sleep.

—*To snore with a vigilant nose.*] Snoring is an evidence that a man is fast asleep, therefore the husband knew well how to exhibit this proof by snoring aloud, which is a peculiar symptom of a drunken sleep. The poet uses the epithet *vigilanti* here very humourously, to denote, that though the man seemed to be fast asleep by his snoring, yet his nose seemed to be awake by the noise it made. So *PLAUT. in Milite.*

An dormit Sceledrus intus? Non naso quidem,

Nam eo magno magnum clamat.

Is Sceledrus asleep within?

Why, truly, not, with his nose; for with this large instrument he makes noise enough.

Our Farquhar, in the description which he makes *Mrs. Sullen* give of her

drunken husband, represents her as mentioning a like particular:

"My whole night's comfort is the tunable serenade of that wakeful night-
"ingale—his nose."

58. *A cohort.*] A company of foot in a regiment, or legion, which consisted of ten cohorts.

59. *Hath given his estate to stables.*] i. e. Has squandered away all his patrimony in breeding and keeping horses. *Fræsepe* sometimes means, a cell, stew, or brothel. Perhaps this may be the sense here, and the poet may mean, that this spendthrift had lavished his fortune on the stews, in lewdness and debauchery.

59—60. *Lacks all the income, &c.*] Has spent the family estate.

60. *While he flies, &c.*] The person here meant is far from certain. Commentators differ much in their conjecture on the subject. *Britanicus* gives the matter up. "This passage," says he, "is one of those concerning which we are yet to seek."

But whether *Cornelius Fuscus* be meant, who when a boy was charioteer to *Nero*, as *Automedon* was to *Achilles*, and who, after wasting his substance in riotous living, was made commander of a regiment; or *Tigillinus*, an infamous favourite of *Nero's*, be here designed, whose character is supposed to have answered to the description here given, is not certain; one or other seems to be meant. The poet is mentioning various subjects as highly proper for satire;

151 } 61.
Flaminiam; puer Automedon nam lora tenebat,
Ipse lacernatæ cum se jactaret amicæ,

Nonne libet medio ceras implere capaces
Quadrivio—cum jam sextâ cervice feratur
(Hinc atque inde patens, ac nudâ pene cathedrâ, 65
Et multum referens de Mæcenate supino)
Signator falso, qui se lautum, atque beatum
Exiguâ tabulis, et gemmâ fecerat udâ?
Occurrit matrona potens, quæ molle Calenum 70
Porrectura viro miscet sitiente rubetam,
Instituitque rudes melior Locusta propinquas,
Per famam et populum, nigros efferre maritos.
Aude aliquid brevibus Gyaris, et carcere dignum,

and, among others, some favourite at court, who, after spending all his paternal estate in riot, extravagance, and debauchery, was made a commander in the army, and exhibited his chariot, driving full speed over the Flaminian way, which led to the emperor's villa; and all this, because, when a boy, he had been Nero's charioteer, or, as the poet humourously calls him, his Automedon, and used to drive out Nero, and his minion Sporus, whom Nero castrated, to make him, as much as he could, resemble a woman, and whom he used as a mistress, and afterwards took as a wife, and appeared publicly in his chariot with him, openly caressing, and making love, as he passed along.

The poet humourously speaks of Sporus in the feminine gender. As the lacerna was principally a man's garment, by lacernatæ amicæ, the poet may be understood as if he had called Sporus, Nero's male-mistress, being habited like a man, and caressed as a woman.

The above appears to me a probable explanation of this obscure and difficult passage. Holiday gives it a different turn, as may be seen by his annotation on this place. I do not presume to be positive, but will say with Britannicus, "Sed quum in ambiguo sit, de quo poetâ potissimum intelligat, unusquisque, si neutrum horum probabile visum fuerit, quod ad loci explanationem faciat, excogitet."

61. *The Flaminian way.*] A road made by Caius Flaminius, colleague of Lepidus, from Rome to Ariminum.

62. *When he boasted himself.*] Jactare se alicui signifies to recommend, to in-

sinuate one's self into the favour or good graces of another; as when a man is courting his mistress. By ipse, according to the above interpretation of this passage, we must understand the emperor Nero.

63. *Capacious waxen tablets.*] These are here called ceras; sometimes they are called ceratæ tabellæ, because they were thin pieces of wood, covered over with wax, on which the ancients wrote with the point of a sharp instrument, called Stylus, (see Hoz. lib. i. sat. x. l. 72.) it had a blunt end to rub out with. They made up pocket-books with these.

64. *Cross-way.*] Juvenal means, that a man might please himself by filling a large book with the objects of satire which he meets in passing along the street. Quadrivium properly means a place where four ways meet, and where there are usually most people passing—a proper stand for observation.

—*On a sixth neck.*] i. e. In a litter carried by six slaves, who bear the poles on the shoulder, and leaning against the side of the neck. These were called hexaphori, from Gr. ἕξ, six, and φέρω, to bear or carry. See sat. vii. l. 141. n.

65. *Exposed, &c.*] Carried openly to and fro, here and there, through the public streets, having no shame for what he had done to enrich himself.

66. *The supine Mæcenat.*] By this it appears, that Mæcenat was given to laziness and effeminacy. See sat. xii. l. 39.

Horace calls him Malthinus, from μάλας, which denotes softness and effeminacy. See Hoz. lib. i. sat. ii. l. 25.

67. *A signer, &c.*] Signator signifies a sealer or signer of contracts or wills.

The Flaminian way: for the boy Automedon was holding the reins,

When he boasted himself to his cloaked mistress.

Doth it not like one to fill capacious waxen tablets in the middle of a

Cross-way—when now can be carried on a sixth neck
(Here and there exposed, and in almost a naked chair, 65
And much resembling the supine Mæcenas)

A signer to what is false; who himself splendid and happy
Has made, with small tables, and with a wet gem?

A potent matron occurs, who soft Calenian wine
About to reach forth, her husband thirsting, mixes a toad, 70
And, a better Locusta, instructs her rude neighbours,
Through fame and the people, to bring forth their black husbands,

Dare something worthy the narrow Gyarae, or a prison,

Here it means a species of cheat, who imposed false wills and testaments on the heirs of the deceased, supposed to be made in their own favour, or in favour of others with whom they shared the spoil. See sat. x. l. 336. and note. Some suppose this to be particularly meant of Tigellinus, a favourite of Nero's, who poisoned three uncles, and, by forging their wills, made himself heir to all they had.

68. *By small tables.*] Short testaments, contained in a few words. Comp. note. on l. 63.

—*A wet gem.*] i. e. A seal, which was cut on some precious stone, worn in a ring on the finger, and occasionally made use of to seal deeds or wills—this they wetted to prevent the wax sticking to it. This was formerly known among our forefathers by the name of a seal-ring.

69. *A potent matron occurs.*] Another subject of satire the poet here adverts to, namely, women who poison their husbands, and this with impunity. The particular person here alluded to, under the description of *matrona potens*, was, probably, Agrippina, the wife of Claudius, who poisoned her husband, that she might make her son Nero emperor.

—*Occurs.*] Meets you in the public street, and thus occurs to the observation of the satirist, Comp. l. 63, 4.

69. *Calenian wine.*] Calenum was a city in the kingdom of Naples, famous for a soft kind of wine.

70. *About to reach forth.*] Porrectura

—the husband is supposed to be so thirsty, as not to examine the contents of the draught; of this she avails herself, by teaching to him some Calenian wine, with poison in it, which was extracted from a toad.

71. *A better Locusta.*] This Locusta was a vile woman, skilful in preparing poisons. She helped Nero to poison Britannicus, the son of Claudius and Messalina; and Agrippina to dispatch Claudius. The woman alluded to by Juvenal, l. 69, he here styles, *melior Locusta*, a better Locusta, i. e. more skilled in poisoning than even Locusta herself.

—*Her rude neighbours.*] i. e. Unacquainted, and unskilled before, in this diabolical art.

72. *Through fame and the people.*] Setting all reputation and public report at defiance; not caring what people should say.

—*To bring forth.*] For burial—which efferrepeculiarly means. See *THE*. And, act. i. sc. i. l. 90.

72. *Black husbands*] Their corpses turned putrid and black, with the effects of the poison.

73. *Dare.*] i. e. Attempt—presume,—be not afraid—to commit.

—*Something.*] Some atrocious crime, worthy of exile, or imprisonment.

—*The narrow Gyarae*] Gyaras was an island in the Ægean sea, small, barren, and desolate, to which criminals were banished.

Si vis esse aliquis : PROBITAS LAUDATUR, ET ALGET.
 Criminibus debent hortos, prætoria, mensas, 75
 Argentum vetus, et stantem extra pocula caprum.
 Quem patitur dormire nūris corruptor avaræ?
 Quem sponsæ turpes, et prætextatus adulter?
 Si natura negat, facit indignatio versum,
 Qualemcumque potest : quales ego, vel Cluvienus. 80
 Ex quo Deucalion, nimbis tollentibus æquor,
 Navigio montem ascendit, sortesque poposcit,
 Paulatimque animâ caluerunt mollia saxa,
 Et maribus nudas ostendit Pyrrha puellas :
 Quicquid agunt homines, votum, timor, ira, voluptas, 85
 Gaudia, discursus, nostri est farrago libelli.
 Et quando uberior vitiorum copia? quando
 Major avaritiæ patuit sinus? alea quando
 Hos animos? neque enim loculis comitantibus itur

74. *If you would be somebody.] i. e.* If you would make yourself taken notice of, as a person of consequence, at Rome. A severe reflection on certain favourites of the emperor, who, by being informers, and by other scandalous actions, had enriched themselves.

—*Probity is praised, &c.]* This seems a proverbial saying, and applies to what goes before, as well as to what follows, wherein the poet is shewing, that vice was, in those days, the only way to riches and honours. Honesty and innocence will be commended, but those who possess them be left to starve.

Gardens.] i. e. Pleasant and beautiful retreats, where they had gardens of great taste and expence.

—*Palaces.]* The word prætoria denotes noblemen's seats in the country, as well as the palaces of great men in the city.

—*Tables.]* Made of ivory, marble, and other expensive materials.

76. *Old silver.]* Ancient plate—very valuable on account of the workmanship.

—*A goat standing, &c.]* The figure of a goat in curious bas relief—which animal, as sacred to Bacchus, was very usually expressed on drinking cups.

77. *Whom.] i. e.* Which of the poets, or writers of satire, can be at rest from writing, or withhold his satiric rage?

—*The Corrupter.] i. e.* The father, who takes advantage of the love of money in his son's wife, to debauch her.

78. *Base spouses.]* Lewd and adulterous wives.

—*The noble young adulterer.]* Prætextatus, *i. e.* the youth, not having laid aside the prætextata, or gown worn by boys, sons of the nobility, till seventeen years of age—yet, in this early period of life, initiated into the practice of adultery.

79. *Indignation makes verse.]* Forces one to write, however naturally without talents for it.

80. *Such as I, or Cluvienus.] i. e.* Make or write. The poet names himself with Cluvienus, (some had poet of his time,) that he might the more freely satirize him, which he at the same time does, the more severely, by the comparison.

81. *From the time that Deucalion.]* This and the three following lines relate to the history of the deluge, as described by Ovid. See Met. lib. i. l. 264—315.

82. *Ascended the mountain, &c.]* Alluding to Ovid :

*Mons ibi verticibus petis ardens astra
 duobus,*

Nomine Parnassus—

*Hic ubi Deucalion (nam cætera, tærat
 æquor)*

*Cum consorte tori paræ rate vectus ad-
 hasit.*

—*Asked for lots.]* Sortes here means the oracles, or billets, on which the answers of the gods were written. Ovid, (*ubi supra,*) l. 367, 8. represents Deu-

If you would be somebody. PROBITY IS PRAISED AND
STARVES WITH COLD.

To crimes they owe gardens, palaces, tables, 75
Old silver, and a goat standing on the outside of cups.

Whom does the corrupter of a covetous daughter-in-law suf-
fer to sleep?

Whom base spouses, and the noble young adulterer?

If nature denies, indignation makes verse,
Such as it can : such as I, or Cluvenus. 80

From the time that Deucalion (the showers lifting up the sea)

Ascended the mountain with his bark, and asked for lots,

And the soft stones by little and little grew warm with life,

And Pyrrha shewed to males naked damsels,

Whatever men do—desire, fear, anger, pleasure, 85

Joys, discourse—is the composition of my little book.

And when was there a more fruitful plenty of vices? when

Has a greater bosom of avarice lain open? when the die

These spirits?—they do not go, with purses accompanying,

calion, and his wife Pyrrha, resolving to
go to the temple of the goddess Themis,
to inquire in what manner mankind
should be restored.

——— *placuit caeleste precari*

Numen, et ausilium per sacras querere
sortes.

And l. 381. *Mota Dea est, sortemque*
dedit.

Again, l. 389. *Verba datæ sortis.*

To this Juvenal alludes in this line;
wherein *sortes* may be rendered, or-
acular answers.

83. *The soft stones, &c.*] When Deu-
calion and Pyrrha, having consulted the
oracle how mankind might be repaired,
were answered, that this would be done
by their casting the bones of their great
mother behind their backs, they picked
stones from off the earth, and cast them
behind their backs, and they became
men and women.

Jussos lapides sua post vestigia mittunt:
Sæpe———

Ponere duritiem capere, suumque rigo-
rem,

Mollisque morbi, molliorque ducere for-
mam, &c. Ib. l. 399—402.

Hence Juvenal says, *mollia saxa.*

It is most likely that the whole ac-
count of the deluge, given by Ovid, is a
corruption of the Mosaic history of
that event. Plutarch mentions the dove

sent out of the ark.

86. *The composition, &c.*] *Farrago*
signifies a mixture, an hodge-podge, as
we say of various things mixed together.
The poet means that the various pur-
suits, inclinations, actions and passions
of men, and all those human follies and
vices, which have existed, and have been
increasing, ever since the flood, are the
subjects of his satires.

88. *Bosom of avarice.*] A metaphorical
allusion to the sail of a ship when ex-
panded to the wind, the centre whereof
is called *sinus*, the bosom. The larger
the sail, and the more open and spread
it is, the greater the capacity of the bo-
som for receiving the wind, and the more
powerfully is the ship driven on through
the sea.

Thus avarice spreads itself far and
wide; it catches the inclinations of men,
as the sail the wind, and thus it drives
them on in a full course—when more
than at present? says the poet.

——— *The die.*] A chief instrument of
gaming; put here for gaming itself.
MEION.

89. *These spirits.*] *Animus* signifies
spirit or courage; and in this sense we
are to understand it here. As if the poet
said, when was gaming so encouraged?
or when had games of hazard, which
were forbidden by the law, (except only
during the *æturnalia*,) the courage to

Ad casum tabulæ, positâ sed luditur arcâ. 90
 Prælia quanta illic dispensatore, videbis
 Armigero! simplexne furor sestertia centum
 Perdere, et horrenti tunicam non reddere servo?
 Quis totidem erexit villas? quis fercula septem
 Secreto cœnavit avus? nunc sportula primo 95
 Limine parva sedet, turbæ rapienda togatæ.
 Ille tamen faciem prius inspicit, et trepidat ne
 Suppositus venias, ac falso nomine poscas:
 Agnitus accipies. Jubet a præcone vocari
 Ipsos Trojugenas; nam vexant limen et ipsi 100
 Nobiscum: da Prætori, da deinde Tribuno.

appear so open and frequently as they do now? The sentence is elliptical, and must be supplied with *habuit*, or some other verb of the kind, to govern, *hos animos*.

— *They do not go with purses, &c.*] Gaming has now gotten to such an extravagant height, that gamblers are not content to play for what can be carried in their purses, but stake a whole chest of money at a time; this seems to be implied by the word *posita*. *Pono* sometimes signifies, laying a wager, putting down as a stake. See an example of this sense, from Plautus, *Afrow. pono*, No. 5.

91. *How many battles, &c.*] i. e. How many attacks on one another at play.

— *The steward.*] *Dispensator* signifies a dispenser, a steward, one that lays out money, a manager.

92. *Armour-bearer.*] The *armigero* were servants who followed their masters with their shields, and other arms, when they went to fight. The poet still carries on the metaphor of *prælia* in the preceding line. There gaming is compared to fighting; here he humourously calls the steward the armour-bearer, as supplying his master with money, a necessary weapon at a gaming-table, to stake at play, instead of keeping and dispensing it, or laying it out for the usual and honest expenses of the family.

— *Simple madness.* &c.] All this is a species of madness, but not without a mixture of injury and mischief; and therefore may be reckoned something more than mere madness, where such immense sums are thrown away at a gaming-table, as that the servants of the family can't be afforded common

decent necessities. The Romans had their *sestertius* and *sestertium*. The latter is here meant, and contains 1000 of the former, which was worth about 1½*d.* See l. 106. n.

93. *And not give a coat, &c.*] The poet here puts one instance, for many, of the ruinous consequences of gaming.

Juvenal, by this, severely censures the gamblers, who had rather lose a large sum at the dice, than lay it out for the comfort, happiness, and decent maintenance of their families.

94. *So many villas.*] Houses of pleasure for the summer season. These were usually built and furnished at a vast expence. The poet having inveighed against their squandering at the gaming-table, now attacks their luxury, and prodigality in other respects; and then, the excessive meanness into which they were sunk.

95. *Supped in secret, &c.*] The ancient Roman nobility, in order to shew their munificence and hospitality, used, at certain times, to make an handsome and splendid entertainment, to which they invited their clients and dependents. Now they shut out these, and provided a sumptuous entertainment for themselves only, which they sat down to in private. Which of our ancestors, says the poet, did this?

— *Now a little basket, &c.*] *Sportula*, a little basket or pannier, made of a kind of broom called *sportum*. *Kxwz*, *Antiq.* p. 375. In this were put victuals, and some small sums of money, to be distributed to the poor clients and dependents at the outward door of the house, who were no longer invited, as formerly, to the entertainment within.

To the chance of the table, but a chest being put down is
played for. 90

How many battles will you see there, the steward
Armour-bearer! it is simple madness an hundred sestertia
To lose, and not give a coat to a ragged servant?
Who has erected so many villas? What ancestor on seven
dishes

Has supped in secret? Now a little basket at the first 95
Threshold is set, to be snatched by the gowned crowd.

But he first inspects the face, and trembles, lest
Put in the place of another you come, and ask in a false name.
Acknowledged you will receive. He commands to be called by
the crier

The very descendants of the Trojans: for even they molest the
threshold 100

Together with us: "Give to the Prætor—then give to the
"Tribune."

96. *To be snatched, &c.] i. e.* Eagerly received by the hungry poor clients, who crowded about the door.

—*The gowned crowd.]* The common sort of people were called *turba togata*, from the gowns they wore, by which they were distinguished from the higher sort. See note before on l. 3.

97. *But he.] i. e.* The person who distributes the dole.

—*First inspects the face.]* That he may be certain of the person he gives to.

—*And trembles.]* At the apprehension of being severely reproved by his master, the great man, if he should make a mistake, by giving people who assume a false name, and pretend themselves to be clients, when they are not.

99. *Acknowledged, &c.]* Agnitus, owned, acknowledged, as one from whom the dole is provided

Perhaps, in better days, when the clients and dependents of great men were invited to partake of an entertainment within doors, there was a sportula, or dole-basket, which was distributed, at large, to the poor, at the doors of great men's houses. Now times were altered; no invitation of clients to feast within doors, and no distribution of doles, to the poor at large, without: none now got any thing here but the excluded clients, and what they got was distributed with the utmost caution, l. 97, 8.

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—*He commands to be called.] i. e.* Summoned, called together. The poet is now about to inveigh against the meanness of many of the nobles and magistrates of Rome, who could suffer themselves to be summoned by the common crier, in order to share in the distribution of the dole-baskets.

100. *The very descendants of the Trojans.]* Ipsos Trojugenas; from Troja, or Trojanus and gigno. The very people, says he, who boast of their descent from Æneas and the ancient Trojans, who first came to settle in Italy; even these are so degenerate, as to come and scramble, as it were, among the poor, for a part of the sportula. The word *ipsos* makes the sarcasm the stronger.

100. *Molest the threshold.]* Crowd about it, and are very troublesome. So *Hoz. lib. i. sat. viii. l. 18.*—*hunc vexare locum.*

101. *With us.]* Avec nous autres, as the French say.

—*Give to the Prætor.]* In Juvenal's time this was a title of a chief magistrate, something like the lord-mayor of London; he was called Prætor Urbanus, and had power to judge matters of law between citizen and citizen. This seems to be the officer here meant: but for a further account of the Prætor, see *AINSW. Prætor.*

101. *The Tribune.]* A chief officer in Rome. The tribunes, at their first in-

E

Sed libertinus prior est : prior, inquit, ego adsum :
 Cur timeam, dubitemve, lacum defendere ? quamvis
 Natus ad Euphratem, molles quod in aure fenestræ
 Arguerint, licet ipse negem : sed quinque tabernæ 105
 Quadringenta parant : quid confert purpura majus
 Optandum, si Laurenti custodit in agro
 Conductas Carvinus oves ? Ego possideo plus
 Pallante, et Licinis : expectant ergo Tribuni.
 Vincant divitiæ ; sacro nec cedat honori 110
 Nuper in hanc urbem pedibus qui venerat abhis :
 Quandoquidem inter nos sanctissima divitiarum
 Majestas : etsi, funesta Pecunia, templo
 Non dum habitas, nullas nummorum exeximus aras,
 Ut colitur Pax, atque Fides, Victoria, Virtus, 115
 Quæque salutato crepitat Concordia nido.

stitution, were two, afterwards came to be ten ; they were keepers of the liberties of the people, against the encroachments of the senate. They were called tribunes, because at first sat over the three tribes of the people. See *ANNA. TRIBUNUS* and *Tribus*.

Juvenal satirically represents some of the chief magistrates and officers of the city as bawling out to be first served out of the sportula.

102. *The libertine.*] An enfranchised slave. There were many of these in Rome, who were very rich and very insolent ; of one of these we have an example here.

— *Is first, &c.*] “ Hold,” says this upstart, “ a freedman, rich as I am, is “ before the prætor ; besides I came “ first, and I’ll be first served.”

103. *Why should I fear, &c.*] *i. e.* I am neither afraid nor ashamed to challenge the first place. I will not give it up to any body.

103-4. *Although born at the Euphrates.*] He owns that he was born of servile condition, and came from a part of the world from whence many were sold as slaves. The river Euphrates took its rise in Armenia, and ran through the city of Babylon, which it divided in the midst.

104. *The soft holes, &c.*] The ears of all slaves in the East were bored, as a mark of their servitude. They wore bits of gold by way of ear-rings ; which custom is still in the East Indies, and in

other parts, even for whole nations ; who bore prodigious holes in their ears, and wear vast weights at them. *DAY-DEN. PLIN. lib. xi. c. 37.*

The epithet *molles* may, perhaps, intimate, that this custom was looked upon at Rome (as among us) as a mark of effeminacy. Or the poet, by Hypallage, says, *Molles in aure fenestræ*, for *fenestræ in molli aure*.

105. *Five houses.*] *Tabernæ* here may be understood to mean shops or warehouses, which were in the forum, or market-place, and which, by reason of their situation, were let to merchants and traders at a great rent.

106. *Proxare 400.*] In reckoning by sesterces, the Romans had an art which may be understood by these three rules:

First : if a numeral noun agree in number, case, and gender, with sesterthus, then it denotes so many sesterthii ; as decem sesterthii.

Secondly : If a numeral noun of another case be joined with the genitive plural of sesterthius, it denotes so many thousand, as decem sesterthium signifies 10,000 sesterthii.

Thirdly : If the adverb numeral be joined, it denotes so many 100,000 : as decies sesterthium signifies ten hundred thousand sesterthii. Or if the numeral adverb be put by itself, the signification is the same : decies or vigesies stand for so many 100,000 sesterthii, or, as they say, so many hundred sestertia.

The sesterthium contained a thousand

But the libertine is first : I the first, says he, am here present.
 Why should I fear, or doubt to defend my place ? altho'
 Born at the Euphrates, which the soft holes in my ear
 Prove, though I should deny it: but five houses 105
 Procure 400 (sestertia), what does the purple confer more
 To be wished for, if, in the field of Laurentum, Corvinus
 Keeps hired sheep ? I possess more
 Than Pallas and the Licini : let the Tribunes, therefore, wait,
 Let riches prevail : nor let him yield to the sacred honour, 110
 Who lately came into this city with white feet :
 Since among us the majesty of riches is
 Most sacred : altho', O baleful money ! in a temple
 As yet thou dost not dwell, we have erected no altars of money.
 As Peace is worshipp'd, and Faith, Victory, Virtue, 115
 And Concord, which chatters with a visited nest.

sestertii, and amounted to about 17l. 16s. 3d. of our money. KENNEDY, Ant. 374; 5.

After 400, quadringenta, sestertia must be understood, according to the third rule above.

The freedman brags, that the rents of his houses brought him in 400 sestertia, which was a knight's estate.

— *What does the purple, &c.* The robes of the nobility and magistrates were decorated with purple. He means, that, though he cannot deny that he was born a slave, and came to Rome as such, (and if he were to deny it, the holes in his ears would prove it,) yet he was now a free citizen of Rome, possessed of a larger private fortune than the prætor or the tribune. What can even a patrician wish for more ? Indeed; "when I see a nobleman reduced to "keep sheep for his livelihood, I cannot "perceive any great advantage he derives from his nobility; what can it, "at best, confer, beyond what I possess?"

107. *Corvinus.* One of the noble family of the Corvini, but so reduced, that he was obliged to keep sheep, as an hired shepherd, near Laurentum, in his own native country. Laurentum is a city of Italy, now called Santo Lorenzo.

109. *Pallas.* A freedman of Claudius.

— *The Licini.* The names of several rich men, particularly of a freedman of Augustus; and of Licinius Crassus, who was surnamed Dives.

110. *Let riches prevail*] Vincent overcome, defeat all other pretensions.

— *Sacred honour.* Meaning the tribunes; whose office was held so sacred, that if any one hurt a tribune, his life was devoted to Jupiter; and his family was to be sold at the temple of Ceres.

111. *With white feet.* It was the custom, when foreign slaves were exposed to sale; to whiten over their naked feet with chalk: This was the token by which they were known.

112. *The majesty of riches*] Intimating their great and universal sway among men, particularly at Rome, in its corrupt state; where every thing was venal, which made them revered, and almost adored. This intimates too the command and dominion which the rich assumed over others, and the self-importance which they assumed to themselves; a notable instance of which appears in this impudent freedman.

113. *Baleful money.* i. e. Destructive; the occasion of many cruel and ruinous deeds.

114. *Altars of Money.* i. e. No temple dedicated, no altars called æranum-morum, as having sacrifices offered on them to riches, as there were to peace, faith, concord, &c.

116. *Which chatters.* &c.] Crepito here signifies to chatter like a bird. The temple of Concord, at Rome, was erected by Tiberius, at the request of his mother Livia. About this birds, such as choughs, storks, and the like, used to build their nests. What the poet says

Sed cum summus honor finito computet anno,
 Sportula quid referat, quantum rationibus addat :
 Quid facient comites, quibus hinc toga, calceus hinc est,
 Et panis, fumusque domi ? densissima centum 120
 Quadrantes lectica petit, sequiturque maritum
 Languida, vel prægnans, et circumducitur uxor.
 Hic petit absenti, notâ jam callidus arte,
 Ostendens vacuum, et clausam pro conjuge sellam :
 Galla mea est, inquit ; citius dimitte : moraris ? 125
 Profer, Galla, caput. Noli vexare, quiescit.
 Ipse dies pulchro distinguitur ordine rerum ;
 Sportula, deinde forum, jurisque peritus Apollo,
 Atque triumphales, inter quas ausus habere
 Nescio quis titulos Ægyptius, atque Arabarches ; 130
 Cujus ad effigiem non tantum mejere fas est.

alludes to the chattering noise made by these birds, particularly when the old ones revisited their nests, after having been out to seek food for their young. See *ALMSW. Salutatius*, No. 2.

117. *The highest honour, &c.] i. e.* People of the first rank and dignity.

—*Can compute, &c.] i. e.* Can be so sunk into the most sordid and meanest avarice, as to be reckoning, at the year's end, what they have gained out of these doles which were provided for the poor.

119. *The attendants, &c.]* The poor clients and followers, who, by these doles, are, or ought to be, supplied with clothes, meat, and fire. What will these do, when the means of their support is thus taken from them by great people ?

—*From hence.] i. e.* By what they receive from the dole-basket.

—*A shoe.]* Shoes to their feet, as we say.

120. *Smoke of the house.]* Wood, or other fuel for firing ; or firing, as we say. The effect, smoke ; for the cause, fire. *METON*,

—*Crowd of litters.]* The word *densissima* here denotes a very great number, a thick crowd of people carried in litters.

121. *An hundred farthings.]* The quadrans was a Roman coin, the fourth part of an as, in value not quite an halfpenny of our money. An hundred of these were put into the sportula, or dole-basket : and for a share in this paltry sum, did the people of fashion (for such

were carried in litters) seek in so eager a manner, as that they crowded the very door up, to get at the sportula.

122. *Is led about.]* The husband lugs about his sick or breeding wife in a litter, and claims her dole.

123. *This asks for the absent.]* Another brings an empty litter, pretending his wife is in it.

—*Cunning in a known art.] i. e.* He had often practised this trick with success.

125. *It is my Galla.]* The supposed name of his wife.

126. *Put out your head.] i. e.* Out of the litter, that I may see you are there, says the dispenser of the dole.

126. *Don't vex her.]* " Don't disturb her," replies the husband ; " don't disturb her, she is not very well, and is "taking a nap." By these methods he imposes on the dispenser, and gets a dole for his absent wife ; though, usually, none was given but to those who came in person ; and in order to this, the greatest caution was commonly used.—See l. 97, 8.

The violent hurry which this impostor appears to be in (l. 125.) was, no doubt, occasioned by his fear of a discovery, if he staid too long.

Thus doth our poet satirise not only the meanness of the rich in coming to the sportula, but the tricks and shifts which they made use of to get at the contents of it.

127. *The day itself, &c.]* The poet having satirized the mean avarice of the

But when the highest honour can compute, the year being finished,

What the sportula brings in, how much it adds to its accounts,
What will the attendants do, to whom from hence is a gown,
from hence a shoe, 120

And bread, and smoke of the house? A thick crowd of litters
An hundred farthings seek; and the wife follows the husband,
And, sick or pregnant, is led about.

This asks for the absent, cunning in a known art,
Shewing the empty and shut-up sedan instead of the wife. 121

"It is my Galla," says he, "dismiss her quickly: do you delay?"

"Galla put out your head"—"don't vex her—she is a-sleep."

The day itself is distinguished by a beautiful order of things:
The sportula, then the forum, and Apollo learned in the law,

And the triumphals: among which, an Egyptian, I know not
who,

Has dared to have titles: and an Arabian præfect; 130

At whose image it is not right so much as to make water.

higher sort, now proceeds to ridicule
their idle manner of spending time.

128. *The sportula*] See before, l. 95.
The day began with attending on this.

—*The forum.*] The common place
where courts of justice were kept, and
matters of judgment pleaded. Hither-
they next resorted to entertain them-
selves with hearing the causes which
were there debated.

—*Apollo learned in the law.*] Augustus
built and dedicated a temple and library
to Apollo, in his palace on mount Pala-
tine; in which were large collections of
law-books, as well as the works of all
the famous authors in Rome.

Hoz. lib. i. epist. iii. l. 16, 17. men-
tions this;

Et tangere vitat

Scripta Palatinus quæcunque recepit
Apollo.

But I should rather think, that the poet
means here the forum which Augustus
built, where, it is said, there was an ivory
statue of Apollo, which Juvenal re-
presents as learned in the law, from the
constant pleadings of the lawyers in that
place. Here idle people used to lounge
away their time.

129. *The triumphals.*] The statues of
heroes, and kings, and other great men
who had triumphed over the enemies of

the state. These were placed in great
numbers in the forum of Augustus, and
in other public parts of the city.

—*An Egyptian, &c.*] Some obscure
low wretch, who, for no desert, but only
on account of his wealth, had his statue
placed there.

130. *An Arabian præfect*] Arabarches.
So Pompey is called by Cic. epist. ad
Attic. l. 2. epist. xvii. because he con-
quered a great part of Arabia, and made
it tributary to Rome. But Juvenal
means here some infamous character,
who had probably been præfect, or vice-
roy, over that country, and had, by ra-
pine and extortion, returned to Rome
with great riches, and thus got a statue
erected to him, like the Egyptian above
mentioned, whom some suppose to have
been in a like occupation in Egypt, and
therefore called *Ægyptius*. Arabarches
—from *Αραβ* or *Αραβίας*; and *αρχη*.

131. *To make water.*] There was a
very severe law on those who did this
at or near the images of great men.
This our poet turns into a jest on the
statues above mentioned. Some are for
giving the line another turn, as if Juve-
nal meant, that it was right, or lawful,
not only to do this, non tantum *mejere*,
but something worse. But I take the
first interpretation to be the sense of

Vestibulis abeunt veteres, lassique clientes,
 Votaque deponunt quanquam longissima cœnæ
 Spes homini: caules miseris, atque ignis emendus.
 Optima sylvarum interea, pelagique vorabit
 Rex horum, vacuisque toris tantum ipse jacebit:
 Nam de tot pulchris, et latis orbibus, et tam
 Antiquis, unâ comedunt patrimonium mensâ.
 Nullus jam parasitus erit: sed quis feret istas
 Luxuriæ sordes? quanta est gula, quæ sibi totos:
 Ponit apros, animal propter convivia natum?
 Pœna tamen præsens, cum tu deponis amictus
 Turgidus, et crudum pavonem in balnea portas:
 Hinc subitæ mortes, atque intestata senectus.

135

140

the author, by which he would intimate, that the statues of such vile people were not only erected among those of great men, but were actually protected, like them, from all marks of indignity. So *PRAE. sat. i. l. 118.* Sacer est locus, ite prophanî, extra mejite.

132. *The old and tired clients.*] The clients were retainers, or dependents, on great men, who became their patrons: to these the clients paid all reverence, honour, and observance. The patrons, on their part, afforded them their interest, protection, and defence. They also, in better times, made entertainments, to which they invited their clients. See before, note on l. 95. Here the poor clients are represented as wearied out with waiting, in long expectation of a supper, and going away, in despair, under their disappointment. Clients is derived from Greek *κλῆσις*, *celebro, celebrum reddo*; for it was no small part of their business to flatter and praise their patrons.

— *Vestibulis.*] The porches, or entries of great men's houses.

Vestibulum ante ipsum, primoque in limine. VIRG. *Æn. ii. l. 469.*

134. *Pot-herbs.*] Caulis properly denotes the stalk or stem of an herb, and by Synecdoche, any kind of pot-herb, especially coleworts, or cabbage. See *ANSW. Caulis*, No. 2.

— *To be bought.*] The hungry wretches go from the patron's door, in order to lay out the poor pittance which they may have received from the sportula in

some kind of pot-herbs, and in buying a little fire-wood, in order to dress them for a scanty meal.

The poet seems to mention this by way of contrast to what follows.

135. *Their lord.*] i. e. The patron of these clients. Rex not only signifies a king, but any great or rich man: so a patron. See *Juv. sat. v. l. 14.* This from the power and dominion which he exercised over his clients. Hence, as well as from his protection and care over them, he was called patronus, from the Greek *παις*, *παις*, from *πατρις*, a father.

— *Meanwhile.*] i. e. While the poor clients are forced to take up with a few boiled coleworts.

— *The best things of the woods, &c.*] The woods are to be ransacked for the choicest game, and the sea for the finest sorts of fish, to satisfy the patron's gluttony: these he will devour, without asking any body to partake with him.

136. *On the empty beds.*] The Romans lay along on beds, or couches, at their meals. Several of these beds are here supposed to be round the table which were formerly occupied by his friends and clients, but they are now vacant—not a single guest is invited to occupy them, or to partake of the entertainment with this selfish glutton.

137. *Dishes.*] Which were round, in an orbicular shape; hence called orbæ.

— *Beautiful.*] Of a beautiful pattern—ancient—valuable for their antiquity; made, probably, by some artists of old time.

The old and tired clients go away from the vestibules,
And lay aside their wishes, altho' the man has had a very
long

Expectation of a supper: pot-herbs for the wretches, and fine
is to be bought.

Meanwhile their lord will devour the best things of the woods,
and of the sea, 135

And he only will lie on the empty beds:
For from so many beautiful, and wide, and ancient dishes,
They devour patrimonies at one meal.

There will now be no parasite: but who will bear that
Filthiness of luxury? how great is the gullet, which, for itself,
puts 140

Whole boars, an animal born for feasts?

Yet there is a present punishment, when you put off your clothes,
Turgid, and carry an indigested peacock to the baths:
Hence sudden deaths, and intestate old age.

133. *At one meal.*] *Mensa*—lit. table
—which (by Meton.) stands here for
what is set upon it. Thus they waste
and devour their estates in this abomi-
nable and selfish gluttony.

139. *No parasite.*] *Enona fraga*, near,
and error, food.

These were a kind of jesters, and flat-
terers, who were frequently invited to
the tables of the great; and who, indeed,
had this in view, when they flattered
and paid their court to them. Terence,
in his *Eunuch*, has given a most spi-
rited and masterly specimen of para-
sites, in his inimitable character of Gaa-
the.

But so fallen were the great into the
meanest avarice, and into the most sor-
did luxury, that they could gormandise
by themselves, without even inviting a
parasite to flatter or divert them. But
who, even though a parasite, would en-
dure (*feret*) such a sight?

140. *Filthiness of luxury.*] *Sordes*,
mossiness; a happy word to describe the
beastliness of such gluttony with regard
to the patron himself, and its stinginess
and niggardliness, with respect to others.

—*How great is the gullet.*] The glutton-
ous appetite of these men.

—*Put.*] *Ponit*, sets, places on the ta-
ble.

141. *Whole boars, &c.*] A whole bear
at a time, the wild bear, especially the

Tuscan, was an high article of luxury
at all grand entertainments. The word
natum is here used as the word *natis*.
Hor. lib. i. od. xxvii. l. 1. See also
Ovid, *Met.* lib. xv. l. 117.

Quid moris sitis, oves, placidum pecora,
inque tuendos

Natum homines!

Juvenal speaks as if boars were made
and produced for no other purpose than
convivial entertainments.

142. *A present punishment.*] Of such
horrid gluttony.

—*Put off your clothes.*] Strip yourself
for bathing.

143. *Turgid.*] Turgidas, swollen; puffed
up with a full stomach.

—*An indigested peacock.*] Which you
have devoured, and which is crude and
indigested within you.

—*To the baths.*] It was the custom to
bathe before meals; the contrary was
reckoned unwholesome. See *Pras.* sat.
iii. l. 98—105. and *Hor.* *Epist.* lib. i.
Ep. vi. l. 61.

144. *Sudden deaths*] Apoplexies and
the like, which arise from too great re-
pletion. Bathing with a full stomach
must be likely to occasion these, by
forcing the blood with too great violence
towards the brain.

—*Intestate old age.*] i. e. Old gluttons
thus suddenly cut off, without time to
make their wills.

It nova, nec tristis per cunctas fabula cœnas : 145
 Ducitur iratis plaudendum funus amicis.
 Nil erit ulterius, quod nostris moribus addat
 Posteritas : eadem cupient, facientque minores.
 OMNE IN PRÆCIPITI VITIUM STETIT : utere velis, 150
 Totos pande sinus. Dicas hic forsitan, " unde
 " Ingenium par materiæ ? unde illa priorum
 " Scribendi quodcunque animo flagrante liberet
 " Simplicitas, cujus non audeo dicere nomen ?
 " Quid refert dictis ignoscat Mutius, an non ?
 " Pone Tigellinum, tædâ lucebis in illâ, 155
 " Quâ stantes ardent, qui fixo gutture fument,
 " Et latum mediâ sulcum deducis arena.

145. *A new story, &c.*] A fresh piece of news, which nobody is sorry for.

146. *A funeral is carried forth.*] The word ducitur is peculiarly used to denote the carrying forth a corpse to burial, or to the funeral pile. So *Verg. Geor. iv.* 256.

Esportant tectis, et tristia funera ducunt.

Owing, perhaps, to the procession of the friends, &c. of the deceased, which went before the corpse, and led it to the place of burning, or interment.

146. *Applauded by angry friends.*] Who, disobliged by having nothing left them, from the deceased's dying suddenly, and without a will, express their resentment by rejoicing at his death, instead of lamenting it. See *Pers. sat. vi. 33, 4.*

148. *To our morals.*] Our vices and debaucheries, owing to the depravity and corruption of our morals.

—*Those born after us.*] *Minores, i. e. natu, our descendants;* the opposite of *maiores natu, our ancestors.*

149. *All vice is at the height.*] In præcipiti stetit, hath stood, hath been for some time at its highest pitch, at its summit, so that our posterity can carry it no higher. Compare the two preceding lines.

Vice is at stand, and at the highest flow. DAYDEN.

On tip toe. *ANSW.*

149—50. *Use sails, Spread, &c.*] A metaphor taken from sailors, who, when they have a fair wind, spread open their sails as much as they can. The poet here insinuates, that there is now a fair

opportunity for satire to display all its powers.

150—1. *Whence is there genius, &c.*] Here he is supposed to be interrupted by some friend, who starts an objection, on his invocation to Satire to spread all its sails, and use all its powers against the vices of the times.

Where shall we find genius equal to the matter? equal to range so wide a field? equal to the description and due correction of so much vice?

151. *Whence that simplicity, &c.*] That simple and undisguised freedom of reproof, which former writers exercised. Alluding, perhaps, to Lucilius, Horace, and other writers of former times.

153. *A burning mind.*] Inflamed with zeal, and burning with satiric rage against the vices and abuses of their times.

—*Of which I dare not, &c.*] It is hardly safe now to name, or mention, the liberty of the old writers; it is so sunk and gone, that the very naming it is dangerous.

154. *Mutius.*] Titus Mutius Albutius, a very great and powerful man. He was satirized by Lucilius, and this most severely by name. See note on *Pers. sat. i. l. 115.*

Lucius feared no bad consequences of this, in those days of liberty.

155. *Set down Tigellinus.*] *i. e.* Expose him as an object of satire—satirize this creature and infamous favourite of Nero's, and most terrible will be the consequence.

—*In that torch.*] This cruel punishment seems to have been proper to in-

A new story, nor is it a sorrowful one, goes thro' all companies: 145

A funeral, to be applauded by angry friends, is carried forth.
There will be nothing farther, which posterity can add
To our morals: those born after us will desire and do the same things.

ALL VICE IS AT THE HEIGHT. Use sails,
Spread their whole bosoms open. Here, perhaps, you'll say—
“ Whence 150

“ Is there genius equal to the matter? Whence that simplicity

“ Of former (writers), of writing whatever they might like, with

“ A burning mind, of which I dare not tell the name.

“ What signifies it, whether Mutius might forgive what they said, or not?

“ Set down Tigellinus, and you will shine in that torch, 155

“ In which standing they burn, who with fixed throat smoke;

“ And you draw out a wide furrow in the midst of sand.

endaries, in which light the poet humorously supposes the satirizers of the emperor's favourites, and other great men, to be looked upon at that time.

After Nero had burnt Rome, to satisfy his curiosity with the prospect, he contrived to lay the odium on the Christians, and charged them with setting the city on fire. He caused them to be wrapped round with garments, which were bedaubed with pitch, and other combustible matters, and set on fire at night, by way of torches to enlighten the streets; and thus they miserably perished. See KENNEDY, Ant. p. 147.

156. *Standing.*] In an erect posture.

— *With fixed throat.*] Fastened by the neck to a stake.

157. *And you draw out a wide furrow, &c.*] After all the danger which a satirist runs of his life, for attacking Tigellinus, or any other minion of the emperor's, all his labour will be in vain; there is no hope of doing any good. It would be like ploughing in the barren sand, which would yield nothing to reward your pains.

Commentators have given various explanations of this line, which is very difficult, and almost unintelligible where the copies read *deducet*, as if relating to the fument in the preceding line; but this cannot well be, that the plural

should be expressed by the third person singular. The talk of the sufferers making a trench in the sand, by running round the post, to avoid the flames; but how can this be, when the person has the combustibles fastened round him, and must be in the midst of fire, go where he may? Besides, this idea does not agree with *fixo gutture*, which implies being fastened, or fixed, so as not to be able to stir.

Instead of *deducet*, or *deducit*, I should think *deducis* the right reading, as others have thought before me. This agrees, in number and person, with *lucebis*, l. 155, and gives us an easy and natural solution of the observation; viz. that, after all the danger incurred by satirizing the emperor's favourites, no good was to be expected; they were too bad to be reformed.

The Greeks had a proverbial saying, much like what I contended for here, to express labouring in vain; viz. *Άμμος μετρησι*:—*Arenam metiris*, you measure the sand—i. e. of the sea.

Juvenal expresses the same thought, sat. vii. 48, 9. as I would suppose him to do in this line:

*Nos tamen hoc agimus, tenuique in pulvere sulcos
Ducimus, et illius sterili versamus aratro.*

- " Qui dedit ergo tribus patruis aconita, vehetur
 " Pensilibus plumis, atque illinc despiciet nos?
 " Cum veniet contra, digito compesce labellum: 160
 " Accusator erit, qui verbum dixerit, hic est.
 " Securus licet Æneam, Rutilumque ferocem
 " Committas: nulli gravis est percussus Achilles:
 " Aut multum quæsitus Hylas, urnamque secutus.
 " Ense velut stricto quoties Lucilius ardens 165
 " Infremuit, rubet auditor, cui frigida mens est
 " Criminibus, tacitâ sudans præcordia culpâ:
 " Inde iræ, et lachrymæ. Tecum prius ergo volute
 " Hæc animo ante tubas; galeatum sero duelli
 " Pœnitet." Experiar quid concedatur in illos, 170

158. *Wolf'sbane.*] Aconitum is the Latin for this poisonous herb; but it is used in the plural, as here, to denote other sorts of poison, or poison in general. See OVID, Met. i. 147.

Lurida terribiles miscent ACONITA NOVERCA.

—*Three uncles.*] Tigellinus is here meant, who poisoned three uncles that he might possess himself of their estates. And, after their death, he forged wills for them, by which he became possessed of all they had. He likewise impeached several of the nobility, and got their estates. See more in AINSW. under Tigellinus.

—*Shall he, therefore, &c.*] "And because there may be danger in writing satire, as things now are, is such a character as this to triumph in his wickedness unmolested? Shall he be carried about in state, and look down with contempt upon other people, and shall I not dare to say a word?" This we may suppose Juvenal to mean, on hearing what is said about the danger of writing satire, and on being cautioned against it.

159. *With pensile feathers.*] Pensilis means, literally, hanging in the air. It was a piece of luxury to have a mattress and pillows stuffed with feathers; on which the great man reposed himself in his litter. Hence the poet makes use of the term pensilibus to plumis, as being in the litter which hung in the air, as it was carried along by the bearers. See before, l. 82. and note; and l. 64, 5. and note.

—*From thence.*] From his easy litter.

—*Look down*] With contempt and disdain.

160. *When he shall come opposite.*] The moment you meet him, carried along in his stately litter, (says Juvenal's supposed adviser,) instead of saying any thing, or taking any notice of him, let him pass quietly—lay your hand on your mouth—hold your tongue—be silent.

161. *There will be an accuser.*] An informer, who will lay an accusation before the emperor, if you do but so much as point with your finger, or utter with your lips, "That's he." Therefore, that neither of these may happen, lay your finger upon your lips, and make not the slightest remark.

—*(Of him) who.*] Illi or illius is here understood before qui, &c.

162. *Though, secure.*] Though you must not meddle with the living, you may securely write what you please about the dead.

—*Æneas and the fierce Rutilian*] i. e. Æneas, and Turnus, a king of the Rutilians, the rival of Æneas, and slain by him. See VIRG. Æn. xii. 919, &c.

163. *You may match.*] Committas is a metaphorical expression, taken from matching or pairing gladiators, or others, in single combat.

Martial says,

Cum JUVENALE meo cur me committere tentas?

"Why do you endeavour to match me with my friend Juvenal?" i. e. in a poetical contest with him.

By committas we are therefore to

- "Shall he, therefore, who gave wolf's bane to three uncles,
 be carried
 "With pensile feathers, and from thence look down on us?"
 "When he shall come opposite, restrain your lip with your
 finger— 160.
 "There will be an accuser (of him) who shall say the word—
 "That's he."
 "Though, secure, Æneas and the fierce Rutilian
 "You may match: smitten Achilles is grievous to none:
 "Or Hylas much sought, and having followed his pitcher.
 "As with a drawn sword, as often as Lucilius ardent 165
 "Raged—the hearer reddens, who has a mind frigid
 "With crimes; the bosom sweats with silent guilt:
 "Hence anger and tears. Therefore first revolve, with thyself,
 "These things in thy mind, before the trumpets: the helmeted
 "late of a fight
 "Repents." Ill try what may be allowed towards those, 170

understand, that one might very safely write the history of Æneas and Turnus, and match them together in fight, as Virgil has done.

—*Smitten Achilles.*] Killed by Paris in the temple of Apollo.

—*Is grievous to none.*] Nobody will get into danger, or trouble, by writing the history of this event.

164. *Hylas much sought.*] By Hercules when he had lost him. See *Vind. ecl.* vi. 43, 44.

—*Followed his pitcher.*] With which he was sent, by Hercules, to the river Ascanius to draw some water: where being seen, and fallen in love with, by three river-nymphs, they pulled him into the stream.

On subjects like these, saith the adviser, you may say what you please, and nobody will take offence; but beware of attacking the vices of living characters, however infamous or obnoxious.

165. *Ardent.*] Inflamed with satiric rage against the vices of his day.

166. *Raged.*] Infremuit—roared aloud, in his writings, which were as terrible to the vicious, as the roaring of a lion, which the verb infremo signifies: hence Met. to rage violently, or tumultuously.

—*Reddens.*] With anger and shame.

166—7. *Frigid with crimes.*] Chilled, as it were, with horror of conscience—their blood ran cold, as we should say.

167. *The bosom.*] *Præcordia*—lit. the parts about the heart—supposed to be the seat of moral sensibility.

—*Sweats.*] Sweating is the effect of hard labour. Sudant is here used metaphorically, to denote the state of a mind labouring, and toiling, under the grievous burden of a guilty conscience. This image is finely used, *Met. xi.* 28.

168. *Anger and tears.*] Anger at the satirist—tears of vexation and sorrow at being exposed.

169. *Before the trumpets.*] A metaphor taken from the manner of giving the signal for battle, which was done with the sound of trumpets.

Think well, says the adviser, before you sound the alarm for your attack—weigh well all hazards before you begin.

—*The helmeted, &c.*] When once a man has gotten his helmet on, and advances to the combat, it is too late to change his mind. Once engaged in writing satire, you must go through; there's no retreating.

170. *I'll try, &c.*] Well, says Juvenal, since the writing satire on the living is so dangerous, I'll try how far it may be allowed me to satirize the dead.

Hence he writes against no great and powerful person, but under the feigned name of some vicious character that lived in past time.

Quorum Flaminiâ tegitur cinis, atque Latinâ.

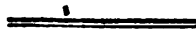
171. *Whose ashes are covered.*] When the bodies were consumed on the funeral pile, the ashes were put into urns and buried.

— *The Flaminian and Latin way.*] These were two great roads, or ways, leading from Rome to other parts. In the via

Flaminia and via Latina, the urns and remains of the nobles were buried, and had monuments erected. See Sat. v. l. 55. Hence have been so often found in ancient Roman inscriptions on monuments, Siste viator.

It was ordered by the law of the

12/1/85



Whose ashes are covered in the Flaminian and Latin way.

Twelve Tables, that nobody should be buried within the city; hence the urns of the great were buried, and their monuments were erected, on those celebrated roads or ways. For the Flami-

nian way, see before, l. 61. note. The via Latina was of great extent, reaching from Rome, through many famous cities, to the farthest part of Latium.

SATIRA II.

ARGUMENT.

The Poet, in this satire, inveighs against the hypocrisy of the philosophers and priests of his time—the effeminacy of military officers—and magistrates. Which corruption of manners, as

ULTRA Sauromatas fugere hinc libet, et glaciale
Oceanum, quoties aliquid de moribus audent
Qui Curios simulant, et Bacchanalia vivunt.
Indocti primum : quanquam plena omnia gypso
Chryssippi invenias : nam perfectissimus horum est,
Si quis Aristotelem similem, vel Pittacon emit,
Et jubet archetypos pluteum servare Cleanthis.
Fronti nulla fides : quis enim non vicus abundat
Triatibus obscenis ? castigas turpia, cum sis

5

Line 1. I could wish.] Libet—lit. it liketh me.

—Sauromata.] A northern barbarous people ; the same with the Sarmatæ. Ov. Trist. ii. 198. calls them Sauromatæ truces.

1—2. Icy ocean.] The northern ocean, which was perpetually frozen. Lucan calls it Scythicum pontum (Phars. l. 1.)—Scythia bordering on its shore.

Et qua bruma rigens, et nescia vere remitti,

Astringit Scythicum glaciali frigore pontum.

The poet means, that he wishes to leave Rome, and banish himself, though to the most inhospitable regions, whenever he hears such hypocrites, as he afterwards describes, talk on the subject of morality.

2. They dare.] i. e. As often as they have the audacity, the daring impudence to declaim or discourse about morals.

3. Curii.] Curius Dentatus was thrice consul of Rome: he was remarkable for his courage, honesty, and frugality.

—Live (like) Bacchanals.] Their conduct is quite opposite to their profes-

sion; for while they make an outward shew of virtue and sobriety, as if they were so many Curii, they, in truth, addict themselves to those debaucheries and impurities, with which the feasts of Bacchus were celebrated. These were called Bacchanalia. See them described, Liv. xxxix. 8.

Bacchanalia stands here for Bacchanaliter. Græcism. These are frequently found in Juvenal and Persius.

4. Unlearned.] Their pretences to learning are as vain and empty, as to virtue and morality.

4—5. Plaster of Chryssippus.] Gypsum signifies any kind of parget or plaister, (something, perhaps, like our plaister of Paris,) of which images, busts, and likenesses of the philosophers were made, and set up, out of a veneration to their memories, as ornaments, in the libraries and studies of the learned : in imitation of whom, these ignorant pretenders to learning and philosophy set up the busts and images of Chryssippus, Aristotle, &c. that they might be supposed admirers and followers of those great men.

SATIRE II.

ARGUMENT.

well among them, as among others, and, more particularly, certain unnatural vices, he imputes to the atheism and infidelity which then prevailed among all ranks.

I COULD wish to fly hence, beyond the Sauromatæ, and the icy

Ocean, as often as they dare any thing concerning morals, Who feign (themselves) Curii, and live (like) Bacchanals.

First they are unlearned: tho' all things full with plaister Of Chrysippus you may find: for the most perfect of these is, If any one buys Aristotle like, or Pittacus, And commands a book-case to keep original images of Cleanthes,

No credit to the countenance: for what street does not abound With grave obscenes? dost thou reprove base (actions) when thou art

Omnia plena denotes the affectation of these people, in sticking up these images, as it were, in every corner of their houses. Chrysippus was a stoic philosopher, scholar to Zeno, and a great logician.

5. *The most perfect of these.*] If any one buys the likeness of Aristotle, &c. he is ranked in the highest and most respected class among these people.

6. *Aristotle like.*] An image resembling or like Aristotle, who was the scholar of Plato, and the father of the sect called Peripatetics, from περιπατεῖν, circumambulare, because they disputed walking about the school.

—*Pittacus.*] A philosopher of Mytilene. He was reckoned one of the seven wise men of Greece.

7. *Original images.*] Those which were done from the life were called archetypi: from the Greek ἀρχη, beginning, and τύπος, form. Hence ἀρχιτυποι,

Lat. archetypus, any thing at first hand; that is, done originally.

—*Cleanthes.*] A stoic philosopher, successor to Zeno, the founder of the sect.

8. *No credit, &c.*] There is no trusting to outward appearance.

9. *With grave obscenes.*] i. e. Hypocrites of a sad countenance: grave and severe as to their outward aspect, within full of the most horrid lewdness and obscenities, which they practise in secret.

The poet uses the word obscenis substantively, by which he marks them the more strongly.

—*Dost thou reprove, &c.*] Dost thou censure such filthy things (turpia) in others, who art thyself nothing but obscenity?

The poet here by an apostrophe, as turning the discourse to some particular person, reproves all such. Like St. Paul, Rom. ii. 1—3.

Inter Socraticos notissima fossa cinædos? 10
 Hispida membra quidem, et duræ per brachia setæ
 Promittunt atrocem animum : sed podice lævi
 Cæduntur tumidæ, medico ridente, mariscæ.
 Rarus sermo illis, et magna libido tacendi, 15
 Atque supercilio brevior coma ; verius ergo,
 Et magis ingenue Peribonius : hunc ego fatis
 Imputo, qui vultu morbum, incessuque fatetur.
 Horum simplicitas miserabilis, his furor ipse
 Dat veniam : sed peiores, qui talia verbis 20
 Herculis invadunt, et de virtute locuti
 Clunem agitant : ego te ceventem, Sexte, verebor,
 Infamis Varillus ait ? quo deterior te ?
 Loripedem rectus derideat, Æthiopem albus.
 Quis tulerit Gracchos de seditione querentes ?
 Quis cælum terris non misceat, et mare cælo, 25
 Si fur displiceat Verri, aut homicida Miloni ?
 Clodius accuset mæchos, Catilina Cethegum ?

10. *Among the Socratic, &c.] i. e.* Among those, who, though infamously vicious, yet profess to be followers, and teachers of the doctrine and discipline of Socrates, who was the first and great teacher of ethics or moral philosophy.

But it is not improbable, that the poet here glances at the incontinence which was charged on Socrates himself. See FARNABY, n. on this line; and LELAND on *Christian Rev.* vol. ii. p. 133, 4; and HOLYDAY, note c.

12. I would here, once for all, advertise the reader, that in this, and in all other passages which, like this, must appear filthy and offensive in a literal translation, I shall only give a general sense.

15. *And hair shorter than the eye-brow.] i. e.* Cut so short as not to reach so low as the eye-brow. This was done to avoid the suspicion of being what they were, for wearing long hair was looked upon as a shrewd sign of effeminacy. It was a proverb among the Greeks, that "none who wore long hair were free from the unnatural vices of the Cinædî." May not St. Paul allude to this, 1 Cor. xi. 14. where *φύει* may mean an infused habit or custom. See WETSTEIN in loc. and PARKHURST, Gr. and Eng. Lexicon, *φύει*, No. iii.

16. *Peribonius.]* Some horrid character, who made no secret of his impuri-

ties, and, in this, acted more ingenuously, and more according to truth, than these pretended philosophers did.

16. *Impute him.]* Ascribe all his vile actions.

—*To the fates.]* To his destiny, so that he can't help being what he is.—The ancients had high notions of judicial astrology, and held that persons were influenced all their lives by the stars which presided at their birth, so as to guide and fix their destiny ever after.

17. *His disease.]* His besetting sin, (*Comp. sat. ix. l. 49. n.*) or rather, perhaps, a certain disease which was the consequence of his impurities, and which affected his countenance and his gait, so as to proclaim his shame to every body he met. What this disease was, may appear from lines 12, 13. of this Satire, as it stands in the original. Perhaps Rom. i. 27. the latter part, may allude to something of this sort.

18. *The simplicity of these.]* The undisguised and open manner of such people, who thus proclaim their vice, is rather pitiable, as it may be reckoned a misfortune, rather than any thing else, to be born with such a propensity. See notes on l. 16.

—*These madness itself, &c.]* Their ungovernable madness in the service of their vices, their inordinate passion, stands as some excuse for their practices,

A most noted practitioner among the Socratic catamites ? 10
 Rough limbs indeed, and hard bristles on the arms,
 Promise a fierce mind : but evident effects of unnatural
 Lewdness expose you to derision and contempt.
 Talk is rare to them, and the fancy of keeping silence great,
 And hair shorter than the eye-brow : therefore more truly, 15
 And more ingenuously, Peribonius : him I to the fates
 Impute, who in countenance and gait confesses his disease.
 The simplicity of these is pitiable ; these madness itself
 Excuses : but worse are they who such things with words
 Of Hercules attack, who talk of virtue, and indulge 20
 Themselves in horrid vice. Shall I fear thee, Sextus,
 Says infamous Varillus, by how much (am I) worse than thou
 art ?

Let the straight deride the bandy-legged—the white the Æthiopian.

Who could have borne the Gracchi complaining about sedition ?

Who would not mix heaven with earth, and the sea with heaven,
 If a thief should displease Verres, or an homicide Milo ? 26
 If Clodius should accuse adulterers, Catiline Cethegus ?

at least comparatively with those who affect to condemn such characters as Peribonius, and yet do the same that he does.

20. *[Of Hercules.]* This alludes to the story of Hercules, who, when he was a youth, uncertain in which way he should go, whether in the paths of virtue, or in those of pleasure, was supposed to see an apparition of two women, the one Virtue, the other Pleasure, each of which used many arguments to gain him ; but he made choice of Virtue, and repulsed the other with the severest reproaches. See *Xen. Memor.* and *Cic. de Offic. lib. i.*

21. *[Sextus.]* Some infamous character of the kind above mentioned.

22. *[Varillus.]* Another of the same stamp. The poet here supposes one of these wretches as gravely and severely reproaching the other. What ! says Varillus in answer, need I fear any thing you can say ? in what can you make me out to be worse than yourself ?

23. *[Let the straight, &c.]* These proverbial expressions mean to expose the folly and impudence of such who censure others for vices which they themselves practise. See *Matt. vii. 3—5.* *Hoz. sat. vii. lib. ii. l. 40—2.*

VOL. I.

This sentiment is pursued and exemplified in the instances following.

24. *[The Gracchi.]* Caius and Tiberius, tribunes, who raised great disturbances, on their introducing the Agrarian law, to divide the common fields equally among the people. At length they were both slain : Tiberius, as he was making a speech to the people, by Publius Nasica ; and Caius, by the command of the consul Opimius.

25. *[Mix heaven with earth.] i. e.* Exclaim in the loudest and strongest terms, like him in Terence.

O cælum ! O terra ! O maria Neptuni !

26. *[Verres.]* Prætor in Sicily, who was condemned and banished for plundering that province.

—*Milo.]* He killed P. Clodius, and was unsuccessfully defended by Tully.

27. *[Clodius.]* A great enemy to Cicero, and the chief promoter of his banishment. This Clodius was a most debauched and profligate person. He debauched Pompeia the wife of Cæsar, and likewise his own sister. Soon after Cicero's return, Clodius was slain by Milo, and his body burnt in the Curia Hostilia.

G

In tabulam Syllæ si dicant discipuli tres ?
 Qualis erat nuper tragico pollutus adulter
 Concubitu : qui tunc leges revocabat amaras
 Omnibus, atque ipsis Veneri Martique timendas :
 Cum tot abortivis fecundam Julia vulvam
 Solveret, et patruo similes effunderet offas.
 Nonne igitur jure, ac merito, vitia ultima fictos
 Contemnunt Scauros, et castigata remordent ?
 Non tulit ex illis torvum Laronia quendam
 Clamantem toties, ubi nunc lex Julia ? dormis ?
 Atque ita subridens : felicia tempora ! quæ te
 Moribus opponunt : habeat jam Roma pudorem ;
 Tertius e cœlo cecidit Cato. Sed tamen unde

30

35

40

—*Catiline Cethegus*] *i. e.* If Catiline were to accuse Cethegus. These were two famous conspirators against the state. See SALLUST, bell. Catilin.

28. *The table of Sylla.*] Sylla was a noble Roman of the family of the Scipios. He was very cruel, and first set up tables of proscription, or outlawry, by which many thousand Romans were put to death in cold blood.

—*Three disciples.*] There were two triumvirates, the one consisting of Cæsar, Pompey, and Crassus, the other of Augustus, Antony, and Lepidus, who followed Sylla's example, and therefore are called disciples, *i. e.* in cruelty, bloodshed, and murder.

29. *The adulterer.*] Domitian. He took away Domitia Longina from her husband Ælius Lamia.

29—30. *A tragical intrigue.*] He debauched Julia, the daughter of his brother Titus, though married to Sabinus. After the death of Titus, and of Sabinus, whom Domitian caused to be assassinated, he openly avowed his passion for Julia, but was the death of her, by giving her medicines to make her miscarry. See below, l. 32, 3.

30. *Recalling laws.*] At the very time when Domitian had this tragical intrigue with his niece Julia, he was reviving the severe laws of Julius Cæsar, against adultery, which were afterwards made more severe by Augustus.

30—1. *Bitter to all.*] Severe and rigid to the last degree. Many persons, of both sexes, Domitian put to death for adultery. See Univ. Hist. vol. xv. p. 52.

31. *Mars and Venus.*] They were caught together by Vulcan, the fabled husband of Venus, by means of a net with which he inclosed them. Juvenal means, by this, to satirize the zeal of Domitian against adultery in others, (while he indulged not only this, but incest also in his own practice,) by saying that it was so great, that he would not only punish men, but gods also if it came in his way so to do.

32. *Abortives.*] Embryos, of which Julia was made to miscarry.

33. *Lumps.*] Offas, lumps of flesh, crude births, deformed, and so resembling her uncle Domitian, the incestuous father of them.

34. *Justly and deservedly.*] With the highest reason and justice.

—*The most vicious.*] Ultima vitia, *i. e.* ultimi vitiosi, the most abandoned, who are to the utmost degree vicious, so that they may be termed themselves, vices. The abstract is here put for the concrete. *Mis.*

35. *Despise*] Hold them in the most sovereign contempt, for their impudence in daring to reprove others for being vicious.

The feigned Scaur.] Æmilius Scaurus, as described by Sallust, bell. Jugurth, was a nobleman, bold, factious, greedy of power, honour, and riches, but very artful in disguising his vices. Juvenal therefore may be supposed to call these hypocrites fictos, as feigning to be what they were not ; Scaurus, as being like Æ. Scaurus, appearing outwardly grave and severe, but artfully, like him, concealing their vices.

If three disciples should speak against the table of Sylla?
 Such was the adulterer lately polluted with a tragical
 Intrigue: who then was recalling laws, bitter 30
 To all, and even to be dreaded by Mars and Venus themselves:
 When Julia her fruitful womb from so many abortives
 Released, and poured forth lumps resembling her uncle.
 Do not therefore, justly and deservedly, the most vicious 34
 Despise the feigned Scauri, and being reprov'd, bite again?
 Laronia did not endure a certain sour one from among them
 Crying out so often, "Where is now the Julian law? dost
 "thou sleep?"

And thus smiling: "Happy times! which thee
 "Oppose to manners: now Rome may take shame:
 "A third Cato is fallen from heaven:—but yet whence 40

However, I question whether the character of Scaurus be not rather to be gathered from his being found among so many truly great and worthy men, Sat. xi. l. 90, 1. Pliny also represents him as a man summe integritatis, of the highest integrity. This idea seems to suit best with Scaurus, as it leads us to consider these hypocrites as feigning themselves men of integrity and goodness, and as seeming to resemble the probity and severity of manners for which Scaurus was eminent, the better to conceal their vices, and to deceive other people.

—And being reprov'd, bite again.] Such hypocrites are not only despised by the most openly vicious for their insincerity, but whenever they have the impudence to reprove vice, even in the most abandoned, these will turn again and retaliate: which is well expressed by the word *remordent*.

36. *Laronia*] Martial, cotemporary with Juvenal, describes a woman of this name as a rich widow.

Allegat et retinet nostrum Laronia servum,

Respondens, orba est, dives, anus, vidua.

By what Juvenal represents her to have said, in the following lines, she seems to have had no small share of wit.

—Did not endure.] She could not bear him; she was out of all patience.

—Sour.] Crabbed, stern in his appearance. Or *torum* may be here put for the adverb *torve*—*torre* *clamentum*. Gracism. See above, l. 3, and note.

—From among them.] i. e. One of

these dissemblers; one out of this hypocritical herd.

37. *Crying out so often.*] Repeating aloud his seeming indignation against vice, and calling down the vengeance of the law against lewdness and effeminity.

37. *Where is the Julian law?*] Against adultery and lewdness—(see l. 30. note) why is it not executed? As it then stood, it punished adultery and sodomy with death.

—Dost thou sleep?] Art thou as regardless of these enormities, as a person fast asleep is of what passes about him?

38. *And thus smiling.*] Laronia could not refrain herself at hearing this, and, with a smile of the utmost contempt, ready almost at the same time to laugh in his face, thus jeers him.

—Happy times! &c.] That have raised up such a reformer as thou art, to oppose the evil manners of the age!

39. *Now Rome may take shame.*] Now, to be sure, Rome will blush, and take shame to herself, for what is practised within her walls, since such a reprover appears. Irony.

40. *A third Cato.*] Cato Censorius, as he was called, from his great gravity and strictness in his censorship; and Cato Uticensis, is so called from his killing himself at Utica, a city of Africa, were men highly esteemed as eminent moralists; to these, says Laronia, (continuing her ironical banter,) heaven has added a third Cato, by sending us so severe and respectable a moralist as thou art.

Hæc emis, hirsuto spirant opobalsama collo
 Quæ tibi? ne pudeat dominum monstrare tabernæ:
 Quod si vexantur leges, ac jura, citari
 Ante omnes debet Scantinia; respice primum
 Et scrutare viros: faciunt hi plura; sed illos 45
 Defendit numerus, junctæque umbone phalanges.
 Magna inter molles concordia: non erit ullum
 Exemplum in nostra tam detestabile sexu:
 Tædia non lambit Cluviam, nec Flora Catullam:
 Hippo subit juvenes, et morbo pallet utroque. 50
 Nunquid nos agimus causas? civilia jura
 Novimus? aut ullo strepitu fora vestra movemus?
 Luctantur paucæ, comedunt coliphia paucæ:
 Vos lanam trahitis, calathisque peracta refertis
 Vellera: Vos tenui prægnantem stamine fusum 55
 Penelope melius, levius torquetis Arachne,
 Horrida quale facit residens in codice pellex.

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 41. *Perfumes.*] Opobalsama—*οποβάλσαμον*—i. e. Succus balsami. This was some kind of perfumery, which the effeminate among the Romans made use of, and of which, it seems, this same rough-looking reprovcr smelt very strongly.

41—2. *Your rough neck.*] Hairy, and bearing the appearance of a most philosophic neglect of your person.

42. *Don't be ashamed, &c.*] Don't blush to tell us where the perfumer lives, of whom you bought these fine sweet-smelling ointments.

Here her raillery is very keen, and tends to shew what this pretended reformer really was, notwithstanding his appearance of sanctity. She may be said to have smelt him out.

43. *Statutes and laws are disturbed.*] From that state of sleep in which you seem to represent them, and from which you wish to awaken them. The Roman jurisprudence seems to have been founded on a threefold basis, on which the general law, by which the government was carried on, was established; that is to say, *Consulta patrum*, or decrees of the senate—*Leges*, which seem to answer to our statute laws—and *jura*, those rules of common justice, which were derived from the two former, but particularly from the latter of the two, or, perhaps, from immemorial usage and custom, like the common law of England.

HOR. lib. i. epist. xvi. l. 41. mentions these three particulars.

— *Vir bonus est quis?*

Qui consulta patrum, qui leges, juraque servat.

See an account of the Roman laws at large, in Kennett's *Roman Antiq.* part ii. book iii. chap. xxi. and seq.

43. *The Scantinian.*] So called from Scantinius Aricinus, by whom it was first introduced to punish sodomy. Others think that this law was so called from C. Scantinius, who attempted this crime on the son of Marcellus, and was punished accordingly.

45. *Examine the men.*] Search diligently: scrutinize into their abominations.

— *These do more things.*] They far outdo the other sex; they do more things worthy of severe reprehension.

46. *Number defends.*] This tends to shew how common that detestable vice was. (*Comp. Rom. i. 27.*) Such numbers were guilty of it, that it was looked upon rather as fashionable than criminal; they seemed to set the law at defiance, as not daring to attack so large a body.

— *Battalions joined, &c.*] A metaphor taken from the Roman manner of engaging. A phalanx properly signified a disposition for an attack on the enemy by the foot, with every man's shield or buckler so close to another's, as to join

"Do you buy these perfumes which breathe from your rough
 "Neck? don't be ashamed to declare the master of the shop :
 "But if the statutes and laws are disturbed, the Scantinian
 "Ought before all to be stirred up. Consider first,
 "And examine the men : these do more things—but them 45
 "Number defends, and battalions joined with a buckler.
 "There is great concord among the effeminate : there will
 "not be any
 "Example so detestable in our sex :
 "Tædia caresses not Cluvia, nor Flora Catulla :
 "Hippo assails youths, and in his turn is assailed. 50
 "Do we plead causes? the civil laws
 "Do we know? or with any noise do we make a stir in your
 "courts?
 "A few wrestle, a few eat wrestlers' diet :
 "You card wool, and carry back in full baskets your finished
 "Fleeces ; you the spindle, big with slender thread, 55
 "Better than Penelope do twist, and finer than Arachne,
 "As does a dirty harlot sitting on a log.

them together and make a sort of impenetrable wall or rampart. This is said to have been first invented by the Macedonians ; phalanx is therefore to be considered as a Macedonian word.

47. *There is great concord, &c.* They are very fond of each other, and strongly connected and united, so that attacking one would be like attacking all.

49. *Tædia—Flora, &c.* Famous Roman courtezans in Juvenal's time—bad as they were, the men were worse.

51. *Do we plead, &c.* Do we women usurp the province of the men? do we take upon us those functions which belong to them?

53. *A few wrestle.* A few women there are, who are of such a masculine turn of mind, as to wrestle in public. See sat. i. 22, 3. and notes; and Sat. vi. 245—57. and notes.

—*Wrestlers' diet.* Prepare themselves for wrestling as the wrestlers do by feeding on the coliphium—a *κνλκίφιαι*, membra robusta; a kind of dry diet which wrestlers used, to make them strong and firm-fleshed. See AINSW.

54. *You card wool.* You, effeminate wretches, forsake manly exercises, and addict yourselves to employments which are peculiar to women.

—*In baskets.* The Calathi were little

osier or wicker baskets, in which the women put their work when they had finished it, in order to carry it back to their employers.

56. *Penelope.* Wife of Ulysses, who during her husband's absence was importuned by many noble suitors, whose addresses she refused with inviolable constancy: but, fearing they might take her by force, she amused them, by desiring them to wait till she had finished a web, which she was then about; and to make the time as long as possible, she undid during the night what she had done in the day.

—*Arachne.* A Lydian damsel, very skilful in spinning and weaving. She is fabled to have contended with Minerva, and being outdone, she hanged herself, and was by that goddess changed into a spider. Ov. Met. lib. vi. fab. i.

By mentioning these instances, Laronia ironically commends the great proficiency of the men in carding and spinning: both these operations seem to be distinctly marked by the poet.

57. *A dirty harlot.* Pellex properly denotes the mistress of a married man. This, and the Greek *παλλακίς*, seem derived from Heb. *פילגש* pilgash, which we render, concubine.

Codex, from caudex, literally signifies

Notum est cur solo tabulas impleverit Hister
 Liberto; dederit vivus cur multa puellæ:
 Dives erit, magno quæ dormit tertia lecto. 60
 Tu nube, atque tace: domant arcana cylindros.
 De nobis post hæc tristis sententia fertur:
 Dat veniam corvis, vexat censura columbas.
 Fugerunt trepidi vera ac manifesta canentem
 Stoicidæ; quid enim falsi Laronia? Sed quid 65
 Non facient alii, cum tu multicia sumas,
 Cretice, et hanc vestem populo mirante perores
 In Proculas, et Pollineas? est mœcha Fabulla:
 Damnetur si vis, etiam Carfinia: talem
 Non sumet dammata togam. Sed Julius ardet, 70

a stump or stock of a tree—of a large piece of which a log was cut out, and made an instrument of punishment for female slaves, who were chained to it on any misbehaviour towards their mistresses, but especially where there was jealousy in the case; and there they were to sit and work at spinning or the like.

58. *Hister.*] Some infamous character, here introduced by Laronia in order to illustrate her argument.

—*Filled his will.*] Tabula signifies any plate or thin material on which they wrote; hence deeds, wills, and other written instruments, were called tabulae. So public edicts. See before, l. 28.

58—9. *With only his freedman.*] Left him his sole heir.

59. *Why alive, &c.*] Why in his lifetime he was so very generous, and made such numbers of presents to his wife, here called puellæ, as being a very young girl when he married her: but I should rather think that the arch Laronia has a more severe meaning in her use of the term puellæ, by which the word intimate, that his young wife, having been totally neglected by him, remained still, puella, a maiden; Hister having no desire towards any thing, but what was unnatural with his favourite freedman.

It is evident that the poet uses puella in this sense, sat. ix. l. 74. See note on sat. ix. l. 70.

60. *She will be rich, &c.*] By receiving (as Hister's wife did) large sums for hush-money.

—*Who sleeps third, &c.*] By this she would insinuate, that Hister caused his

freedman, whom he afterwards made his heir, to lie in the bed with him and his wife, and gave his wife large presents of money, jewels, &c. not to betray his abominable practices.

61. *Do thou marry.*] This apostrophe may be supposed to be addressed to the unmarried woman, who might be standing by, and listening to Laronia's severe reproach of the husbands of that day, and contains a sarcasm of the most bitter kind.

As if she had said, "you hear what you are to expect; such of you as wish to be rich, I advise to marry, and keep their husband's secrets."

—*Secrets bestow gems.*] Cylindros—these were precious stones, of an oblong and round form, which the women used to hang in their ears. Here they seem to signify all manner of gems.

62. *After all this.*] After all I have been saying of the men, I can't help observing how hardly we women are used.

—*A heavy sentence, &c.*] Where we are concerned no mercy is to be shown to us; the heaviest sentence of the laws is called down upon us, and its utmost vengeance is prescribed against us.

63. *Censure accuses ravens, &c.*] Laronia ends her speech with a proverbial saying, which is much to her purpose.

Censura here means punishment. The men, who, like ravens and other birds of prey, are so mischievous, are yet excused; but, alas! when we poor women, who are, comparatively, harmless as doves, when we, through simplicity and weakness, go astray, we hear of nothing but punishment.

"It is known why Hister filled his will with only
 "His freedman; why alive he gave much to a wench:
 "She will be rich, who sleeps third in a large bed. 60
 "Do thou marry, and hush—secrets bestow gems.
 "After all this, a heavy sentence is passed against us:
 "Censure excuses ravens, and vexes doves."

Her, proclaiming things true and manifest, trembling fled
 The Stoicides—For what falsehood had Laronia [uttered]?
 But what

Will not others do, when thou assumest transparent garments,
 O Creticus, and (the people wond'ring at this apparel) thou
 declaimest!

Against the Proculæ and Pollinæ? Fabulla is an adulteress:
 Let Carfinia too be condemned if you please: such
 A gown, condemned, she'll not put on. "But July burns—70

64. *Her proclaiming, &c.*] We have here the effect of Laronia's speech upon her guilty hearers: their consciences were alarmed, and away they flew, they could not stand any longer: they knew what she said to be true, and not a tittle of it could be denied: so the faster they could make their escape the better: like those severe hypocrites we read of, John viii. 7—9. *Cano* signifies, as used here, to report, to proclaim aloud.

65. *The Stoicides.*] Stoicides. This word seems to have been framed on the occasion with a feminine ending, the better to suit their characters, and to intimate the monstrous effeminacy of these pretended Stoics. The Stoics were called *Stoici*, from *stoa*, a porch in Athens, where they used to meet and dispute. They highly commended spathy, or freedom from all passions.

Juvenal, having severely lashed the Stoicides, or pretended Stoics, now proceeds to attack, in the person of Metellus Creticus, the effeminacy of certain magistrates, who appeared, even in the seat of justice, attired in a most unbecoming and indecent manner, and such as bespeak them in the high road to the most horrid impurities.

66. *Will not others do, &c.*] *q. d.* It is no marvel that we find vice triumphant over people that move in a less conspicuous sphere of life, when plain and apparent symptoms of it are seen in those who fill the seats of justice, and are actually exhibited by them, before the

public eye, in open court.

66. *Transparent Garments.*] *Multicia*, quasi *multilicia*, of many threads. These were so finely and curiously wrought, that the body might be seen through them.

67. *O Creticus.*] This magistrate was descended from the family of that Metellus, who was called Creticus, from his conquest of Crete. Juvenal, most probably, addresses Metellus by this surname of his great ancestor, the more to expose and shame him, for acting so unworthy his descent from so brave and noble a person.

—*Thou declaimest.*] *Perorare* sentences in the most aggravated terms—*perorare*. The end of a speech, in which the orator collected all his force and eloquence, was called the peroration: but the verb is used in a larger sense, and signifies to declaim and make an harangue against any person or thing.

68. *Proculæ and Pollinæ.*] Names of particular women, who were condemned on the Julian law, for incontinence, but so famous in their way, as to stand here for lewd women in general.

He could condemn such in the severest manner, when before him in judgment, while he, by his immodest dress, shewed himself to be worse than they were.

68-69. *Fabulla Carfinia*] Notorious adulteresses.

69-70. *Such a gown, &c.*] Bad as such women may be, and even convicted of

Æstuo: nudus agas; minus est insania turpis.
En habitum, quo te leges, ac jura ferentem
Vulneribus crudis populus modo victor, et illud
Montanum positis audiret vulgus aratris.
Quid non proclames, in corpore Judicis ista
Si videas? quæro an deceant multicia testem?
Acer, et indomitus, libertatisque magister,
Cretice pelluces! Dedit hanc contagio labem,
Et dabit in plures: sicut grex totus in agris
Unius scabie cadit, et porrigine porci;
Uvaeque conspectâ livorem ducit ab uvâ.
Fœdies hoc aliquid quandoque audebis amictu:
Nemo repente fuit turpissimus. Accipient te
Paulatim, qui longa domi redimicula sumunt

75

80

incontinence, yet they would not appear in such a dress as is worn by you who condemn them.

Or perhaps this alludes to the custom of obliging women convicted of adultery to pull off the stola, or woman's garment, and put on the toga, or man's garment, which stigmatized them as infamous; but even this was not so infamous as the transparent dress of the judge. Horace calls a common prostitute, togata, Sat. ii. lib. i. l. 63.

—*But July burns, &c.*] He endeavours at an excuse, from the heat of the weather, for being thus clad.

71. *Do your business, &c.*] As a judge. Agere legem sometimes signifies to execute the sentence of the law against malefactors. See Ainsw. Ago.

—*Madness is less shameful.*] Were you to sit on the bench naked, you might be thought mad, but this would not be so shameful; madness might be some excuse.

72. *Lo the habit, &c.*] This, and the three following lines, suppose some of the old hardy and brave Romans, just come from a victory, and covered with fresh wounds (crudis vulneribus)—rough mountaineers, who had left their ploughs, like Cincinnatus, to fight against the enemies of their country, and on their arrival at Rome, with the ensigns of glorious conquest, finding such an effeminate character upon the bench, bearing the charge of the laws, and bringing them forth in judgment; which may be the sense of ferentem in this place.

75. *What would you not proclaim, &c.*

How would you exclaim! What would you not utter, that could express your indignation and abhorrence (O ancient and venerable people) of such a silken judge!

76. *I ask, would, &c.*] *q. d.* It would be indecent for a private person, who only attends as a witness, to appear in such a dress: how much more for a judge, who sits in an eminent station, in a public character, and who is to condemn vice of all kinds.

77. *Sour and unsubdued.*] O Creticus, who pretendest to stoicism, and appearing morose, severe, and not overcome by your passions.

—*Master of liberty.*] By this, and the preceding part of this line, it should appear, that this effeminate judge was one who pretended to stoicism, which taught a great severity of manners, and an apathy both of body and mind; likewise such a liberty of living as they pleased, as to be exempt from the frailties and passions of other men. They taught—*ὅτι μόνος ἡ σοφὸς εὐδαιμόνιος*—that “only a wise man was free” Hence Cic. Quid est libertas? potestas vivendi ut velis.

78. *You are transparent.*] Your body is seen through your fine garments: so that with all your stoicism, your appearance is that of a shameless and most unnatural libertine: a slave to the vilest passions, though pretending to be a master of your liberty of action.

—*Contagion gave this stain.*] You owe all this to the company which you have kept; by this you have been infected.

"I'm very hot"—do your business naked: madness is less shameful.

Lo the habit! in which thee, promulgating statutes and laws,
The people (with crude wounds just now victorious,
And that mountain-vulgar with ploughs laid by) might hear.

What would you not proclaim, if, on the body of a judge,
those things

You should see? I ask, would transparent garments become
a witness?

Sour and unsubdued, and master of liberty,
O Creticus, you are transparent! contagion gave this stain,
And will give it to more: as in the fields, a whole herd,
Falls by the scab and measles of one swine: 80

And a grape derives a blueness from a grape beholden.

Some time you'll venture something worse than this dress:

Nobody was on a sudden most base. They will receive thee
By little and little, who at home bind long fillets on 84

79. *And will give it to more.*] You will corrupt others by your example, as you were corrupted by the example of those whom you have followed.

The language here is metaphorical, taken from distempered cattle, which communicate infection by herding together.

80. *Falls by the scab.* &c.] Our English proverb says, "One scabby sheep maims the whole flock."

81. *A grape, &c.*] This is also a proverbial saying, from the ripening of the black grape, (as we call it,) which has a blue or livid hue: these do not turn to that colour all at once and together, but grape after grape, which, the vulgar supposed, was owing to one grape's looking upon another, being very near in contact, and so contracting the same colour. They had a proverb, *Uva uvam videndo variis fit*.

83. *Nobody was on a sudden.* &c.] None ever arrived at the highest pitch of wickedness at first setting out: the workings of evil are gradual, and almost imperceptible at first; but as the insinuations of vice deceive the conscience, they first blind and then harden it, until the greatest crimes are committed without remorse.

I do not recollect where I met with the underwritten lines; but as they contain excellent advice, they may not be unuseful in this place:

VOL. I.

O Leoline, be obstinately just.

*Indulge no passion, and betray no trust;
Never let man be bold enough to say,
Thus, and no farther let my passion stray:
The first crime past compels us on to more,
And guilt proves fate, which was but
choice before.*

—*They will receive, &c.*] By degrees you will go on from one step to another till you are received into the lewd and horrid society after mentioned. The poet is now going to expose a set of unnatural wretches, who, in imitation of women, celebrated the rites of the Bona Dea.

84. *Who at home.* &c.] Domi, that is, secretly, privately, in some house, hired or procured for the purpose of celebrating their horrid rites, in imitation of the women, who yearly observed the rites of the Bona Dea, and celebrated them in the house of the high priest. *Plur. in vita Ciceronis et Cæsaris.*

If we say, *redimicula domi*, literally, fillets of the house, we may understand it to mean those fillets which, in imitation of the women, they wore around their heads on these occasions, and which at other times, were hung up about the house, as part of the sacred furniture.

Here is the first instance, in which their ornaments and habits were like those of the women.

H

Frontibus, et toto posuere monilia collo,
 Atque Bonam teneræ placant abdomine porcæ,
 Et magno cratere Deam : sed more sinistro
 Exagitata procul non intrat fœmina limen.
 Solis ara Deæ Maribus patet : ite profanæ,
 Clamatur : nullo gemit hic tibicina cornu. 80
 Talia secretâ coluerunt Orgia lædâ
 Cecropiam soliti Baptes lassare Cotyttâ.
 Ille supercilium madidâ fuligine tactum
 Obliquâ producit acu, pingitque trementes
 Attollens oculos ; vitreo bibit ille Priapo, 95
 Reticulumque comis auratum ingentibus implet,
 Cœrulea indutus scutulata, aut galbana rasa ;

85. *And have placed ornaments, &c.]* Monilia, necklaces, consisting of so many rows as to cover the whole neck ; these were also female ornaments. This is the second instance. Monile, in its largest sense, implies an ornament for any part of the body. *Answer.* But as the neck is here mentioned, necklaces are most probably meant ; these were made of pearls, precious stones, gold, &c.

86. *The good goddess.]* The Bona Dea, worshipped by the women, was a Roman lady, the wife of one Feunus ; she was famous for chastity, and after her death, consecrated. Sacrifices were performed to her only by night, and secretly ; they sacrificed to her a sow pig. No men were admitted.

In imitation of this, these wretches, spoken of by our poet, that they might resemble women as much as possible, instituted rites and sacrifices of the same kind, and performed them in the same secret and clandestine manner.

—*The belly, &c.]* The *sumen*, or duga and udder of a young sow, was esteemed a great dainty, and seems here meant by *abdomine*. Pliny says (xi. 84. edit. Hard.) antiqui *sumen* vocabant *abdomen*. Here it stands for the whole animal (as in sat. xii. 75.) by *synec.*

87. *A large goblet.]* Out of which they poured their libations.

—*By a perverted custom.]* More sinistro—by a perverted, awkward custom, they exclude all women from their mysteries, as men were excluded from those of the women ; by the latter of which alone the Bona Dea was to be worship-

ped, and no men were to be admitted.

Sacra bonæ maribus non aduinda Deæ.

Tib. i. 6, 22.

So that the proceeding of these men was an utter perversion of the female rites ; as different from the original and real institution, as the left hand is from the right, and as contrary.

89. *Go ye profane.]* Profane—meaning the women ; as if they banished them by solemn proclamation. Juvenal here humourously parodies that passage in Virgil, relative to the Sybil, *Æn. vi. 258, 9.*

Procul, procul, este profani,

Conclamat vates, totæque abstinent luce !

90. *With no horn here, &c.]* It was usual, at the sacrifices of the Bona Dea, for some of the women to make a lamentable noise (well expressed here by the word *gemit*) with a horn. The male worshippers had no women among them for this purpose. *Nullo tibicina cornu,* for *nulla tibicina cornu.* *Hypallage.*

91. *Such orgies.]* Orgia—so called *αὐτὰς Ὀργίαις*, from the furious behaviour of the priests of Bacchus, and others by whom they were celebrated : but the part of the orgies here alluded to was that wherein all manner of lewdness, even of the most unnatural kind, was committed by private torch-light—*Tædæ secretæ.* Coluerunt—they practised, celebrated, solemnized.

92. *The Baptes.]* Priests of Cotytto at Athens, called Baptes, because, after the horrid impurities which they had been guilty of, in honour of their goddess, they thought themselves entirely purified by dipping themselves in water.

Their foreheads, and have placed ornaments all over the neck,
And, with the belly of a tender sow, appease the good
Goddess, and with a large goblet: but by a perverted custom,
Woman, driven far away, does not enter the threshold:
The altar of the goddess is open to males only—"Go ye
"profane"—

Is cried aloud: with no horn here the female minstrel sounds.
Such orgies, with a secret torch, used 91
The Baptæ, accustomed to weary the Cecropian Cotytto.
One, his eyebrow, touched with wet soot,
Lengthens with oblique needle, and paints, lifting them up,
his trembling
Eyes; another drinks in a priapus made of glass, 95
And fills a little golden net with a vast quantity of hair,
Having put on blue female garments, or smooth white vests;

92. *The Cecropian Cotytto.*] Cotytto was a strumpet (the goddess of impudence and unchastity) worshipped by night at Athens, as the Bona Dea was at Rome. The priests are said to weary her, because of the length of their infamous rites, and of the multiplicity of their acts of impurity, which were continued the whole night. Cecrops, the first king of Athens, built the city, and called it after his name, Cecropia.

93. *His eyebrow.*] It was customary for the women to paint the eyebrows, as well as the eyes: the first was done with a black composition made of soot and water; with this they lengthened the eyebrow, which was reckoned a great beauty. This was imitated by those infamous wretches spoken of by the poet, to make them appear more like women.

94. *With an oblique needle.*] Acus signifies also a bodkin; this was wetted with the composition, and drawn obliquely over, or along the eyebrow.

—*And paints, lifting them up, &c.*] This was another practice of the women, to paint their eyes. It is now in use among the Moorish women in Barbary, and among the Turkish women about Aleppo, thus described by Dr. Shaw and Dr. Russel.

"Their method of doing it is, by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth, and about the size of a common probe.

"This they wet with water, in order

"that the powder of lead ore may stick to it; and applying the middle part horizontally to the eye, they shut the eyelids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge."

This is sufficient for our present purpose, to explain what the poet means by painting the eyes. This custom was practised by many eastern nations among the women, and at last got among the Roman women: in imitation of whom, these male prostitutes also tinged their eyes.

Lifting up—trembling. This describes the situation of the eyes under the operation, which must occasion some pain from the great tenderness of the part. Or, perhaps, by trementes, Juvenal may mean something lascivious, as sat. vii. l. 241.

95. *Another drinks, &c.*] A practice of the most impudent and abandoned women is adopted by these wretches.

96. *A little golden net, &c.*] Reticulum here denotes a coif, or caul of net-work, which the women put over their hair. This too these men imitated.

—*With a vast quantity of hair.*] They left vast quantities of thick and long hair upon their heads, the better to resemble women, and all this they stuffed under a caul as the women did.

97. *Female garments.*] Scutulate—garments made of needlework, in form of shields or targets, worn by women.

193/8u Et per Junonem domini jurante ministro.

Ille tenet speculum, pathici gestamen Othonis,
Actoris Aurunci spoliū, quo se ille videbat
Armatum, cum jam tolli vexilla juberet.

100

Res memoranda novis annalibus, atque recenti
Historiâ; speculum civilis sarcina belli.

Nimirum summi ducis est occidere Galbam,

Et curare cutem summi constantia civis:

105

Bedriaci in campo spoliū affectare Palatī,

Et pressum in faciem digitis extendere panem:

Quod nec in Assyrio pharetrata Semiramis orbe,

Mœsta nec Actiacâ fecit Cleopatra carinâ.

97. *Smooth white vests.*] Galbana rasa; fine garments, shorn of the pile for women's wear. Ainsworth says they were white, and derives the word galbanum from Heb. לבנה white. But others say, that the colour of these garments was bluish or greenish.

The adjective galbanus-a-um signifies spruce, wanton, effeminate. So Mart. calls an effeminate person, hominem galbanatum; and of another he says, galbanos habet mores. MART. i. 97.

98. *The servant swearing, &c.*] The manners of the masters were copied by the servants; hence, like their masters, they swore by Juno, which it was customary for women to do, as the men by Jupiter, Hercules, &c.

99. *A looking-glass.*] Speculum, such as the women used.

—*The bearing, &c.*] Which, or such a one as, Otho, infamous for the crime which is charged on these people, used to carry about with him, even when he went forth to war as emperor.

The poet in this passage, with infinite humour, parodies, in derision of the effeminate Otho, and of these unnatural wretches, some parts of Virgil; first, where that poet uses the word gestamen (which denotes any thing carried or worn) as descriptive of the shield of Abas, which he carried in battle. ÆN. iii. 286.

Ære cavo Clypeum, magni gestamen Abantis,

Postibus adversis figo, &c.

And again, secondly, in ÆN. vii. 246. Virgil, speaking of the ornaments which Priam wore, when he sat in public among his subjects, as their prince and

lawgiver, says,

Hoc Priami gestamen erat, &c.

In imitation of this, Juvenal most sarcastically calls Otho's mirror, pathici gestamen Othonis.

100 *The spoil of Auruncian Actor.*] Alluding to Virgil, ÆN. xii. 98, 94. where Turnus arms himself with a spear, which he had taken in battle from Actor, one of the brave Auruncian chiefs.

Juvenal seems to insinuate, that this wretch rejoiced as much in being possessed of Otho's mirror, taken from that emperor after his death, (when he had killed himself, after having been twice defeated by Vitellius,) as Turnus did in having the spear of the heroic Actor.

101. *Commanded the banners, &c.*] This was a signal for battle. When they encamped, they fixed the banners in the ground near the general's tent, which was called statuer signa. When battle was to be given, the general gave the word of command to take up the standards or banners; this was, tollere signa.

At such a time as this was the effeminate Otho, when he was armed for the battle, viewing himself in his mirror.

103. *Baggage of civil war.*] A worthy matter to be recorded in the annals and history of these times, that among the warlike baggage of a commander in chief, in a civil war, wherein no less than the possession of the Roman empire was at stake, there was found a mirror, the proper implement of a Roman lady! This civil war was between Otho and Vitellius, which last was set up, by the German soldiers, for emperor, and at last succeeded.

And the servant swearing by the Juno of his master.
 Another holds a looking-glass, the bearing of pathic Otho, 99
 The spoil of Aruncian Actor, in which he viewed himself
 Armed, when he commanded the banners to be taken up :
 A thing to be related in new annals, and in recent
 History, a looking-glass the baggage of civil war !
 To kill Galba is doubtless the part of a great general,
 And to take care of the skin, the perseverance of the highest
 citizen. 105
 In the field of Bedriacum to affect the spoil of the palace,
 And to extend over the face bread squeezed with the fingers :
 Which neither the quivered Semiramis in the Assyrian world,
 Nor sad Cleopatra did in her Actian galley.

104. *To kill Galba, &c.*] Thenimurum—doubtless—to be sure—throws an irony over this and the following three lines; as if the poet said, To aim at empire, and to have the reigning prince assassinated in the forum, in order to succeed him, was doubtless, a most noble piece of generalship, worthy a great general; and, to be sure, it was the part of a great citizen to take so much care of his complexion: it must be allowed worthy the mightiest citizen of Rome, to attend to this with unremitting constancy!

This action of Otho's, who, when he found Galba, who had promised to adopt him as his successor, deceiving him, in favour of Piso, destroyed him, makes a strong contrast in the character of Otho: in one instance, bold and enterprising; in another, soft and effeminate.

106. *In the field to affect, &c.*] To aim at, to aspire to, the peaceable and sole possession of the emperor's palace, as master of the empire, when engaged in the battle with Vitellius in the field of Bedriacum, (between Cremona and Verona,) was great and noble; but how sadly inconsistent with what follows!

107. *To extend over the face, &c.*] The Roman ladies used a sort of bread, or paste, wetted with asses' milk. This they pressed and spread with their fingers on the face to cover it from the air, and thus preserve the complexion. See sat. vi. l. 461. This was practised by the emperor Otho.

Otho at last, being twice defeated by Vitellius, dreading the horrors of the

civil war in which he was engaged, killed himself to prevent it, when he had sufficient force to try his fortune again.

108. *The quivered Semiramis.*] The famous warlike queen of Assyria, who, after the death of her husband Ninus, put on man's apparel, and did many warlike actions.

109. *Sad Cleopatra.*] The famous and unfortunate queen of Egypt, who with M. Anthony, being defeated by Augustus, in the sea-fight at Actium, fled to Alexandria, and there, despairing to find any favour from Augustus, applied two asps to her breast, which stung her to death. She died on the tomb of Anthony, who had killed himself after the loss of the battle.

109 *In her Actian galley.*] Carina properly signifies the keel, or bottom of a ship; but, by synec. the whole ship or vessel. It denotes here the fine galley, or vessel, in which Cleopatra was at the battle of Actium; which was richly ornamented with gold, and had purple sails. Regina (Cleopatra) cum aureâ puppe, veloque purpureo, se in altum dedit. PLIN. lib. xix. c. 1. ad fin.

From this it is probable that our Shakespeare took his idea of the vessel in which Cleopatra, when she first met M. Anthony on the river Cydnus, appeared, the description of which is embellished with some of the finest touches of that great poet's fancy. See Ant. and Cleop. act ii. sc. ii.

Neither of these women were so effeminate as the emperor Otho.

Hic nullus verbis pudor, aut reverentia mensæ : 110
 Hic turpis Cybeles, et fractâ voce loquendi
 Libertas, et crine senex fanaticus albo
 Sacrorum antistes, rarum ac memorabile magni
 Gutturis exemplum, conducendusque magister.
 Quid tamen expectant, Phrygio queis tempus erat jam 115
 More supervacuum cultris abrumperè carnem ?
 Quadringenta dedit Gracchus sestertia, dotem
 Cornicini ; sive hic recto cantaverat ære.
 Signatæ tabulæ : dictum feliciter ! ingens
 Coena sedet : gremio jacuit nova nupta mariti. 120
 O Proceres, censore opus est, an haruspice nobis ?

110. *Here is no modesty, &c.*] Juvenal having censured the effeminacy of their actions and dress, now attacks their manner of conversation at the sacrificial feasts.

—*Reverence of the table.*] That is, of the table where they feasted on their sacrifices, which, every where else, was reckoned sacred : here they paid no sort of regard to it.

111. *Of filthy Cybele.*] Here they indulge themselves in all the filthy conversation that they can utter ; like the priests of Cybele, who used to display all manner of filthiness and obscenity before the image of their goddess, both in word and action.

—*With broken voice.*] Perhaps this means a feigned, altered, lisping voice, to imitate the voices of women, or of the priests of Cybele who were all eunuchs.

112. *An old fanatic.*] *Fanaticus* (from Gr. *Φαιρμασι*, *appareo*) denotes one that pretends to inspiration, visions, and the like. Such the Galli, or priests of Cybele, were called, from their strange gestures and speeches, as if actuated or possessed by some spirit which they called divine.

See VIRG. *Æn.* vi. l. 46—51. a description of this fanatic inspiration ; which shews what the heathens meant, when they spake of their diviners being *pleni Deo*, *afflati numine*, and the like. See PAR. Heb. and Eng. Lex. 28, No. 4.

Such a one was the old white-headed priest here spoken of.

113. *Chief priest of sacred things.*] Of their abominable rites and ceremonies, which they performed, in imitation of the women, to the Bona Dea.

114. *An ample throat*] A most capacious swallow ; he set an example of most unbecomèd gluttony.

—*A master to be hired.*] If any one would be taught the science of gluttony, and of the most beastly sensuality, let him hire such an old fellow as this for a master to instruct him.

TER. *And. act i. sc. ii. l. 19.* has a thought of this kind. *Stans* says to *Davus*,

Turn si magistrum cepti ad eam rem improbum.

115. *What do they wait for, &c.*] As they wish to be like the priests of Cybele, and are so fond of imitating them, why do they delay that operation which would bring them to a perfect resemblance ?

117. *Gracchus.*] It should seem, that by this name Juvenal does not mean one particular person only, but divers of the nobles of Rome, who had shamefully practised what he mentions here, and afterwards ; l. 143. gave a dowry—dowry dedit—as a wife brings a dowry to her husband, so did Gracchus to the horn blower.

—*400 sestertia.*] See note, sat. i. l. 106. about 3125*l.*

118. *A horn-blower, &c.*] A fellow who had been either this, or a trumpeter, in the Roman army, in which the Romans only used wind-instruments : the two principal ones were the cornus, or horns, and the tubæ, trumpets ; they both were made of brass : the horns were made crooked, like the horns of animals, which were used by the rude ancients in battle. The trumpets were straight, like ours ; therefore Juvenal, supposing the person might have been a trumpeter, says, rec-

Here is no modesty in their discourse, or reverence of the table: 110

Here, of filthy Cybele, and of speaking with broken voice,
The liberty; and an old fanatic, with white hair,
Chief priest of sacred things, a rare and memorable example
Of an ample throat, and a master to be hired.

But what do they wait for, for whom it is now high time, in
the Phrygian 115

Manner, to cut away with knives their superfluous flesh?

Gracchus gave 400 sestertia, a dower

To a horn-blower, or perhaps he had sounded with strait brass,

The writings were signed: "Happily"—said:—a vast

Supper is set: the new-married lay in the husband's bosom.—

O ye nobles! have we occasion for a censor, or for a sooth-
sayer? 121

to cantaverat ære. That these two instruments were made of brass, and shaped as above mentioned, appears from Ovid, Met. lib. i. l. 98. Non tuba directi, non æris cornua flexi. See an account of the Roman martial musical instruments, KENNEX, Antiq. part ii. book iv. c. 11.

119. *The writings.*] The marriage-writings. See note on l. 58.

—"Happily"—said.] They were wished joy, the form of which was by pronouncing the word "feliciter"—I wish you joy, as we say: this was particularly used on nuptial occasions, as among us.

119—20. *A vast supper is set.*] A sumptuous entertainment, on the occasion, set upon the table. Or, *ingans canna* may here be used metonymically, to denote the guests who were invited in great numbers to the marriage supper: the word *sedet* is supposed equivalent with *accumbit*. This last is the interpretation of J. Britannicus, and C. S. Curio; but Holyday is for the first; and I rather think with him, as the word *sedet* is used in a like sense, where our poet speaks (sat. i. l. 95, 6.) of setting the *dole-basket* on the threshold of the door:

—*Nunc sportula primo*

Limine parva sedet.

So here for setting the supper on the table.

120. *The new married, &c.*] As Spouse was given in marriage to Nere, so Gracchus to this trumpeter: hence Ju-

venal humourously calls Gracchus *nova nupta*, in the feminine gender. *Nubere* is applicable to the woman, and *ducere* to the man.

—*In the husband's bosom.*] i. e. Of the trumpeter, who now was become husband to Gracchus.

121. *O ye nobles!*] *O proceres!* *O ye patricians, nobles, senators, magistrates of Rome, to whom the government and magistracy, as well as the welfare of the city is committed!* Many of these were guilty of these abominations, therefore Juvenal here sarcastically invokes them on the occasion.

—*A censor.*] An officer whose business it was to inspect and reform the manners of the people. There were two of them, who had power even to degrade knights, and to exclude senators, when guilty of great misdemeanours. Formerly they maintained such a severity of manners, that they stood in awe of each other.

—*Soothsayer.*] *Aruspex* or *haruspex*, from *haruga*, a sacrifice, (which from Heb. *הָרַג*, to kill or slaughter,) and *specio*, to view. A diviner who divined by viewing the entrails of the sacrifices. A soothsayer. When any thing portentous or prodigious happened, or appeared in the entrails of the beasts, it was the office of the *haruspex* to offer an expiation, to avert the supposed anger of the gods.

g. d. Do we, in the midst of all the prodigies of wickedness, want most a censor for correction, or an *haruspex*

Scilicet horreæ, majoraque monstra putares,
 Si mulier vitulum, vel si bos ederet agnum?
 Segmenta, et longos habitus, et flammea sumit,
 Arcano qui sacra ferens nutantia loro
 Sudavit clypeis ancilibus. / O pater urbis!
 Unde nefas tantum Latii pastoribus? unde
 Hæc tetigit, Gradive, tuos urtica nepotes?
 Traditur ecce viro clarus genere, atque opibus vir:
 Nec galeam quassas, nec terram cuspidè pulsas,
 Nec quereris patri!—Vade ergo, et cede severi
 Jugeribus campi, quem negligis. Officium cras
 Primo sole mihi parandum in valle Quirini.

125

130

for expiation? For, as the next two lines intimate, we ought not, in all reason, to be more shocked or amazed at the most monstrous or unnatural births, than at these monstrous and unnatural productions of vice.

124. *Collars.*] Segmenta; collars,ouches, pearl-necklaces worn by women. *Ansæ*, from *seco*, to cut; segmen, a piece cut off from something: perhaps segmina may mean pieces of ribbon, or the like, worn as collars, as they often are by women among us.

—*Long habits.*] The stola, or matron's gown, which reached down to the feet.

—*Wedding veils.*] Flameum or flammeum, from *flamma*, a flame, because it was of a yellowish, or flame-colour. A kind of veil or scarf, put over the bride's face for modesty's sake.

—*He takes.*] Gracchus puts on, who once had been one of the Salii.

125. *Who carrying sacred things.*] This alludes to the sacred images carried in the processions of the Salii, which waved or nodded with the motion of those who carried them, or, perhaps, so contrived, as to be made to nod, as they were carried along, like the image of Venus when carried in pomp at the Circensian games, mentioned by Ov. *Amor. Eleg. lib. iii. eleg. ii.*

Annuit et motu signa secunda dedit.

—*A secret rein.*] A thong, or leather strap, secretly contrived, so as by pulling it to make the image nod its head; to the no small comfort of the vulgar, who thought this a propitious sign, as giving assent to their petitions. See the last note.

126. *Sweated with Mars's shields.*] The ancilia were so called from *ancisus*, cut

or pared round.

In the days of Numa Pompilius, the successor of Romulus, a round shield was said to fall from heaven: this was called ancile from its round form; and, at the same time, a voice said, that "the city would be of all the most powerful, while that ancile was preserved in it." Numa, therefore, to prevent its being stolen, caused eleven shields to be made so like it, as for it not to be discerned which was the true one. He then instituted the twelve Salii, or priests of Mars, who were to carry these twelve shields through the city, with the images and other insignia of Mars, (the supposed father of Romulus, the founder of Rome,) and while these priests went in procession, they sang and danced till they were all over in a sweat. Hence these priests of Mars were called Salii, a *saliendo*.

The poet gives us to understand, that Gracchus had been one of these Salii, but had left them, and had sunk into the effeminacies and debaucheries above mentioned.

126. *O father of the city!*] Mars, the supposed father of Romulus, the founder of Rome, and therefore called pater urbis. See *Hor. lib. i. od. ij. l. 35—40.*

127. *Latian shepherds?*] Italy was called Latium, from *lateo*, to lie hid; Saturn being said to have hidden himself there, when he fled from his son Jupiter. See *Vinc. Æn. viii. 319—23.* Romulus was supposed to have been a shepherd, as well as the first and most ancient ancestors of the Romans; hence Juvenal calls them Latii pastores. See *sat. viii. l. 274, 5.*

What! would you dread, and think them greater prodigies,
 If a woman should produce a calf, or a cow a lamb?
 Collars, and long habits, and wedding veils he takes,
 Who carrying sacred things nodding with a secret rein, 125
 Sweated with Mars's shields. O father of the city!
 Whence so great wickedness to Latian shepherds? whence
 Hath this nettle, O Gradivus, touched your descendents?
 Behold a man, illustrious by family, and rich, is given to a man;
 You neither shake your helmet, nor with your spear smite
 the earth, 130
 Nor complain to the father!—Go therefore, and depart from
 the acres
 Of the harsh field, which you neglect.—A bus'ness, to-morrow
 Early, is to be dispatched by me in the vale of Quirinus.

*Majorum primus quisquis fuit ille tuorum,
 Aut pastor fuit, &c.*

Whence could such monstrous, such
 abominable wickedness, be derived to a
 people, who once were simple shep-
 herds!

128. *This nettle.*] *Urtica*; a nettle li-
 terally, but, by Met. the stinging or
 tickling of lewdness. So we call being
 angry, being nettled; and it stands with
 us to denote an excitation of the pas-
 sions.

—*Gradivus.*] A name of Mars, from
 Gr. *Κραδαίνω*, to brandish a spear. Some
 derive it from *gradior*, because he was
 supposed to go or march in battle. Ho-
 mer has both these ideas:

*His μακρὰ βίβλος κραδαίνων δολιχοκνίον
 ὄψχος.*

See *Vinc. Æn.* iii. 34. *Gradivumque
 patrem, &c.*

129. *Is given.*] *Traditur*, is delivered
 up in marriage, as a thing purchased is
 delivered to the buyer, so man to man,
 on payment of dowry, as for a wife.

130. *You neither shake, &c.*] In token
 of anger and resentment of such abomi-
 nation.

131. *Nor complain, &c.*] To Jupiter,
 the father of all the gods, or perhaps
 Juvenal means "your father," as suppos-
 ing with Hesiod that Mars was the son
 of Jupiter and Juno. So Homer, II. i.
 though some, as Ovid, make him the son
 of Juno without a father. *Ov. Fast.* v.
 229, &c.

—*Go therefore.*] Since you are so un-
 concerned at these things, as to shew no
 signs of displeasure at them, you may

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as well depart from us entirely.

—*Depart.*] Code for discede, the sim-
 ple for the composite. So *Vinc. Æn.*
 vi. 460. *Invitus, regina, tuo de litore
 cessi.*

132. *The harsh field.*] The Campus
 Martius, a large field near Rome, be-
 tween the city and the Tiber, where all
 manner of robust and martial exercises
 were performed, over which Mars was
 supposed to preside. By the poet's
 using the epithet harsh, or severe, he
 may be supposed to allude to the harsh
 and severe conflicts there exhibited; or
 to Mars himself, to whom this is given
 by Martial, ep. xxx. l. 10.

Cum severi fugit oppidum Martis.

—*Which you neglect*] By not vin-
 dicating its honour, and not punishing
 those who have exchanged the manly
 exercises of the Campus Martius for the
 most abandoned effeminacy.

—*A bus'ness, to-morrow*] In order to
 expose the more, and satirize the more
 severely, these male-marriages, the poet
 here introduces a conversation between
 two persons on the subject.

The word *officium* is peculiarly rela-
 tive to marriage, nuptiale or *nuptiarum*
 being understood. *Suet. in Claud.* c.
 26. *Cujus officium nuptiarum, et ipse
 cum Agrippina celebravit.* So *Petrarch.*
Consurrexi ad officium nuptiale.

Such is the meaning of *officium* in this
 place, as relative to what follows. He
 was to attend the ceremony at sun-rise,
 at the temple of Romulus, which was a
 place where marriage contracts were
 often made.

I

Quæ causa officii? quid quæris? nubit amicus,
 Nec multos adhibet. / Liceat modo vivere; fient, 135
 Fient ista palam, cupient et in acta referri.
 Interea tormentum ingens nubentibus hæret,
 Quod nequeunt parere, et partu retinere maritos.
 Sed melius, quod nil animis in corpora juris
 Natura indulget; steriles moriuntur, et illis 140
 Turgida non prodest conditâ pyxide Lyde,
 Nec prodest agili palmas præbere Luperco.
 Vicit et hoc monstrum tunicati fuscina Gracchi,
 Lustravitque fugâ mediam gladiator arenam,
 Et Capitolinis generosior, et Marcellis, 145
 Et Catulis, Paulique minoribus, et Fabiis, et
 Omnibus ad podium spectantibus: his licet ipsum

134. *A friend marries.*] The word nubo (as has been observed) properly belonging to the woman, as duco to the man. Nubit here is used to mark out the abominable transaction.

135. *Nor does he admit many.*] He does not invite many people to the ceremony, wishing to keep it rather private. He had not, perhaps, shaken off all fear of the Scantinian law. See before, L. 43, note.

—*Only let us live, &c.*] These seem to be Juvenal's words. Only let us have patience, and if we live a little longer, we shall not only see such things done, but done openly: and not only this, but we shall see the parties concerned wish to have them recorded in the public registers.

Juvenal saw the increase of all this mischief, and might from this venture to foretell what actually came to pass: for Salvian, who wrote in the fifth century, speaking of this dedecoris scelerisque consortium, as he calls it, says, that "it spread all over the city; and though the act itself was not common to all, yet the approbation of it was."

137. *Meanwhile, &c.*] The poet here, with much humour, scoffs at these unnatural wretches in very ludicrous terms.

138. *Retain their husbands.*] Barrenness was frequently a cause of divorce.

141. *Turgid Lyde.*] Some woman of that name, perhaps called turgida from her corpulency, or from her preparing and selling medicines to cure barrenness,

and to occasion fertility and promote conception. Conditus literally signifies seasoned, mixed, made savoury, and the like; here it implies, that she sold some conserve, or the like, which was mixed, seasoned, or, as we may say, medicated with various drugs, and put into boxes for sale.

142. *The nimble Luperus.*] The Lupercalia were feasts sacred to Pan, that he might preserve their flocks from wolves, (a lupis;) hence the priests were called Luperci. The Lupercalia appears to have been a feast of purification, being solemnized on the dies nefasti, or non-court-days of February, which derives its name from februo, to purify; and the very day of the celebration was called Februa. The ceremony was very singular and strange.

In the first place, a sacrifice was killed of goats and a dog; then two children, noblemen's sons, being brought thither, some of the Luperci stained their foreheads with the bloody knife, while others wiped it off with locks of wool dipped in milk. This done, they ran about the streets all naked but the middle, and, having cut the goat-skins into thongs, they lashed all they met. The women, so far from avoiding their strokes, held out the palms of their hands to receive them, fancying them to be great helpers of conception. See KENNETT, *Antiq. b. ii. part ii. c. 2.* Shakespeare alludes to this, *Jul. Cæs. act i. sc. ii. former part.*

143. *The fork.*] Fuscina, a sort of

What is the cause of the bus'ness? why do you ask? a friend marries:

Nor does he admit many. Only let us live, these things will be done, 135

Done openly, and will desire to be reported in the public registers.

Meanwhile a great torment sticks to those (thus) marrying,
That they can't bring forth, and retain by birth (of children)
their husbands.

But it is better, that, to their minds, no authority over their bodies

Doth nature indulge; barren they die: and to them 140

Turgid Lyde, with her medicated box, is of no use,
Nor does it avail to give their palms to the nimble Luperus.

Yet the fork of the coated Gracchus outdid this prodigy,
When, as a gladiator, he traversed in flight the middle of the stage, 144

More nobly born than the Manlii, the Capitolini, and Marcelli,
And the Catuli, and the posterity of Paulus; than the Fabii, and
Than all the spectators at the podium: tho', to these, him

three-pronged fork or trident, used by a particular kind of fencer or gladiator, who was armed with this, and with a net; hence called Retiarius. His adversary was called Mirmillo, (from Gr. *μυρμιλον*, formica; see *ANSW.*) and was armed with a shield, scythe, and head-piece, with the figure of a fish on the crest. The Retiarius tried to throw his net over the Mirmillo's head, and so entangle him, saying, when he cast the net, *Piscem peto, non te peto*. The Mirmillo is sometimes called the secutor or pursuer, because if the Retiarius missed him, by throwing his net too far, or too short, he instantly took to his heels, running about the arena for his life, that he might gather up his net for a second cast; the Mirmillo, in the mean time, as swiftly pursuing him, to prevent him of his design. This seems to be meant, l. 144. *Lustravitque fuga*, &c. which intimates the flight of the Retiarius from the Mirmillo.

—Coated, &c.] *Tunicatus*, i. e. dressed in the tunics, or habit of the Retiarii, which was a sort of coat without sleeves, in which they fought.

This same Gracchus meanly laid aside his own dress, took upon him the garb and weapons of a common gladiator,

and exhibited in the public amphitheatre. Such feats were encouraged by Domitian, to the great scandal of the Roman nobility.

Mediam arenam may here signify the middle of the amphitheatre, which was strewed with sand; on which part the gladiators fought: this made arena be often used to signify the amphitheatre itself.

145. *Capitolini*, &c.] Noble families, who were an ornament to the Roman name

147. *The podium*.] *Παδιον*, Gr. from *πους*, a foot. That part of the theatre next the orchestra, where the nobles sat; it projected in form something like the shape of a foot. See *ANSW.*

—*Tho', to these*, &c.] Though to those who have been mentioned before, you should add the prætor, at whose expense these games were exhibited. The prætors often exhibited games at their own expense. But the poet may here be understood to glance at the emperor Domitian, who was a great encourager of these strange proceedings of the young nobility. See note on l. 145. He that set forth, at his own charge, the sight of sword-players, and other like games unto the people, was called mune-

Admoveas, ejus tunc munere rôtia misit.

Esse aliquos manes, et subterranea regna,
Et contum, et Stygio ranas in gurgite nigras, 150
Atque unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum ære lavantur.
Sed tu vera puta Curius quid sentit, et ambo
Scipiadæ? quid Fabricius, manesque Camilli?
Quid Cremeræ legio, et Carnis consumpta juvenus, 155
Tot bellorum animæ? quoties hinc talis ad illos
Umbra venit, cuperent lustrari, si qua darentur
Sulphura cum tædis, et si foret humida laurus
Huc, heu! miseri traducimur: arma quidem ultra
Littora Juvernæ promovimus, et modo captas 160

rius. Hence Juvenal says, *cujus tunc munere, &c.*

148. *Threw the net.*] Entered the lists in the character of a Retiarius: and thus a man of the noblest family in Rome debased himself and his family by becoming a prize-fighter in the public theatre.

149. *That there are any ghosts.*] The poet now proceeds to trace all the foregoing abominations to their source, namely, the disbelief and contempt of religion, those essential parts of it, particularly, which relate to a future state of rewards and punishments.

By manes, here, we may understand the ghosts or spirits of persons departed out of this life, which exist after their departure from the body, and are capable of happiness and misery. See *VIRG. ÆN. vi. 735—44.*

—*Subterranean realms.*] Infernal regions, which were supposed to be under the earth.

150. *A boat pole.*] *Contus* signifies a long pole or staff, shod with iron at the bottom, to push on small vessels in the water. Juvenal here alludes to Charon, the ferryman of hell, of whom *VIRGIL* says, *ÆN. vi. l. 302.*

Ipse ratem conto subigit.

—*Frogs.*] The poets feigned that there were frogs in the river Styx. Some give the invention to Aristophanes. See his comedy of the *Frogs*.

—*Stygian gulph.*] The river Styx, supposed to be the boundary of the infernal regions, over which departed souls were ferried in Charon's boat. See *VIRG. GEOR. iv. 467—80.*

If any of the gods swore by this river falsely, he was to lose his divinity for an hundred years.

152. *Not even boys believe.*] All these things are disbelieved not only by persons in a more advanced age, but even by boys.

—*Unless those not as yet, &c.*] The quadrans, which was made of brass, in value about our halfpenny, was the bathing fee paid to the keeper of the bath by the common people. See *SAT. vi. 446.* and *HOR. lib. i. sat. iii. l. 137.*

Dum tu quadrante lavatum

Rex ibis—

Little children, under four years old, were either not carried to the baths, or, if they were, nothing was paid for their bathing.

The poet means, that none but children, and those very young indeed, could be brought to believe such things: these might be taught them, among other old women's stories, by their nurses, and they might believe them, till they grew old enough to be wiser, as the free-thinkers would say.

153. *But think thou, &c.*] Do thou, O man, whatever thou art, give credit to these important matters, which respect a future state of rewards and punishments.

—*Curius.*] Dentatus: thrice consul, and remarkable for his courage, singular honesty, and frugality. What does he now think, who is enjoying the rewards of his virtue in elysium.

153—4. *Both the Scipios.*] *VIZ.* Scipio Africanus Major, who conquered Hannibal, and Scipio Africanus Minor, who

You should add, at whose expense he then threw the net.

That there are many ghosts and subterranean realms,
And a boat-pole, and black frogs in the Stygian gulph, 150
And that so many thousands pass over in one boat,
Not even boys believe, unless those not as yet washed for money:
But think thou that they are true: What thinks Curius, and
both

The Scipios? what Fabricius, and the ghost of Camillus? 154
What the legion of Cremera, and the youth consumed at Cannæ,
So many warlike souls? as often as from hence to them such
A shade arrives, they would desire to be purified, if there
could be given

Sulphur with pines, and if there were a wet laurel.

Thither, alas! we wretches are conveyed! our arms, indeed,
beyond

The shores of Juverna we have advanced, and the lately captured

raised Numantia and Carthage. Hence
VIRG. *Æn.* vi. 842, 3.

— *Geminus duo fulmina belli*

Scipiadas cladem Libye. —

— *Fabricius.*] C. Luscinius the consul,
who conquered Pyrrhus.

— *Camillus.*] A noble Roman; he
though banished, saved Rome from its
final ruin by the Gauls. The Romans
voted him an equestrian statue in the
Forum, an honour never before conferred
on a Roman citizen.

155. *The legion of Cremera.*] Meaning
the 300 Fabii, who, with their slaves and
friends, marched against the Veientes,
who, after many battles, surrounding
them by an ambuscade, killed the 300
near Cremera, a river of Tuscany, ex-
cept one, from whom came afterwards
the famous Fabius mentioned by VIRG.
Æn. vi. 845, 6.

— *The youth consumed, &c.*] Cannæ-
arum. A village of Apulia in the king-
dom of Naples, where Hannibal defeated
the Romans, and killed above 40,000.
Among these such a number of the
young nobility, knights, and others of
rank, that Hannibal sent to Carthage
three bushels of rings in token of his
victory. There was such a carnage of
the Romans, that Hannibal is said, at
last, to have stopped his soldiers, crying
out, "Parce ferro."

156 *So many warlike souls.*] Slain in
battle, fighting for their country. VIRG.
Æn. vi. 660. places such in elysium.

By mentioning the above great men,
Juvenal means, that they were examples

not only of the belief of a future state,
which influenced them in the achieve-
ment of great and worthy deeds during
their lives, but that now they experi-
enced the certainty of it, in the enjoy-
ment of its rewards.

156. *As often as from hence, &c.*] When
the spirit of such a miscreant, as I have
before described, goes from hence,
leaves this world, and arrives among the
venerable shades of these great and vir-
tuous men, they would look upon them-
selves as defiled by such a one coming
among them; they would call for lustrations,
that they might purify themselves
from the pollution which such company
would bring with it.

157. *If there could be given.*] i. e. If
they could come at materials for purifi-
cation in the place where they are.

158. *Sulphur with pines.*] Fumes of
sulphur, thrown on a lighted torch made
of the wood of the unctuous pine-tree,
were used among the Romans as puri-
fying. See AINSW. Teda, No. 3.

Pliny says of sulphur, "Habet et in
"religionibus locum ad expiandas suf-
"fitu domos." Lib. xxxv. c. 15.

— *A wet laurel.*] They used also a
laurel-branch dipped in water, and
sprinkling with it things or persons
which they would purify.

159. *Thither, alas! &c.*] We wretched
mortals all must die, and be carried into
that world of spirits, where happiness or
misery will be our doom.

160 *Juverna.*] At Juverna, hod. Hi-
bernia, Ireland. It is thought by Cam-

Oreades, ac minimâ contentos nocte Britannos.
 Sed quæ nunc populi fiunt victoris in urbe,
 Non faciunt illi, quos vicimus: et tamen unus
 Armenius Zelates cunctis narratur ephebis
 Mollior ardenti sese indulsisse Tribuno.
 Aspice quid faciant commercia: venerat obses.
 Hic fiunt homines: nam si mora longior urbem
 Indulsit pueris, non unquam deerit amator:
 Mittentur braccæ, cunctelli, fræna, flagellum:
 Sic prætextatos referunt Artaxata mores.

165

170

den, that the Romans did not conquer Ireland; this passage of Juvenal seems to imply the contrary. The poet might speak here at large, as a stranger to these parts, but according to the report of the triumphing Romans, who sometimes took discoveries for conquests, and thought those overcome, who were neighbours to those whom they overcame.

161. *Oreades.*] A number of small islands in the north of Scotland, added to the Roman empire by the emperor Claudius. Hod. the Orkneys.

—*The Britons content, &c.*] At the summer solstice the nights are very short; there is scarce any in the most northern parts of Britain.

162. *The things which, &c.*] The abominations which are committed in Rome, are not to be found among the conquered people, at least not till they learn them by coming to Rome; instances, indeed, may be found of this, as may appear by what follows.

164. *Zelates.*] An Armenian youth, sent as an hostage from Armenia.

—*More soft, &c.*] More effeminate; made so, by being corrupted at an earlier period of life than was usual among the Roman youths. Ephebus signifies a youth or lad from about fourteen to seventeen. Then they put on the toga virilis, and were reckoned men. The word is compounded of $\epsilon\pi\iota$, at, and $\nu\epsilon\eta\varsigma$, puberty.

165. *To have yielded himself.*] For the

horrid purpose of unnatural lust.

—*A burning tribune.*] *Vine* ecl. ii. 1. has used the verb ardeo, in the same horrid sense. The tribune is not named, but some think the emperor Caligula to be hinted at, who, as Suetonius relates, used some who came as hostages, from far countries, in this detestable manner.

166. *See what commerce may do.*] *Commercia* here signifies intercourse, correspondence, converse together. Mark the effects of bad intercourse. The poet seems to mean what St. Paul expresses, 1 Cor. xv. 33. "Evil communications corrupt good manners."

—*He had come an hostage.*] *Obses*—quia quasi pignus obsidetur, i. e. because kept, guarded, as a pledge. An hostage was given as a security or pledge, for the performance of something by one people to another, either in war or peace, and was peculiarly under the protection and care of those who received him. This youth had been sent to Rome from Artaxata, the capital of Armenia, a country of Asia, and was debauched by the tribune who had the custody of him. This breach of trust aggravates the crime.

167. *Here they become men.*] Here, at Rome, they soon lose their simplicity and innocence of manners, and though young in years, are soon old in wickedness, from the corruptions which they meet with. The word *homo* is of the common gender, and signifies both man

Orcades, and the Britons content with very little night.
But the things which now are done in the city of the conquering people,

Those whom we have conquered do not: and yet one Armenian, Zelates, more soft than all our striplings, is said To have yielded himself to a burning tribune. 165

See what commerce may do: he had come an hostage.

Here they become men: for if a longer stay indulges

The city to boys, never will a lover be wanting.

Trowaers, knives, bridles, whip, will be laid aside.

Thus they carry back prætextate manners to Artaxata. 170

and woman; and it is not improbable, but that Juvenal uses the word *homines* here, as intimating, that these youths were soon to be regarded as of either sex.

167. *If a longer stay, &c.*] If they are permitted to stay a longer time at Rome, after their release as hostages, and are at large in the city, they will never want occasions of temptation to the worst of vices: at every turn they will meet with those who will spare no pains to corrupt them.

169. *Trowaers.*] Bracces; a sort of trowsers or breeches, worn by the Armenians, Gauls, Persians, Medes, and others. Here by *synec.* put for the whole dress of the country from which they came.

—*Knives.*] *Cultelli*; little knives; *dim.* from *cultus*. This should seem to mean some adjunct to the Armenian dress; not improbably the small daggers, or *poinards*, which the Easterns wore tucked into their girdles, or *sashes*, of their under vestments; such are seen in the East to this day.

—*Bridles, whip.*] With which they managed, and drove on their horses, in their warlike exercises, and in the chase.

—*Will be laid aside.*] The meaning of these lines is, that the dress of their country, and every trace of their simplicity, manliness, activity, and courage,

will all be laid aside; they will adopt the dress and manners, the effeminacy and debauchery of the Roman nobility, which they will carry home with them when they return to their own capital. See l. 166, *nota*.

170. *Prætextate manners.*] See sat. i. 78, *nota*. Rome's noble crimes. Holy, day. As we should express it, the fashionable vices of the great. The persons who wore the *prætexta*, were magistrates, priests, and noblemen's children till the age of seventeen.

—*Artaxata.*] The chief city of Armenia the Greater, (situate on the river Araxes,) built by Artaxias, whom the Armenians made their king. It was taken by Pompey, who spared both the city and the inhabitants; but, in Nero's reign, Corbulo, the commander in chief of the Roman forces in the East, having forced Tiridates, king of Armenia, to yield up Artaxata, levelled it with the ground. See *ANT. Univ. Hist.* vol. ix. 484.

This city is called *Artaxata-orum*, plur. or *Artaxata-æ*, sing. See *ANSW.*

It is probable that the poet mentions Artaxata, on account of the fact which is recorded, l. 164, 5; but he may be understood, by this instance, to mean, that every country and people would become corrupt, as they had less or more to do with Rome.

SATIRA III.

ARGUMENT.

Juvenal introduces Umbrilius, an old friend of his, taking his departure from Rome, and going to settle in a country retirement at Cumæ. He accompanies Umbrilius out of town; and, before they take leave of each other, Umbrilius tells his friend Juvenal the reasons which had induced him to retire

QUAMVIS digressu veteris confusus amici,
 Laudo tamen vacuis quod sedem figere Cumis
 Destinet, atque unum civem donare Sibyllæ.
 Janua Baiarum est, et gratum litus amœni
 Secessus. Ego vel Prochyta præpono Suburræ. 5
 Nam quid tam miserum, tam solum vidimus, ut non
 Deterius credas horrere incendia, lapsus
 Tectorum assiduos, ac mille pericula sævæ
 Urbis et Augusto recitantes mense poëtas?
 Sed dum tota domus rhedâ componitur unâ, 10

Line 2. Cumæ.] An ancient city of Campania near the sea. Some think it had its name from *κύματα*, waves: the waves, in rough weather, dashing against the walls of it. Others think it was so called from its being built by the Cumæi of Asia. *PLIN.* iii. 4. Juvenal calls it empty in comparison with the populousness of Rome: it was now, probably, much decayed, and but thinly inhabited: on this account it might be looked upon as a place of leisure, quiet, and retirement; all which may be understood by the word *vacuis*.

3. The Sibyl.] Quasi *σιων βουλή*, Dei consilium. *ANSW.* The Sibyls were women, supposed to be inspired with a spirit of prophecy. Authors are not agreed as to the number of them; but the most famous was the Cumæan, so called from having her residence at

Cumæ; Umbrilius was now going to bestow, donate, one citizen on this abode of the Sibyl, by taking up his residence there. See *VIRG. ÆN.* vi. l. 10. et seq.

4. The gate of Baiæ.] Passengers from Rome to Baiæ were to pass through Cumæ; they went in on one side, and came out on the other, as through a gate.

—Baiæ.] A delightful city of Campania, of which *HOE.* lib. i. epist. i. l. 83.

Nullus in orbe sinus Baiis præbetur amœnis.

Here were fine warm springs and baths, both pleasant and healthful: on which account it was much resorted to by the nobility and gentry of Rome, many of whom had villas there for their summer residence. It forms part of the bay of Naples.

SATIRE III.

ARGUMENT.

from Rome: each of which is replete with the keenest satire on its vicious inhabitants. Thus the Poet carries on his design of inveighing against the vices and disorders which reigned in that city.

THO' troubled at the departure of an old friend,
I yet approve that to fix his abode at empty Cumæ
He purposes, and to give one citizen to the Sibyl.
It is the gate of Baiæ, and a grateful shore of pleasant
Retirement. I prefer even Prochyta to Suburra: 6
For what so wretched, so solitary do we see, that you
Would not think it worse to dread fires, the continual
Falling of houses, and a thousand perils of the fell
City, and poets reciting in the month of August?
But while his whole house is put together in one vehicle, 10

4. *A grateful shore.*] Gratum: grateful, here, must be understood in the sense of agreeable, pleasant. The whole shore, from Cumæ to Baiæ, was delightfully pleasant, and calculated for the most agreeable retirement. See the latter part of the last note.

5. *Prochyta.*] A small rugged island in the Tyrrhenian sea, desert and barren.

—*Suburra.*] A street in Rome, much frequented, but chiefly by the vulgar, and by women of ill fame. Hence MART. vi. 66.

*Fama non nimium bonæ puella,
Quales in mediâ sedent Suburrâ.*

6. *For what so wretched, &c.*] Solitary and miserable as any place may be, yet it is better to be there than at Rome, where you have so many dangers and inconveniences to apprehend.

7. *Fires.*] House-burnings, to which populous cities, from many various causes, are continually liable.

8. *Falling of houses.*] Owing to the VOL. I.

little care taken of old and ruinous buildings. Propertius speaks of the two foregoing dangers.

Præterea domibus flammam, domibusque ruinam.

8—9. *The fell city.*] That habitation of daily cruelty and mischief.

9. *And poets reciting.*] Juvenal very humoursly introduces this circumstance among the calamities and inconveniences of living at Rome, that even in the month of August, the hottest season of the year, when most people had retired into the country, so that one might hope to enjoy some little quiet, even then you were to be teased to death, by the constant din of the scribbling poets reciting their wretched compositions, and forcing you to hear them. Comp. sat. i. l. 1—14. where our poet expresses his peculiar aversion to this.

10. *His whole house, &c.*] While all his household furniture and goods were packing up together in one waggon, (as K

Substitit ad veteres arcus, madidamque Capenam :
 Hic, ubi nocturnæ Numa constituebat amicæ,
 Nunc sacri fontis nemus, et delubra locantur
 Judæis : quorum cophinus, fœnumque supellex.
 Omnis enim populo mercedem pendere jussa est
 Arbor, et ejectis mendicat sylva Camœnis.
 In vallem Ægeriæ descendimus, et speluncas
 Dissimiles veris : quanto præstantius esset
 Numen aquæ, viridi si margine clauderet undas

15

rhoda may here signify.) Umbricitus was moving all his bag and baggage, (as we say,) and, by its taking up no more room, it should seem to have been very moderate in quantity.

11. *He stood still.*] He may be supposed to have walked on out of the city, attended by his friend Juvenal, expecting the vehicle with the goods to overtake him, when loaded: he now stood still to wait for its coming up, and in this situation he was, when he began to tell his friend his various reasons for leaving Rome, which are just so many strokes of the keenest satire upon the vices and follies of its inhabitants.

—*At the old arches.*] The ancient triumphal arches of Romulus, and of the Horatii, which were in that part. Or perhaps the old arches of the aqueducts might here be meant.

—*Wet Capena.*] One of the gates of Rome, which led towards Capua: it was sometimes called Triumphalis, because those who rode in triumph passed through it; it was also called Fontinalis, from the great number of springs that were near it, which occasioned building the aqueducts, by which the water was carried by pipes into the city: hence Juvenal calls it madidam Capenam. Here is the spot where Numa used to meet the goddess Ægeria.

12. *Numa.*] Pompilius, successor to Romulus.

—*Nocturnal mistress.*] The more strongly to recommend his laws, and the better to instil into the Romans a reverence for religion, he persuaded them, that, every night, he conversed with a goddess, or nymph, called Ægeria, from whose mouth he received his whole form of government, both civil and religious; that their place of meeting was in a grove without the gate Capena, dedicated to the Muses, wherein was a tem-

ple, consecrated to them and to the goddess Ægeria, whose fountain waters the grove; for she is fabled to have wept herself into a fountain, for the death of Numa. This fountain, grove, and temple, were let out to the Jews, at a yearly rent, for habitation; they having been driven out of the city by Domitian, and compelled to lodge in these places, heretofore sacred to the Muses. Delubra is a general term for places of worship. See *ANSW.* By the phrase nocturnæ amicæ constituebat, Juvenal speaks as if he were describing an intrigue, where a man meets his mistress by appointment at a particular place: from this we can be at no loss to judge of our poet's very slight opinion of the reality of the transaction.

14. *A basket and hay, &c.*] These were all the furniture which these poor creatures had—the sum total of their goods and chattels.

This line has been looked upon as very difficult to expound. Some commentators have left it without any attempt to explain it. Others have rather added to, than diminished from, whatever its difficulty may be. They tell us, that these were the marks not of their poverty, but, by an ancient custom, of their servitude in Egypt, where, in baskets, they carried hay, straw, and such things, for the making of brick, and in such like labours. See *Exod. v. 7—18*. This custom, with the reasons given to support it, we can only say, is very far fetched, and is not warranted by any account we have of the Jewish customs.

Others say, that the hay was to feed their cattle. But how could these poor Jews be able to purchase, or to maintain, cattle, who were forced to beg in order to maintain themselves? Others, that the hay was for their bed on which

He stood still at the old arches, and wet Capena;
 Here, where Numa appointed his nocturnal mistress,
 Now the grove of the sacred fountain, and the shrines are hired
 To the Jews: of whom a basket and hay are the household stuff.
 For every tree is commanded to pay a rent to the people; 15
 And the wood begs, the muses being ejected,
 We descend into the vale of *Egeria*, and into caves
 Unlike the true; how much better might have been
 The deity of the water, if, with a green margin, she grass inclosed

they lay; but neither is this likely; for the poet, sat. vi. 541. describes a mendicant Jewess as coming into the city, and leaving her basket and hay behind her; which implies, that the basket and hay were usually carried about with them when they went a begging elsewhere. Now it is not to be supposed that they should carry about so large a quantity of hay, as served them to lie upon when at home in the grove.

It is clear that the basket and hay are mentioned together here, and in the other place of sat. vi. from whence I infer, that they had little wicker baskets in which they put the money, provisions, or other small alms which they received of the passers by, and, in order to stow them the better, and to prevent their dropping through the interstices of the wicker, put wisps of hay or dried grass, in the inside of the baskets. These Jew beggars were as well known by baskets with hay in them, as our beggars are by their wallets, or our soldiers by their knapsacks. Hence the Jewess, sat. vi. left her basket and hay behind her when she came into the city, for fear they should betray her, and subject her to punishment for infringing the emperor's order against the Jews coming into the city. Her manner of begging too, by a whisper in the ear, seems to confirm this supposition. The Latin *capinus* is the same as Gr. *καπίνας*, which is used several times in the New Testament to denote a provision-basket, made use of among the Jews. See Matt. xiv. 20. Matt. xvi. 9, 10. Mark vi. 43. Mark viii. 19, 20. Luke ix. 17. Joh. vi. 13.

15. *To pay a rent.*] The grove being let out to the Jews, every tree, as it were, might be said to bring in a rent to the people at Rome. The poet seems to mention this as a proof of the public ava-

rice, created by the public extravagance, which led them to hire out these sacred places for what they could get, by letting them to the poor Jews, who could only pay for them out of what they got by begging.

16. *The wood begs, &c.]* i. e. The Jews, who were now the inhabitants of the wood, (margin.) were all beggars; nothing else was to be seen in those once sacred shades of the muses, who were now banished.

17. *We descend, &c.]* Umbricius and Juvenal descended on, till they came to that part of the grove which was called the vale of *Egeria*, so called, probably from the fountain, into which she was changed, running there.

17.—18. *And into caves unlike the true.]* These caves, in their primitive state, were as nature formed them, but had been profaned with artificial ornaments, which had destroyed their native beauty and simplicity.

18. *Now much better.]* How much more suitably situated.

19. *The deity of the water.]* Each fountain was supposed to have a nymph, or naiad, belonging to it, who presided over it as the goddess of the water; *Egeria* may be supposed to be here meant.

—*If, with a green margin, &c.]* If, instead of ornamenting the banks with artificial borders made of marble, they had been left in their natural state, simple and unadorned by human art, having no other margin but the native turf, and the rude stone (tophum) which was the genuine produce of the soil. These were once consecrated in honour of the fountain-nymph, but had now been violated and destroyed, in order to make way for artificial ornaments of marble, which Roman luxury and extravagance had put in their place.

Herba, nec ingenuum violarent marmora tophum? 20
 Hic tunc Umbrilius: quando artibus, inquit, honestis
 Nullus in urbe locus, nulla emolumenta laborum,
 Res hodie minor est, here quam fuit, atque eadem cras
 Deteret exiguis aliquid; proponimus illuc
 Ire, fatigatas ubi Dædalus exiit alas: 25
 Dum nova canities, dum prima, et recta senectus,
 Dum superest Lachesi quod torqueat, et pedibus me
 Porto meis, nullo dextram subeunte bacillo,
 Cedamus patriâ: vivant Arturius istic,
 Et Catulus: maneant qui nigra in candida vertunt, 30
 Queis facile est ædem conducere, flumina, portus,
 Siccandam eluviem, portandum ad busta cadaver,

21. *Here then Umbrilius.*] Juvenal and his friend Umbrilius being arrived at this spot, at the profanation of which they were both equally scandalized, Umbrilius there began to inveigh against the city of Rome, from which he was now about to depart, and spake as follows.

—*Honest arts.*] Liberal arts and sciences, such as poetry, and other literary pursuits, which are honourable. *Comp. sat. vii. 1—6.* *Honestis artibus*, in contradistinction to the dishonest and shameful methods of employment, which received countenance and encouragement from the great and opulent. Umbrilius was himself a poet. See this sat. l. 321, 2.

22. *No emoluments of labour.*] Nothing to be gotten by all the pains of honest industry.

23. *One's substance, &c.*] Instead of increasing what I have, I find it daily decrease; as I can get nothing to replace what I spend, by all the pains I can take.

—*And the same, to-morrow, &c.*] This same poor pittance of mine will to-morrow be wearing away something from the little that is left of it to-day: and so I must find myself growing poorer from day to day. *Deteret* is a metaphorical expression, taken from the action of the file, which gradually wears away and diminishes the bodies to which it is applied. So the necessary expenses of Umbrilius and his family were wearing away his substance in that expensive place, which he determines to leave, for a more private and cheaper part of the

country.

24. *We propose.*] i. e. I and my family propose—or proponimus for propono. *Synec.*

25—6. *Thither to go.*] i. e. To Cumæ, where Dædalus alighted after his flight from Creta.

26. *Greyness is new.*] While grey hairs, newly appearing, warn me that old age is coming upon me.

—*Fresh and upright.*] While old age in its first stage appears, and I am not yet so far advanced as to be bent double, but am able to hold myself upright. The ancients supposed old age first to commence about the 46th year. *Cic. de Senectute.* Philosophers (says Holyday) divide man's life according to its several stages. First, infantia to three or four years of age. Secondly, pueritia, thence to ten. From ten to eighteen, pubertas. Thence to twenty-five, adolescentia. Then juvenus, from twenty-five to thirty-five or forty. Thence to fifty, ætas virilis. Then came senectus prima et recta till sixty-five: and then ultima et decrepita till death.

27. *While there remains to Lachesia, &c.*] One of the three destinies; she was supposed to spin the thread of human life.

The parcs, or poetical fates or destinies, were Clotho, Lachesia, and Atropos. The first held the distaff; the second drew out, and spun the thread; which the last cut off when finished.

—*And on my feet, &c.*] While I can stand on my own legs, and walk without the help of a staff.

29. *Let us leave, &c.*] Let me, and

The waters, nor had marbles violated the natural stone? 20
 Here then Umbricius:—Since for honest arts, says he,
 There is no place in the city, no emoluments of labour,
 One's substance is to-day less than it was yesterday, and the
 same to-morrow,
 Will diminish something from the little: we propose thither
 To go, where Dædalus put off his weary wings, 25
 While greyness is new, while old age is fresh and upright,
 While there remains to Lachesis what she may spin, and on
 my feet
 Myself I carry, no staff sustaining my hand,
 Let us leave our native soil: let Arturius live there,
 And Catulus: let those stay who turn black into white. 30
 To whom it is easy to hire a building, rivers, ports,
 A sewer to be dried, a corpse to be carried to the pile,

all that belongs to me, take an everlasting farewell of that detested city, which, though my native place, I am heartily tired of, as none but knaves are fit to live there.

29—30. *Arturius and Catulus*] Two knaves, who, from very low life, had raised themselves to large and affluent circumstances. Umbricius seems to introduce them as examples, to prove that such people found more encouragement in Rome, than the professors of the liberal arts could hope for. See before, l. 21. note 2.

30. *Let those stay, &c.*] He means those, who by craft and subtlety could utterly invert and change the appearances of things, making virtue appear as vice, and vice as virtue; falsehood as truth, and truth as falsehood. Such were Arturius and Catulus.

31. *To hire a building.*] The word *ædem*, here being joined with other things of public concern, such as rivers, ports, &c. seems to imply their hiring some public buildings, of which they made money; and it should seem, from these lines, that the several branches of the public revenue and expenditure were farmed out to certain contractors, who were answerable to the *ædiles*, and to the other magistrates, for the due execution of their contracts. Juvenal here seems to point at the temples, theatres, and other public buildings, which were thus farmed out to these people, who, from the wealth which they had acquired,

and of course from their responsibility, could easily procure such contracts, by which they made an immense and exorbitant profit. *Ædis* signifies any kind of edifice. *ANSW.* *Omne ædificium ædis dicitur.*

—*Rivers.*] Fisheries perhaps, by hiring which, they monopolized them, so as to distress others, and enrich themselves; or the carriage of goods upon the rivers, for which a toll was paid; or by *flumina*, may here be meant, the beds of the rivers, hired out to be cleaned and cleared at the public expense.

31. *Ports.*] Where goods were exported and imported; these they rented, and thus became farmers of the public revenue, to the great grievance of those who were to pay the duties, and to the great emolument of themselves, who were sure to make the most of their bargain.

32. *A sewer to be dried.*] *Eluvies* signifies a sink or common-sewer; which is usual in great cities, to carry off the water and filth that would otherwise incommode the houses and streets. From *eluo*, to wash out. wash away.

These contractors undertook the opening and clearing these from the stoppages to which they were liable, and by which, if not cleansed, the city would have been in many parts overflowed. There was nothing so mean and filthy, that these two men would not have undertaken for the sake of gain. Here we find them scavengers.

Et præbere caput dominâ venale sub hastâ.
 Quondam hi cornicines, et municipalis arenæ
 Perpetui comites, notæque per oppida buccæ,
 Munera nunc edunt, et verso pollice vulgi
 Quemlibet occidunt populariter: inde reversi
 Conducunt foricas: et cur non omnia? cum sint
 Quales ex humili magna ad fastigia rerum
 Extollit, quoties voluit Fortuna joculari.
 Quid Romæ faciam? mentiri nescio: librum,
 Si malus est, nequeo laudare, et poscere: motus
 Astrorum ignoro: funus promittere patris

35

40

32. *A corpse, &c.*] Busta were places where dead bodies were burned; also graves and sepulchres. *Answer.* Bustum from ustum. Sometimes these people hired or farmed funerals, contracting for the expence at such a price. In this too they found their account.

33. *And to expose, &c.*] These fellows sometimes were mangones, sellers of slaves, which they purchased, and then sold by auction. See *PERS.* vi. 76, 7.

—*The mistress-spear.*] Domina hasta. It is difficult to render these two substantives literally into English, unless we join them as we frequently do some of our own; as in master-key, queen-bee, &c.

We read of the hasta decemviralis which was fixed before the courts of justice. So of the hasta centumviralis, also fixed there. A spear was also fixed in the forum where there was an auction, and was a sign of it: all things sold there were placed near it, and were said to be sold, *under the spear.* Hence by (meton.) hasta is used by Cicero and others, to signify an auction, or public sale of goods. The word domina seems to imply the power of disposal of the property in persons and things sold there, the possession and dominion over which were settled by this mode of sale, in the several purchasers. So that the spear, or auction, might properly be called domino, as ruling the disposal of persons and things.

34. *These, in time past, horn-blowers.*] Such was formerly the occupation of these people; they had travelled about the country, from town to town, with little paltry shows of gladiators, fencers, wrestlers, stage-players, and the like, sounding horns to call the people toge-

ther, like our trumpeters to a puppet-show.

—*Municipal theatre.*] Municipium signifies a city or town-corporate, which had the privileges and freedom of Rome, and at the same time governed by laws of its own, like our corporations. Municipalis denotes any thing belonging to such a town. Most of these had arenæ, or theatres, where strolling companies of gladiators, &c. (like our strolling players,) used to exhibit. They were attended by horn-blowers and trumpeters, who sounded during the performance.

35. *Cheek's known, &c.*] Blowers on the horn, or trumpet, were sometimes called buccinatores, from the great distension of the cheeks in the action of blowing. This, by constant use, left a swollen appearance on the cheeks, for which these fellows were well known in all the country towns. Perhaps buccæ is here put for buccinæ, the horns, trumpets, and such wind instruments as these fellows strolled with about the country. See *Answer.* Bucca, No. 3.

36. *Now set forth public shows*] Munera, so called because given to the people at the expense of him who set them forth. These fellows, who had themselves been in the mean condition above described, now are so magnificent, as to treat the people with public shows of gladiators at the Roman theatre.

—*The people's thumb, &c.*] This alludes to a barbarous usage at fights of gladiators, where, if the people thought he that was overcome, behaved like a coward, without courage or art, they made a sign for the vanquisher to put him to death, by clenching the hand, and holding or turning the thumb upward,

And to expose a venal head under the mistress-spear.
 These, in time past, horn-blowers, and on a municipal theatre
 Perpetual attendants, and cheeks known through the towns,
 Now set forth public shews, and, the people's thumb being
 turned,

Kill whom they will, as the people please : thence returned
 They hire jakes : and why not all things? since they are
 Such, as, from low estate, to great heights of circumstances
 Fortune raises up, as often as she has a mind to joke. 36
 What can I do at Rome? I know not to lie : a book 40
 If bad I cannot praise, and ask for : the motions
 Of the stars I am ignorant of: the funeral of a father to promise

If the thumb were turned downward, it was a signal to spare his life.

37. *Whom they will, &c.*] These fellows, by treating the people with shows, had grown so popular, and had such influence among the vulgar, that it was entirely in their power to direct the spectators, as to the signal for life or death, so that they either killed or saved, by directing the pleasure of the people. See ANSW. Populariter, No. 2.

37. *Thence returned, &c.*] Their advancement to wealth did not alter their mean pursuits; after returning from the splendour of the theatre, they contract for emptying bog-houses of their soil and filth. Such were called at Rome, *foricarii* and *latrinarii*; with us, night-men.

38. *Why not all things?*]

Why hire they not the town, not every thing,

Since such as they have fortune in a string? DRYDEN.

39. *Such, as, from low estate.*] The poet here reckons the advancement of such low people to the height of opulence, as the sport of fortune, as one of those frolics which she exercises out of mere caprice and wantonness, without any regard to desert. See Hox. lib. i. ode xxiv. l. 14—16. and lib. iii. ode xix. l. 49—52.

40. *Fortune.*] Had a temple, and was worshipped as a goddess. The higher she raised up such wretches, the more conspicuously contemptible she might be said to make them, and seemed to joke, or divert herself, at their expense. See sat. x. 366.

41. *I know not to lie.*] Dissemble,

flatter, say what I do not mean, seem to approve what I dislike, and praise what in my judgment I condemn. What then should I do at Rome, where this is one of the only means of advancement?

42. *Ask for.*] It was a common practice of low flatterers to commend the writings of rich authors, however bad, in order to ingratiate themselves with them, and be invited to their houses: they also asked, as the greatest favour, for the loan or gift of a copy, which highly flattered the composers. This may be meant by *poscere*, in this place. See Hox. Art. Poet. l. 419—37. Martial has an epigram on this subject. Epigr. xlviii. lib. vi.

Quotum grande vesper; clamat tibi turba togata,

Non, tu, Pomponi, curia discreta tunc est.
Pomponius, thy wit is extoll'd by the rabble,

'Tis not thee they commend—but the cheer at thy table.

42—3. *Motions of the stars, &c.*] I have no pretensions to skill in astrology.

43. *The funeral of a father, &c.*] He hereby hints at the profligacy and want of natural affection in the young men who wished the death of their fathers, and even consulted astrologers about the time when it might happen; which said pretended diviners cozened the youths out of their money, by pretending to find out the certainty of such events by the motions or situations of the planets.

This, says Umbritius, I neither can nor will do.

Nec volo, nec possum : ranarum viscera nunquam
 Inspexi : ferre ad nuptam quæ mittit adulter, 45
 Quæ mandat, nōrint alii : me nemo ministro
 Fur erit : atque ideo nulli comes exeo, tanquam
 Mancus, et extinctæ corpus non utile dextræ.
 Quis nunc diligitur, nisi conscius, et cui fervens
 Æstuat occultis animus, semperque tacendis? 50
 Nil tibi se debere putat, nil conferet unquam,
 Participem qui te secreti fecit honesti.
 Carus erit Verri, qui Verrem tempore, quo vult,
 Accusare potest. Tantū tibi non sit opaci
 Omnis arena Tagi, quodque in mare volvitur aurum, 55
 Ut somno careas, ponendaque præmia sumas
 Tristis, et a magno semper timearis amico,

44. *The entrails of toads.*] Rana is a general word for all kinds of frogs and toads.

The language here is metaphorical, and alludes to augurs inspecting the entrails of the beasts slain in sacrifice, on the view of which, they drew their good or ill omens.

Out of the bowels of toads, poisons, charms, and spells, were supposed to be extracted. Comp. sat. i. 70. sat. vi. 658. Umbritius seems to say, "I never foretold the death of fathers, or of other rich relations; nor searched for poison, that my predictions might be made good by the secret administration of it." Comp. sat. vi. 563—7.

45. *To carry to a married woman.*] I never was pimp, or go-between, in carrying on adulterous intrigues, by secretly conveying love-letters, presents, or any of those matters which gallants give in charge to their confidants. I leave this to others.

46. *I assisting, &c.*] No villainy will ever be committed by my advice or assistance.

47. *I go forth, &c.*] For these reasons I depart from Rome, quite alone, for I know none to whom I can attach myself as a companion, so universally corrupt are the people.

48. *Maimed.*] Like a maimed limb, which can be of no service in any employment: just as unfit am I for any employment which is now going forward in Rome.

—*A useless body, &c.*] As the body, when the right-hand, or any other limb

that once belonged to it, is lost and gone, is no longer able to maintain itself by laborious employment; so I, having no inclination or talents to undergo the drudgery of vice of any kind, can never thrive at Rome.

Some copies read, *extincta dextra*; abl. abs. the right hand being lost. The sense amounts to the same.

49. *Unless conscious.*] Who now has any favour, attention, or regard shewn him, but he who is conscious, privy to, acquainted with, the wicked secrets of others?

49—50. *Fervent mind boils, &c.*] Is in a ferment, agitated between telling and concealing what has been committed to its confidence. The words *fervens* and *æstuat* are, in this view, metaphorical, and taken from the raging and boiling of the sea, when agitated by a stormy wind. *Fervet vertigine pontus.* Ov. Met. xi. 549. *So æstuaris semper fretum.* CURT. iv. 9. ANSW. *Æstuo.* No. 4.

Hence *æstuans* signifies boiling with any passion when applied to the mind. *Animo æstuante reditum ad vada retulit.* Catull. See ANSW. See Is lvii. 20.

Or we may give the words another turn, as descriptive of the torment and uneasiness of mind which these men must feel, in having become acquainted with the most flagitious crimes in others, by assisting them or partaking with them in the commission of them, and which, for their own sakes, they dare not reveal, as well as from the fear of those by whom they are intrusted.

I neither will, nor can: the entrails of toads I never
 Have inspected: to carry a married woman what an adulterer
 sends,
 What he commits to charge, let others know: nobody, I as-
 sisting,
 Shall be a thief; and therefore I go forth a companion to
 none, as
 Maimed, and the useless body of an extinct right-hand.
 Who now is loved, unless conscious, and whose fervent 49
 Mind boils with things hidden, and ever to remain in silence?
 He thinks he owes you nothing, nothing will he bestow,
 Who hath made you partaker of an honest secret.
 He will be dear to Verres, who Verres, at any time he will,
 Can accuse. Of so much value to you let not of shady
 Tagus the whole sand be, and the gold which is rolled into
 the sea, 55
 That you should want sleep, and should accept rewards to be
 rejected,
 Sorrowful, and be always feared by a great friend.

*Who now is lov'd but he who loves the
 times,*

*Conscious of close intrigues, and dipp'd
 in crimes:*

*Lab'ring with secrets which his bosom
 burn,*

Yet never must to public light return.

DRYDEN.

51. *He thinks he owes you nothing, &c.* Nobody will think himself obliged to you for concealing honest and fair transactions, or think it incumbent on him to buy your silence by conferring favours on you.

53. *Verres.* See sat. ii. 26. note. Juvenal mentions him here as an example of what he has been saying. Most probably, under the name of Verres, the poet means some characters then living, who made much of those who had them in their power by being acquainted with their secret villainies, and who, at any time, could have ruined them by a discovery:

54-5. *Shady Tagus.* A river of Spain, which discharges itself into the ocean near Lisbon, in Portugal. It was anciently said to have golden sands. It was called opacus, dark, obscure, or shady, from the thick shade of the trees on its banks.

Ætus serenos aureo franges Tago

Obscurus umbris arborum.

MART. lib. i. epigr. 50.

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Or opacus may denote a dusky turbid appearance in the water.

56. *That you should want sleep, &c.* O thou, whoe'er thou art, that may be solicited to such criminal secrecy by the rich and great, reflect on the misery of such flagitious confidence, and prefer the repose of a quiet and easy conscience, to all the golden sands of Tagus, to all the treasures which it can roll into the sea! These would make you but ill amends for sleepless nights, when kept awake by guilt and fear.

— *Accept rewards to be rejected.* i. e.

Which ought to be rejected—by way of hush-money, which, so far, poor wretch, from making you happy, will fill you with shame and sorrow, and which, therefore, are to be looked upon as abominable, and to be utterly refused, and laid aside. Ponenda; lit. to be laid down; but here it has the sense of abominanda—respuenda—rejienda—abneganda. See HOR. lib. iii. od. ii. 1. 19.

57. *Feared, &c.* The great man who professes himself your friend, and who has heaped his favours upon you in order to bribe you to silence, will be perpetually betraying a dread of you, lest you should discover him. The consequence of which, you may have reason to apprehend, may be his ridding him-

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Quæ nunc divitibus gens acceptissima nostris,
 Et quos præcipue fugiam, properabo fateri;
 Nec pudor obstabit. Non possum ferre, Quirites, 60
 Græcam urbem: quamvis quâ portio sæcis Achææ?
 Jampridem Syrus in Tiberim defluxit Orontes,
 Et linguam, et mores, et cum tibicine chordas
 Obliquas, necnon gentilia, tympana secum
 Vexit, et ad Circum jussas prostare puellas. 65
 Ite, quibus grata est pictâ lupa Barbara mitrâ.

self of his fears by ridding the world of you, lest you should prove like others—magni delator amici. See sat. i. 33. But whether the great man betrays this fear or not, you may be certain he will be constantly possessed with it; and a much greater proof of this you cannot have, than the pains he takes to buy your silence. When he grows weary of this method, you know what you may expect. Alas? can all the treasures of the whole earth make it worth your while to be in such a situation! Comp. l. 113.

58. *What nation, &c.*] Umbrilius proceeds in his reasons for retiring from Rome. Having complained of the sad state of the times, inasmuch that no honest man could thrive there, he now attacks the introduction of Grecians and other foreigners, the fondness of the rich and great towards them, and the sordid arts by which they raised themselves.

60. *Nor shall shame hinder.*] In short, I'll speak my mind without reserve, my modesty shall not stand in my way.

—*O Romans.*] Quirites—this anciently was a name for the Sabines, from the city Cures, or from quiris, a sort of spear used by them: but after their union with the Romans, this appellation was used for the Roman people in general. The name Quirinus was first given to Romulus. See sat. ii. 133.

Probably the poet used the word Quirites here, as reminding them of their ancient simplicity of manners and dress, by way of contrast to their present corruption and effeminacy in both; owing very much to their fondness of the Greeks and other foreigners, for some time past introduced among them.

61. *A Grecian city.*] Meaning Rome—now so transformed from what it once was, by the rage which the great people had for the language, manners,

dress, &c. of those Greeks whom they invited and entertained, that, as the inferior people are fond of imitating their superiors, it was not unlikely that the transformation might become general throughout the whole city: no longer Roman, but Grecian. Umbrilius could not bear the thought.

—*Tho' what is the portion, &c.*] Though, by the way, if we consider the multitudes of other foreigners, with which the city now abounds, what, as to numbers, is the portion of Greeks? they are comparatively few. See sat. xiii. 157. Hæc quota pars scelerum, &c. What part is this (i. e. how small a part or portion) of the crimes, &c.

—*Achæan dregs.*] Achæa, or Achais, signifies the whole country of Greece, anciently called Danaë, whence the Greeks are called Danaï. ANSW. Dregs—metaph. taken from the foul, turbid, filthy sediment which wine deposits at the bottom of the cask. A fit emblem of these vile Greeks, as though they were the filth and refuse of all Greece.

Sometimes the word Achæa, or Achais, is to be understood in a more confined sense, and denotes only some of that part of Greece called Peloponnesus, or Pelops' island, now the Morea, anciently divided into Arcadia, and Achais, of which Corinth was the capital; the inhabitants of this city were proverbially lewd and wicked: *κορυνθίων* was a usual phrase to express doing acts of effeminacy, lewdness, and debauchery—what then must the dregs of Corinth and its environs have been? See 1 Cor. vi. 9—11, former part.

62. *Syrian Orontes.*] Orontes was the greatest river of Syria, a large country of Asia. Umbrilius had said (at l. 61.) that the portion of Grecians was small in comparison; he now proceeds to ex-

What nation is now most acceptable to our rich men,
And whom I would particularly avoid, I will hasten to confess :
Nor shall shame hinder. O Romans, I cannot bear 60
A Grecian city : tho' what is the portion of Achæan dregs ?
Some while since Syrian Orontes has flow'd into the Tiber,
And its language, and manners, and, with the piper, harps
Oblique, also its national timbrels, with itself
Hath brought, and girls bidden to expose themselves for hiring
at the Circus.— 65
Go ye, who like a Barbarian strumpet with a painted mitre.

plain himself, by mentioning the inundation of Syrians, and other Asiatic strangers, who had for some time been flocking to Rome: these were in such numbers from Syria, and they had so introduced their eastern manners, music, &c. that one would fancy one's self on the banks of the Orontes, instead of the Tiber. The river Orontes is here put for the people who inhabited the tract of country through which it ran. Meton. So the Tiber for the city of Rome, which stood on its banks.

62. *Has flow'd.*] Metaph. This well expresses the idea of the numbers, as well as the mischiefs they brought with them, which were now overwhelming the city of Rome, and utterly destroying the morals of the people.

63. *With the piper.*] Tibicen signifies a player on a flute, or pipe. A minstrel. They brought eastern musicians, as well as musical instruments. The flute was an instrument whose soft sound tended to mollify and enervate the mind.

63—4. *Harps oblique.*] Chordas, literally strings: here it signifies the instruments, which, being in a crooked form, the strings must of course be obliquely placed.

64. *National timbrels.*] Tabours, or little drums, in form of a hoop, with parchment distended over it, and bits of brass fixed to it to make a jingling noise; which the eastern people made use of, as they do to this day, at their feasts and dancings, and which they beat with the fingers.

64—5. *With itself hath brought.*] As a river, when it breaks its bounds, carries along with it something from all the different soils through which it passes, and rolls along what it may meet with

in its way; so the torrent of Asiatics has brought with it, from Syria to Rome, the language, morals, dress, music, and all the enervating and effeminate vices of the several eastern provinces from whence it came.

65. *And girls bidden to expose, &c.*] Prostitution, in this connexion, as applied to harlots, means to be common, and ready to be hired of all comers for money. For this purpose, the owners of these Asiatic female slaves ordered them to attend at the Circus, where they might pick up gallants, and so made a gain of their prostitution. Or perhaps they had stews in the cells and vaults which were under the great Circus, where they exercised their lewdness. See Holyday on the place, note f.

The word *jussas* may, perhaps, apply to these prostitutes, as expressive of their situation, as being at every body's command. Thus Ov. *lib. i. eleg. 10.*

*Stat meretrix certo cuius mercabilis ære,
Et miseræ jussu corpore quærit opes.*

65. *Circus*] There were several circi in Rome, which were places set apart for the celebration of several games: they were generally oblong, or almost in the shape of a bow, having a wall quite round, with ranges of seats for the convenience of spectators. The Circus maximus, which is probably meant here, was an immense building; it was first built by Tarquinius Priscus, but beautified and adorned by succeeding princes, and enlarged to such a prodigious extent, as to be able to contain, in their proper seats, two hundred and sixty thousand spectators. See KENNEDY, *Ant. part ii. book i. c. 4.*

66. *Go ye, &c.*] Unbrutius may be supposed to have uttered this with no small indignation.

Rusticus ille tuus sumit trechedipno, Quirine,
Et ceromatico fert nicoteria collo.

Hic altâ Sicyone, ast hic Amydone relictâ,
Hic Andro, ille Sano, hic Trallibus, aut Alabandis, 70
Esquilias, dictumque petunt a vimine collem;
Viscera magnarum domuum, dominique futuri.

Ingenium velox, audacia perditâ, sermo
Promptus, et Isæo torrentior: ede quid illum
Esse putes? quemvis hominem secum attulit ad nos: 75
Grammaticus, Rhetor, Geometres, Pictor, Aliptes,
Augur, schœnobates, Medicus, Magus: omnia novit.

66. *Strumpet.*] Lupa literally signifies a she-wolf; but an appellation fitly bestowed on common whores or bawds, whose profession led them to support themselves by preying at large on all they could get into their clutches. Hence a brothel was called lupanar. The Romans called all foreigners barbarians.

—*A painted mitre.*] A sort of turban, worn by the Syrian women as a part of their head-dress, ornamented with painted linen.

67. *O Quirinus.*] O Romulus, thou great founder of this now degenerate city! See note on l. 60.

—*That rustic of thine.*] In the days of Romulus, and under his government, the Romans were an hardy race of shepherds and husbandmen. See sat. ii. l. 74, and 127. Sat. viii. l. 274, &c. rough in their dress, and simple in their manners. But, alas! how changed!

—*A Grecian dress.*] Trechedipna—from τρεχων, to run, and δεπνον, a supper. A kind of garment in which they ran to other people's suppers. ANSW. It was certainly of Greek extraction, and though the form and materials of it are not described, yet we must suppose it of the soft, effeminate, or gaudy kind, very unlike the garb and dress of the ancient rustics of Romulus, and to speak a sad change in the manners of the people. Dryden renders the passage thus:

*O Romulus, and father Mars, look down!
Your herdsman primitive, your homely
clown,*

Is turn'd a beau in a loose tawdry gown.

68. *Grecian ornaments.*] Nicoteria—rewards for victories, as rings, collars of gold, &c. Prizes. From Gr. νικη, victory.

—*On his perfumed neck.*] Ceromatico collo. The ceroma (Gr. κερωμα, from κηρος, cera) was an oil tempered with wax, wherein wrestlers anointed themselves.

But what proofs of effeminacy, or depravation, doth the poet set forth in these instances?

Using wrestlers' oil, and wearing on the neck collars of gold, and other insignia of victory, if to be understood literally, seems but ill to agree with the poet's design, to charge the Roman's with a loss of all former hardness and manliness: therefore we are to understand this line in an ironical sense, meaning, that, instead of wearing collars of gold as tokens of victory, and rewards of courage and activity, their nicoteria were trinkets and gewgaws, worn merely as ornaments, suitable to the effeminacy and luxury into which, after the example of the Grecians, Syrians, &c. they were sunk. By the ceroma he must also be understood to mean, that, instead of wrestlers' oil, which was a mere compound of oil and wax, their ceroma was some curious perfumed unguent with which they anointed their persons, their hair particularly, merely out of luxury. See sat. ii. 40—2. Thus Mr. Dryden:

*His once unkem'd and horrid locks be-
hold*

*Stilling sweet oil, his neck enchain'd with
gold:*

*Aping the foreigners in every dress,
Which, bought at greater cost, becomes
him less.*

69. *High Sicyon.*] An island in the Ægean sea, where the ground was very high. The Ægean was a part of the Mediterranean sea, near Greece, dividing Europe from Asia. It is now called

That rustic of thine, O Quirinus, assumes a Grecian dress,
And carries Grecian ornaments on his perfumed neck.

One leaving high Sicyon, but another, Amydon,
He from Andros, another from Samos, another from Tralles,
or Alabanda, 70

Seek the Esquilæ, and the hill named from an osier;
The bowels, and future lords, of great families.

A quick wit, desperate impudence, speech
Ready, and more rapid than Isæus. Say what do you
Think him to be? He has brought us with himself what man
you please: 75

Grammarians, Rhetoricians, Geometricians, Painters, Anointers,
Augurs, Rope-dancers, Physicians, Wizards: he knows all things.

the Archipelago, and by the Turks, the
White sea.

69. *Amydon.*] A city of Macedonia.

70. *Andros.*] An island and town of
Phrygia the Lesser, situate in the Ægean
sea.

—*Samos.*] An island in the Ionian sea,
west of the bay of Corinth, now under
the republic of Venice, now Cepha-
lonia.

—*Tralles.*] A city of Lesser Asia be-
tween Caria and Lydia.

—*Alabanda.*] A city of Caria in the
Lesser Asia.

71. *Esquilæ.*] The mons esquilinus,
one of the seven hills in Rome; so called
from *eculus*, a beech-tree, of which
many grew upon it. See ANSW.

—*The hill named, &c.*] The *collis viminialis*, another of the seven hills on
which Rome was built; so called from
a wood or grove of osiers which grew
upon it. There was an altar there to
Jupiter, under the title of Jupiter *Vimi-*
nalis.

These two parts of Rome may stand
(by *synec.*) for Rome itself: or perhaps
these were parts of it where these so-
rangers chiefly settled.

72. *The bowels, &c.*] Insinuating them-
selves, by their art and subtlety, into
the intimacy of great and noble families,
so as to become their confidants and
favourites, their vitals as it were, inso-
much that, in time, they govern the
whole; and, in some instances, become
their heirs, and thus lords over the fam-
ily possessions. See sat. ii. 58. notes.
The wheedling and flattering of rich
people in order to become their heirs,

are often mentioned in Juvenal; such
people were called *captatores*.

73. *A quick wit.*] *Ingenium velox*,
Ingenium is a word of many meanings;
perhaps, here, joined with *velox*, it
might be rendered, a ready invention.

—*Desperate impudence.*] That nothing
can abash or dismay.

73—4. *Speech ready.*] Having words
at will.

74. *Isæus.*] A famous Athenian ora-
tor, preceptor of Demosthenes. Tor-
rentious, more copious, flowing with more
precipitation and fullness, more like a
torrent.

—*Say, &c.*] Now by the way, my
friend, tell me what you imagine such a
man to be; I mean of what calling or
profession, or what do you think him
qualified for?

75. *What man, &c.*] Well, I'll not
puzzle you with guessing, but at once
inform you, that, in his own single per-
son, he has brought with him every char-
acter that you can imagine: in short, he
is a jack of all trades. As the French
say, *C'est un valet à tout faire*. Or, as
is said of the Jesuits, *Jesuitus est omnia*
homo.

76. *Anointer.*] *Aliptes*, (from Gr.
αλειψω, to anoint, he that anointed the
wrestlers, and took care of them.
ANSW.

77 *He knows all things.*] Not only
what I have mentioned, but so versatile
is his genius, that nothing can come
amiss to him. There is nothing that
he does not pretend to the knowledge
of.

Græculus esuriens in cœlum, jusseris, ibit.

Ad summum non Maurus erat, nec Sarmata, nec Thrax,
Qui sumpsit pennas, mediis sed natus Athenis. 80

Horum ego non fugiam conchylia? me prior ille
Signabit? fultusque toro meliore recumbet,
Advectus Romam, quo pruna et coctona, vento?
Usque adeo nihil est, quod nostra infantia cœlum
Hausit Aventini, baccâ nutrita Sabinâ? 85

Quid!—quod adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici,
Et longum invalidi collum cervicibus æquat
Herculis, Antæum procul a tellure tenentis—
Miratur vocem angustam, quâ deterius nec 90
Ille sonat, quo mordetur gallina marito!

78. *A hungry Greek.*] The diminutive Græculus is sarcastical, *q. d.* Let my little Grecian be pinched with hunger, he would undertake any thing you bade him, however impossible or improbable; like another Dædalus, he would even attempt to fly into the air.

79. *In fine, &c.*] Ad summum: upon the whole, be it observed, that the Greeks of old were a dexterous people at contrivance; for the attempt at flying was schemed by Dædalus, a native of Athens. No man of any other country has the honour of the invention.

81. *The splendid dress.*] Conchylia; shell-fish; the liquor thereof made purple, or scarlet colour: called also murex. Conchylium, by meton. signifies the colour itself; also garments dyed therewith, which were very expensive, and worn by the nobility and other great people.

Shall not I fly, fugiam, avoid the very sight of such garments, when worn by such fellows as these, who were only able to wear them by the wealth which they have gotten by their craft and imposition?

81—2. *Sign before me.*] Set his name before mine, as a witness to any deed, &c. which we may be called upon to sign.

82. *Supported by a better couch, &c.*] The Romans lay on couches at their convivial entertainments; these couches were ornamented more or less, some finer and handsomer than others, which were occupied according to the quality

of the guests. The middle couch was esteemed the most honourable place, and so in order from thence. Must this vagabond Greek take place of me at table, says Umbritius, as if he were above me in point of quality and consequence? As we should say, Shall he sit above me at table? HON. lib. ii. sat. viii. l. 20—3. describes an arrangement of the company at table.

83. *Brought to Rome.*] Advectus; imported from a foreign country, by the same wind, and in the same ship, with prunes, and little figs from Syria. These were called coctona, or coctana, as supposed, from Heb. *קטן* little. MARS. lib. xiii. 23. *parva coctana.*

Syria peculiare habet sbores, in scorum genere. Cariona, et minores ejus generis, que coctana vocant. PLIN. lib. xiii. c. 5.

Juvenal means to set forth the low origin of these people; that they, at first, were brought out of Syria to Rome, as dealers in small and contemptible articles. Or he may mean, that as slaves they made a part of the cargo, in one of these little trading vessels. See sat. i. 110, 11.

85. *Aventinus, &c.*] One of the seven hills of Rome; so called from Aventus, a river of the Sabines. ARNAB. Umbritius here, with a patriotic indignation at the preference given to foreigners, asks, What! is there no privilege in having drawn our first breath in Rome? no pre-eminence in being born a citizen of the first city in the world, the conqueror and

A hungry Greek will go into heaven, if you command.

In fine—he was not a Moor, nor Sarmatian, nor Thracian,
Who assumed wings, but born in the midst of Athens. 80

Shall I not avoid the splendid dress of these? before me shall he
Sign? and supported by a better couch shall he lie at table,
Brought to Rome by the same wind as plumbs and figs?

Is it even nothing that our infancy the air
Of Aventinus drew, nourished by the Sabine berry? 85

What! because a nation, most expert in flattery, praises
The speech of an unlearned, the face of a deformed friend,
And equals the long neck of the feeble, to the neck of

Hercules, holding Antæus far from the earth—
Admires a squeaking voice: not worse than which, 90
He utters, who, being husband, the hen is bitten!

mistress of all those countries from whence these people came? Shall such fellows as these not only vie with Roman citizens, but be preferred before them?

—*Sabine berry.*] A part of Italy on the banks of the Tiber, once belonging to the Sabines, was famous for olives, here called *baeca Sabina*. But we are to understand all the nutritive fruits and produce of the country in general. Pro species genus. *Sya*. In contradistinction to the prunus of coccinea, l. 83.

86. *What!*] As if he had said, What! is all the favour and preference which these Greeks meet with, owing to their talent for flattery? are they to be esteemed more than the citizens of Rome, because they are a nation of base sycophants?

87. *The speech, &c.*] Or discourse, talk, conversation, of some ignorant, stupid, rich patron, whose favour is basely courted by the most barefaced adulation.

—*Face of a deformed, &c.*] Persuading him that he is handsome; or that his very deformities are beauties.

88: *The long neck, &c.*] Compares the long crane-neck of some puny wretch, to the brawny neck and shoulders (*cervicibus*) of Hercules.

89. *Holding, &c.*] This relates to the story of Antæus, a giant of prodigious strength, who, when knocked down by Hercules, recovered himself by lying on his mother earth; Hercules therefore

held him up in his left hand, between earth and heaven, and, with his right hand, dashed his brains out.

90. *Admires a squeaking voice.*] A squeaking, hoarse, croaking kind of utterance, as if squeezed in its passage by the narrowness of the throat; this he applauds with admiration.

—*Not worse, &c.*] He assimilates the voice so commended, to the harsh screaming sound of a cock when he crows; or rather to the noise which he makes when he seizes the hen, on approaching to tread her, when he nips her comb in his beak, and holds her down under him. This must be alluded to by the *mordetur gallina, &c.*

Claverius, paraph. in Juv. iv. reads the passage,

—*quæ deterius nec*

illa sonat, quum mordetur gallina marito.

—*worse than which neither*

Doth that sound, when a hen is bitten by her husband.

Meaning that voice which was so extolled with admiration by the flatterer, was as bad as the screaming which a hen makes when trodden by the cock, who seizes and bites her comb with his beak, which must be very painful, and occasion the noise which she makes. However this reading may be rather more agreeable to the fact, yet there does not seem to be sufficient authority to adopt it.

Hæc eadem licet et nobis laudare : sed illis
 Creditur. An melior cum Thaidâ sustinet, aut cum
 Uxorem comœdus agit, vel Dorida nullo
 Cultam palliolo ? mulier nempe ipsa videtur, 95
 Non persona loqui : vacua et plana omnia dicas
 Infra ventriculum, et tenui distantia rimâ.
 Nec tamen Antiochus, nec erit mirabilis illic
 Aut Stratocles, aut cum molli Demetrius Hæmo :
 Natio comœda est : rides ? majore cachinno 100
 Concutitur : flet, si lachrymas conspexit amici,
 Nec dolet : igniculum brumæ si tempore poscas,
 Accipit endromidem : si dixeris, æstuo, sudat.
 Non sumus ergo pares : melior qui semper, et omni
 Nocte dieque potest alienum sumere vultum ; 105
 A facie jactare manus, laudare paratus,

92. *We may praise also.*] To be sure we Romans may flatter, but without success; we shall not be believed: the Greeks are the only people in such credit as to have all they say pass for truth.

93. *Whether is he better when he plays, &c.*] Sustinet, sustains the part of a Thais, or courtesan, or the more decent character of a matron, or a naked sea nymph: there is no saying which a Grecian actor excels most in; he speaks so like a woman that you'd swear the very woman seems to speak, and not the actor. Persona signifies a false face, a mask, a vizor, in which the Grecian and Roman actors played their parts, and so by meton. became to signify an actor.

This passage shews that women's parts were represented by men: for which these Greeks had no occasion for any alteration of voice; they differed from women in nothing but their sex.

94. *Doris, &c.*] A sea nymph represented in some play. See *ANSW.* Doris. Palliolum was a little upper garment: the sea nymphs were usually represented naked, nullo palliolo, without the least covering over their bodies. Palliolum, dim. of pallium.

98. *Yet neither will Antiochus.*] This person, and the others mentioned in the next line, were all Grecian comedians; perhaps Hæmus, from the epithet molli, may be understood to have been pecu-

liarily adapted to the performance of female characters.

All these, however we may admire them at Rome, would not be at all extraordinary in the country which they came from—illic—for all the Grecians are born actors; there is therefore nothing new, or wonderful, there, in representing assumed characters, however well: it is the very characteristic of the whole nation to be personating and imitative. See *ANSW.* Comœdus-a-um.

100 *Do you laugh?*] The poet here illustrates what he had said, by instances of Grecian adulation of the most servile and meanest kind.

If one of their patrons happens to laugh, or even to smile, for so rideo also signifies, the parasite set up a loud hoarse laugh, and laughs aloud, or, as the word concutitur implies, laughs ready to split his sides, as we say.

101. *He weeps, &c.*] If he finds his friend in tears, he can humour this too; and can squeeze out a lamentable appearance of sorrow, but without a single grain of it.

102. *If in winter-time you ask, &c.*] If the weather be cold enough for the patron to order a little fire, the versatile Greek instantly improves on the matter, and puts on a great thick gown—endromidem—a sort of thick rug, used by wrestlers, and other gymnasiasts, to cover them after their exercise, lest they should cool too fast.

These same things we may praise also : but to them
Credit is given. Whether is he better when he plays Thais,
or when

The comedian acts a wife, or Doris with no
Cloak dressed ? truly a woman herself seems to speak, 95
Not the actor : you would declare
It was a real woman in all respects.

Yet neither will Antiochus, nor admirable there will
Either Stratocles, or Demetrius, with soft Hæmus, be : 99
The nation is imitative. Do you laugh ? with greater laughter
Is he shaken : he weeps, if he has seen the tears of a friend,
Not that he grieves : if in winter-time you ask for a little fire,
He puts on a great coat : If you should say, "I am hot"—
he sweats.

We are not therefore equals : better is he, who always, and all
Night and day, can assume another's countenance, 105
Cast from the face the hands, ready to applaud,

103. *I am hot, &c.* If the patron
complains of heat, the other vows that
he is all over in a sweat.

Shakespeare has touched this sort of
character something in the way of Juve-
nal, Hamlet, act v. sc. ii. where he in-
troduces the short but well-drawn cha-
racter of Osrick, whom he represents as
a complete temporizer with the humours
of his superiors.

HAM. *Your bonnet to his right use—'tis
for the head.*

OSR. *I thank your lordship, 'tis very
hot.*

HAM. *No believe me, 'tis very cold ; the
wind is northerly.*

OSR. *It is indifferent cold, my lord, in-
deed.*

HAM. *But yet, methinks, it is very sul-
try, and hot, for my complexion.*

OSR. *Exceedingly, my lord, it is very
sultry, as it were, I can't tell how. —*

But Terence has a full length picture
of one of these Grecian parasites, which
he copied from Menander. See TER.
Eun. the part of Gnatho throughout :
than which nothing can be more exqui-
sately drawn, or more highly finished.

This, by the way, justifies Juvenal in
tracing the original of such characters
from Greece. Menander lived about
350 years before Christ. Terence died
about 159 years before Christ.

104. *We are not therefore equals.] We*
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Romans are no match for them—they
far exceed any thing we can attempt in
the way of flattery.

—*Better is he, &c.* He who can watch
the countenance of another perpetually,
and, night and day, as it were, practise
an imitation of it, so as to coincide, on
all occasions, with the particular look,
humour, and disposition of others, is
better calculated for the office of a syco-
phant, than we can pretend to be.

106. *Cast from the face, &c.* This was
some action of complimentary address,
made use of by flatterers. He who did
this, first brought the hand to his mouth,
kissed his hand, then stretched it out
towards the person whom he meant to
salute, and thus was understood to throw,
or reach forth, the kiss which he had
given to his hand.

To this purpose Salmasius explains
the phrase, a facie jactare manūs.

This exactly coincides with what we
call kissing the hand to one. This we
see done frequently, where persons see
one another at a distance in crowded
public places, or are passing each other
in carriages, and the like, where they
cannot get near enough to speak to-
gether ; and this is looked upon as a
token of friendly courtesy and civility.
The action is performed much in the
manner above described, and is com-
mon among us.

M

Si bene ructavit, si rectum minxit amicus,
Si trulla inverso crepitum dedit aurea fundo.

Præterea sanctum nihil est, et ab inguine tutum:

Non matrona laris, non filia virgo, neque ipse 110

Sponsus lævis adhuc, non filius ante pudicus.

Horum si nihil est, aulam resupinat amici:

Scire volunt secreta domûs, atque inde timeri.

Et quoniam cœpit Græcorum mentio, transi

Gymnasia, atque audi facinus majoris abollæ. 115

Stoïcus occidit Baream, delator amicam

Discipulumque senex, ripâ nutritus in illâ.

It is so usual to look on this as a token of civility, that it is one of the first things which children, especially of the higher sort, are taught—sometimes it is done with one hand, sometimes with both.

According to this interpretation, we may suppose that these flatterers were very lavish of this kind of salutation towards those whose favour they courted.

Bringing the hand to the mouth and kissing it, as a token of respect, is very ancient; we read of it in Job xxxi. 26, 27. as an action of even religious worship, which the idolators paid to the host of heaven.

107. *Hath belched well.*] By those ridiculous instances, the poet means to shew that their adulation was of the most servile and sly kind.

108. *If the golden cup, &c.*] Trulla signifies a vessel, or cup, to drink with; they were made of various materials, but the rich had them of gold.

When the great man had exhausted the liquor, so that the cup was turned bottom upwards before he took it from his mouth, and then smacked his lips so loud as to make a kind of echo from the bottom of the cup, (an action frequent among jovial companions,) this too was a subject of praise and commendation. This passage refers to the Grecian custom of applauding those who drank a large vessel at a draught.

Perhaps such parasites looked on such actions as are above mentioned, passing before them, as marks of confidence and intimacy, according to that of Martial, lib. x.

*Nū aliud video quo se credamus amicū,
Quam quod me coram pedore, Cripe,
siles.*

A sense like that of these lines of Martial is given to Juvenal's crepitum dedit by some commentators; but as dedit has the aurea trulla for its nominative case, the sense above given seems to be nearest the truth.

Such servile flatterers as these have been the growth of all climes, the produce of all countries. See How. Art. Poet l. 428—35.

109. *Moreover, &c.*] In this and the two following lines, Umbricius inveighs against their monstrous and mischievous lust.

111. *As yet smooth.*] Slack, smooth-faced, not yet having hair on his face. Sponsus here means a young wooer who is supposed to be paying his addresses to a daughter of the family, in order to marry her; even he can't be safe from the attempts of these vile Greeks.

— *Before chaste.*] i. e. Before some sly Grecian came into the family.

112. *He turns the house, &c.*] Aula signifies a fore-court, or an hall belonging to a house: here it is put (by synec.) for the house itself: by cathechresis for the family in the house.

Resupine is a word rather of an obscene import, and here used metaphorically, for prying into the secrets of the family. See ANSW. RESUPINO.

Holyday observes, that the scholiast reads avium, (not aulam,) as if these fellows, sooner than fail, would attack the grandmother if there were nobody else. But though this reading gives a sense much to our poet's purpose, yet as it is not warranted by copy, as aulam is, the latter must be preferred. Amici here means, of his patron, who has admitted him into his family.

113. *And thence be feared.*] Lest they

If his friend hath belched well, or rightly made water;
If the golden cup hath given a crack, from the inverted bottom.

Moreover, nothing is sacred or safe from their lust; 100
Not the matron of an household, not a virgin daughter, not
The wooer himself as yet smooth, not the son before chaste.
If there be none of these, he turns the house of his friend
upside down;

They will know the secrets of the family, and thence be feared.
And because mention of Greeks has begun, pass over
The schools, and hear a deed of the graver abolla. 115
A Stoic killed Bareas, an informer his friend,
And an old man his disciple, nourished on that bank,

should reveal and publish the secrets which they become possessed of. See before, l. 50—7.

Farnaby, in his note on this place, mentions an Italian proverb, which is much to the purpose.

Servio d'altrui si fà, chi dice il tuo segreto a chi no 'l sa.

"He makes himself the servant of another, who tells his secret to one that knows it not."

114. *And because mentioned, &c.] q. d.* And, by the way, as I have begun to mention the Greeks.

—*Pass over, &c.] Transi*, imp. of *transire*, to pass over or through; also to omit, or say nothing of; to pass a thing by, or over.

Each of these senses is espoused by different commentators. Those who are for the former sense, make the passage mean thus: "Talking of Greeks, let us pass through their schools, so as to see and observe what is going forward there."

The others make the sense to be, "Omit saying any thing of the schools; bad as they may be, they are not worth mentioning, in comparison of certain other worse things."

I rather think with the former, whose interpretation seems best to suit with the *et audi* in the next sentence. *q. d.* "As we are talking of the Grecians, I would desire you to pass from the common herd, go to the schools, take a view of their philosophers, and hear what one of their chiefs was guilty of."

115. *The schools.]* Gymnasia here signifies those places of exercise, or schools, where the philosophers met for disputa-

tion, and for the instruction of their disciples. See *ANSW. Gymnasium*.

115. *A deed.]* *Faciens*, in a bad sense, means a foul act, a villainous deed, a scandalous action.

—*Greater abolla.]* *Abolla* was a sort of cloak, worn by soldiers, and also by philosophers. The *abolla* of the soldiers was less than the other, and called minor *abolla*; that of the philosopher, being larger, was called major *abolla*.

Juvenal also uses the word *abolla* (*sat. iv. 76.*) for a senator's robe.

Here, by meton. it denotes the philosopher himself.

116. *Stoic.]* One of the strictest sects of philosophers among the Greeks. See *ANSW. Stoicorum*.

—*Killed, &c.]* By accusing him of some crime for which he was put to death. This was a practice much encouraged by the emperors Nero and Domitian, and by which many made their fortunes. See note on *sat. i. 32, 3*.

—*Bareas.]* The fact is thus related by Tacitus, *Ann. vi.* "P. Egnatius (the Stoic above mentioned) circumvented by false testimony Bareas Soranus, his friend and disciple, under Nero."

117. *His disciple.]* To whom he owed protection.

—*Nourished on that bank, &c.]* By this periphrasis we are to understand, that this Stoic was originally bred at Tarsus, in Cilicia, a province of ancient Greece, which was built by Perseus, on the banks of the river Cydnus, on the spot where his horse Pegasus dropped a feather out of his wing. He called the city *Tazros*, which signifies a wing, from this event.

Ad quam Gorgonei delapsa est penna caballi.
 Non est Romano cuiquam locus hic, ubi regnat
 Protogenes aliquis, vel Diphilus, aut Erimanthus, 120
 Qui gentis vitio nunquam partitur amicum;
 Solus habet. Nam cum facilem stillavit in aurem
 Exiguum de naturæ, patriæque veneno,
 Linnine summoveor: perierunt tempora longi
 Servitii: nusquam minor est jactura clientis. 125
 Quod porro officium, (ne nobis blandiar,) aut quod
 Pauperis hic meritum, si curet nocte togatus
 Currere, cum Prætor lictorem impellat, et ire
 Præcipitem jubeat, dudum vigilantibus orbis,
 Ne prior Albinam, aut Modiam collega salutet? 130

118. *Gorgoneam.*] The winged horse Pegasus was so called, because he was supposed to have sprung from the blood of the gorgon Medusa, after Perseus had cut her head off.

119. *For any Roman.*] We Romans are so undermined and supplanted by the arts of these Greek sycophants, that we have no chance left us of succeeding with great men,

120. *Some Protogenes.*] The name of a famous and cruel persecutor of the people under Caligula. See *Ant. Univ. Hist.* vol. 14. p. 302.

—*Diphilus.*] A filthy favourite and minion of Domitian.

—*Erimanthus.*] From *ερίς*, strife and *μαρτίς*, a prophet, i. e. a foreteller of strife. This name denotes some notorious informer.

The sense of this passage seems to be, "There is now no room for us Romans to hope for favour and preferment, where nothing but Greeks are in power and favour, and these such wretches as are the willing and obsequious instruments of cruelty, lust, and persecution."

121. *Vicē of his nation.*] (See before, l. 86.) That mean and wicked art of engrossing all favour to themselves.

—*Never shares a friend.*] With any body else.

122. *He alone hath him.*] Engages and keeps him wholly to himself.

—*He has dropped, &c.*] Stillavit; hath insinuated by gentle and almost imperceptible degrees.

—*Into his easy ear.*] i. e. Into the ear of the great man, who easily listens to all he says.

123. *The poison of his nature.*] Born as it were with the malicious propensity of advancing themselves by injuring others.

—*And of his country.*] Greece, the very characteristic of which is this sort of selfishness.

124. *I am removed, &c.*] No longer admitted within my patron's or friend's doors.

125. *Part and gone.*] Perierunt; lit. have perished. My long and faithful services are all thrown away, forgotten, perished out of remembrance, and are as if they had never been.

—*No where, &c.*] There is no part of the world where an old client and friend is more readily cast off, and more easily dismissed than they are at Rome: or where this is done with less ceremony, or felt with less regret.

Look round the world, what country will appear,

Where friends are left with greater ease than here? DRYDEN.

The word *jactura* signifies any loss or damage; but its proper meaning is, loss by shipwreck, casting goods overboard in a storm. The old friends and clients of great men at Rome, were just as readily and effectually parted with.

126. *What is the office.*] Officium, business, employment, service.

—*That I may not flatter, &c.*] q. d. Not to speak too highly in our own commendation, or as over-rating ourselves and our services.

126—7. *What the merit, &c.*] What does the poor client deserve for the assiduous and punctual execution of his office towards his patron.

127. *If a client.*] So *togatus* signifies

At which a feather of the Gorgonean horse dropped down.
 No place is here for any Roman, where reigns
 Some Protogenes, or Diphilus, or Erimanthus 120
 Who, from the vice of his nation, never shares a friend;
 He alone hath him: for, when he has dropp'd into his easy ear
 A little of the poison of his nature, and of his country,
 I am removed from the threshold:—times of long service
 Are past and gone—no where is the loss of a client less. 125
 Moreover, what is the office, (that I may not flatter ourselves,)
 or what
 The merit of a poor man here, if a client takes care by night
 To run, when the Prætor drives on the lictor, and to go
 Precipitate commands him, (the childless long since awake,)
 Lest first his colleague should salute Albina or Modia? 130

here. It was usual for great men, on these occasions, to have a number of their dependents and clients to attend them: those who went before were called anteaambulones; those who followed, clientes togati, from the toga, or gown, worn by the common people.

—*Takes care.*] Makes it his constant business.

127—8. *By night to run.*] To post away after his patron before day-break to the early levees of the rich.

These early salutations or visits were commonly made with a view to get something from those to whom they were paid; such as persons of great fortune who had no children, rich widows who were childless, and the like. He who attended earliest, was reckoned to shew the greatest respect, and supposed himself to stand fairest in the good graces, and, perhaps, as a legatee in the wills of such persons as he visited and complimented.

The word *currere* implies the haste which they made to get first.

128. *The Prætor drives on.* &c.] The Prætor was the chief magistrate of the city. He was preceded by officers called lictors, of which there were twelve, who carried the insignia of the Prætor's office, viz. an ax tied up in a bundle of rods, as emblems of the punishment of greater crimes by the former, and of smaller crimes by the latter. The lictors were so called from the ax and rods bound or tied (*ligati*) together. So lictor, from *lego*, to read.

So corrupt were the Romans, that not only the nobles, and other great men, but even their chief magistrates, attended with their state officers, went on these mercenary and scandalous errands, and even hastened on the lictors (who on other occasions marched slowly and solemnly before them) for fear of being too late.

128—9. *To go precipitate.*] Headlong, as it were, to get on as fast as they could.

129. *The childless,* &c.] *Orbus* signifies a child that has lost its parents, parents that are bereaved of their children, women who have lost their husbands without issue, &c. this last (as appears from the next line) seems to be the sense of it here.

These ladies were very fond of being addressed and complimented at their levees by the flattering visitors who attended there, and were ready very soon in the morning, even up before daylight, for their reception. The Prætor drives on his attendants as fast as he can, lest he should not be there first, or should disoblige the ladies by making them wait.

The childless matrons are long since awake.

And for affronts the tardy visits take.

DAYDEN.

130. *Lest first his colleague.*] Another reason for the Prætor's being in such a hurry, was to prevent his colleague in office from being there before him.

It is to be observed, that, though at

Divitis hic servi claudit latus ingenuorum
 Filius; alter enim quantum in legione Tribuni
 Accipiunt, donat Calvinæ, vel Catienæ,
 Ut semel atque iterum super illam palpitet: at tu
 Cum tibi vestiti facies scorti placet, hæres,
 Et dubitas altâ Chionem deducere sellâ.

135

Da testem Romæ tam sanctum, quam fuit hospes
 Numinis Idæi: procedat vel Numa, vel qui
 Servavit trepidam flagranti ex æde Minervam;
 Protinus ad cepsus; de moribus ultima fiet

140

first there was but one Prætor, called Prætor Urbanus, yet, as many foreigners and strangers settled at Rome, another Prætor was appointed to judge causes between them, and called Prætor Peregrinus.

Juvenal gives us to understand, that, on such occasions, both were equally mean and mercenary.

130. *Albina or Modia.*] Two rich and childless old widows, to whom these profligate fellows paid their court, in hopes of inheriting their wealth.

This passage, from l. 126 to 130. inclusive, relates to what Umbricius had just said about the very easy manner in which the great men at Rome got rid of their poor clients, notwithstanding their long and faithful services: *q. d.* "I don't mean to boast, or to rate our services too high; but yet, as in the instance here given, and in many others which might be mentioned, when what we do, and what we deserve, are compared together, and both with the ungrateful return we meet with, in being turned off to make room for the Grecian parasites, surely this will be allowed me as another good reason for my departure from Rome."

131. *Here.*] At Rome.

—*The son of a rich slave, &c.*] A person of mean and servile extraction, whose father, originally a slave, got his freedom, and by some means or other acquired great wealth.

The sons of such were called *libertini*.

—*Closes the side*] Walks close to his side in a familiar manner: perhaps, as we say, arm in arm, thus making himself his equal and intimate.

131—2. *The free-born.*] Of good ex-

traction; a gentleman of liberal birth, of a good family; such were called *ingenui*.

The poet seems alike to blame the insolence of these upstarts, who aimed at a freedom and intimacy with their betters; and the meanness of young men of family, who stooped to intimacies with such low people.

132. *Another.*] Of these low-born people, inheriting riches from his father.

—*Tribunes.*] He means the *Tribuni Militum*, of which there were six to each legion, which consisted of ten regiments or cohorts. See sat. i. l. 58, n.

133. *Presents to Calpina, or Catiena.*] He scruples not to give as much as the pay of a tribune amounts to, to purchase the favours of these women; who probably were courtezans of notorious characters, but held their price very high.

134. *But thou.*] *q. d.* But thou, my friend Juvenal, and such prudent and frugal people as thou art, if thou art taken with the pretty face of some harlot, whose price is high, thou dost hesitate upon it, and hast doubts upon thy mind concerning the expediency of lavishing away large sums for such a purpose.

135. *Well-dressed.*] *Vestitus* means not only apparelled, but decked and ornamented. *ANSW.* Some are for understanding *vestiui*, here, as synonymous with *togati*, to express a low strumpet, (see sat. ii. l. 70. and note,) but I find no authority for such a meaning of the word *vestitus*.

136. *Chione.*] Some stately courtezans of Rome, often spoken of by Martial. See lib. i. epigr. 35, 6. et al. So called from Gr. *χίων*, snow.

Here, the son of a rich slave closes the side of the
 Free-born : but another, as much as in a legion Tribunes
 Receive, presents to Calvina, or Catiena,
 That once and again he may enjoy her : but thou, 194
 When the face of a well-dressed harlot pleases thee, hesitate,
 And doubttest to lead forth Chione from her high chair.

Produce a witness at Rome, as just as was the host
 Of the Idæan deity : let even Numa come forth, or he who
 Preserved trembling Minerva from the burning temple : 199
 Immediately as to income, concerning morals will be the last

136. *Her high chair.*] Sella signifies a sedan chair, borne aloft on men's shoulders : which, from the epithet alta, I take to be meant in this place—*q. d.* While these upstart fellows care not what sums they throw away upon their whores, and refrain from no expense, that they may carry their points, their betters are more prudent, and grudge to lavish away so much expense upon their vices, though the finest, best-dressed, and most sumptuously attended woman in Rome were the object in question.

—*To lead forth.*] Deducere ; to hand her out of her sedan, and to attend her into her house.

Many other senses are given of this passage, as may be seen in Holyday, and in other commentators ; but the above seems to me best to apply to the poet's satire on the insolent extravagance of these low-born upstarts, by putting it in opposition to the more decent prudence and frugality of their betters.

Dryden writes as follows :

But you, poor sinner, tho' you love the vice,

*And like the whore, demur upon the price ;
 And, frighted with the wicked sum,
 forbear*

To lend an hand, and help her from the chair.

As to translating (as some have done) vestiti by the word masked, it is totally incongruous with the rest of the sentence ; for how can a face, with a mask on, be supposed to please, as it must be concealed from view ? Besides, it is not said vestita facies, but facies vestiti sortis.

However it seems not very probable, that the poet only means to say, that the man hesitated, and doubted about

coming up to the price of Chione, because he was so poor that he had it not to give her, as some would misstate ; for a man can hardly hesitate, or doubt, whether he shall do a thing that it is out of his power to do.

137. *Produce a witness.*] Umbricius here proceeds to fresh matter of complaint against the corruption of the times, inasmuch that the truth of a man's testimony was estimated, not according to the goodness of his character, but according to the measure of his property.

137—8. *The host of the Idæan deity*] Scipio Nasica, adjudged by the senate to be one of the best of men. He received into his house an image of the goddess Cybela, where he kept it until a temple was built for it. She had various names from the various places where she was worshipped, as Phrygia, Idæa, &c. Ida was a high hill in Phrygia, near Troy, sacred to Cybela. See Voss. *Æt. æ.* 252.

138. *Numa.*] See before, notes on l. 12. He was a virtuous and religious prince

139. *Preserved trembling Minerva.*] Lucius Metellus, the high priest, preserved the palladium, or sacred image of Minerva, out of the temple of Vesta, where it stood trembling, as it were, for its safety when that temple was on fire. Metellus lost his eyes by the flames.

140. *Immediately as to income, &c.*] *q. d.* Though a man had all their sanctity, yet would he not gain credit to his testimony on the score of his integrity, but in proportion to the largeness of his income ; this is the first and immediate object of inquiry. As to his moral character, that is the last thing they ask after.

Quæstio : quot pascit servos ? quot possidet agri
 Jugera ? quam multa, magnaue paropside cœnat ?
QUANTUM QUISQUE SUA NUMMORUM SERVAT IN ARCA,
TANTUM HABET ET FIDEI. Jures licet et Samothracum,
 Et nostrorum aras, contemnere fulmina pauper 143
 Creditur, atque Deos, Dis ignoscentibus ipsis.
 Quid, quod materiam præbet causasque jocorum
 Omnibus hic idem, si fœda et scissa lacerna,
 Si toga sordidula est, et ruptâ calceus alter
 Pelle patet : vel si consuto vulnere crassum 150
 Atque recens linum ostendit non una cicatrix ?
NIL HABET INFELIX PAUPER TAS DURIUS IN SE,
QUAM QUOD RIDICULOS HOMINES FACIT. Exeat, inquit,
 Si pudor est, et de pulvino surgat equestri,
 Cujus res legi non sufficit, et sedeant hic 155
 Lenonum pueri, quocunque in fornice nati.
 Hic plaudat nitidi præconis filius inter
 Pinnirapi cultos juvenes, juvenesque lanistæ :

142. *In how many, &c.*] What sort of a table he keeps. See **ANSW.** *Paropsis.*

144. *Swear by the altars.*] Jurare aras signifies to lay the hands on the altar, and to swear by the gods. See **HOR.** *Epist. lib. ii. epist. i. l. 16.* **ANSW.** *Juro.* Or rather, as appears from **HOR.** to swear in or by the name of the god to whom the altar was dedicated.

145. *Samothracian.*] Samothrace was an island near Lemnos, not far from Thrace, very famous for religious rites. From hence Dardanus, the founder of Troy, brought into Phrygia the worship of the **MIT MAJORES**; such as Jupiter, Minerva, Mercury, &c. From Phrygia, **Æneas** brought them into Italy.

—*Our gods.*] Our tutelary deities, **Mars** and **Romulus**. See **SAT. II. l. 126—128.**—*g. d.* Were you to swear ever so solemnly.

—*A poor man, &c.*] As credit is given, not in proportion to a man's morals, but as he is rich or poor; the former will always gain credit, while the latter will be set down as not having the fear either of the gods, or of their vengeance, and therefore does not scruple to perjure himself.

146. *The gods themselves, &c.*] Not punishing his perjury, but excusing him, on account of the temptations which he is under from his poverty and want.

147. *What.*] Quid is here elliptical, and the sense must be supplied.—*g. d.* What shall we say more? because it is to be considered, that, besides the discrediting such a poor man as to his testimony, all the symptoms of his poverty are constant subjects of jests and railery. See **ANSW.** *Quid, No. 2.*

—*This same.*] Hic idem; this same poor fellow.

148. *His garment.*] Lacerna, here, perhaps means what we call a surtout, a sort of cloak for the keeping off the weather. See **ANSW.** *Lacerna.*

149. *Gown.*] Toga; the ordinary dress for the poorer sort. See **SAT. I. 3.**

—*Soiled.*] Sordidula, dim. of sordidus; and signifies somewhat dirty or nasty.

—*With torn leather, &c.*] One shoe gapes open with a rent in the upper leather.

150—1. The poet's language is here metaphorical; he humourously, by vulnere, the wound, means the rupture of the shoe; by cicatrix, (which is, literally, a scar, or seam in the flesh,) the awkward seam on the patch of the cobbled shoe, which exhibited to view the coarse thread in the new-made stitches.

153. *Says he.*] i. e. Says the person who has the care of placing the people in the theatre.

—*Let him go out, &c.*] Let the man

Inquiry : how many servants he maintains ? how many acres of land

He possesses ? in how many and great a dish he sups ?

AS MUCH MONEY AS EVERY ONE KEEPS IN HIS CHEST,

SO MUCH CREDIT TOO HE HAS. Tho' you should swear by the altars, both

Of the Samothracian, and of our gods, a poor man to condemn thunder 115

Is believed, and the gods, the gods themselves forgiving him.

What, because this same affords matter and causes of jests

To all, if his garment be dirty and rent,

If his gown be soiled, and one of his shoes with torn

Leather be open : or if not one patch only shews the coarse

And recent thread in the stitched-up rupture ? 151

UNHAPPY POVERTY HAS NOTHING HARDER IN ITSELF

THAN THAT IT MAKES MEN RIDICULOUS. Let him go out, says he,

If he has any shame, and let him rise from the equestrian cushion,

Whose estate is not sufficient for the law, and let there sit here

The sons of pimps, in whatever brothel born.

Here let the son of a spruce crier applaud, among

The smart youths of a sword-player, and the youths of a fencer :

who has not a knight's revenue go out of the knight's place or seat.

It is to be observed, that, formerly, all persons placed themselves, as they came, in the theatre, promiscuously : now, in contempt of the poor, that licence was taken away. Lucius Roscius Otho, a tribune of the people, instituted a law, that there should be fourteen rows of seats, covered with cushions, on which the knights were to be seated. If a poor man got into one of these, or any other, who had not 400 sestertia a year income, which made a knight's estate, he was turned out with the utmost contempt.

155. *Is not sufficient for the law.*] i. e. Who has not 400 sestertia a year, according to Otho's law.

156. *The sons of pimps, &c.*] The lowest, the most base-born fellows, who happen to be rich enough to answer the conditions of Otho's law, are to be seated in the knights' seats ; and persons of the best family are turned out, to get a seat where they can, if they happen to be poor. See *Hon. epod. iv. l. 15, 16.*

157. *Crier.*] A low office among the Romans, as among us, who proclaimed

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the edicts of magistrates, public sales by goods, &c. The poet says, *nitidi præconis* ; intimating that the criers got a good deal of money, lived well, were fat and sleek in their appearance, and affected great spruceness in their dress.

— *Applaud*] Take the lead in applauding theatrical exhibitions. *Applause* was expressed, as among us, by clapping of hands.

158. *Of a sword-player.*] *Pinnirapi* denotes that sort of gladiator, called also *Retiarius*, who, with a net which he had in his hand, was to surprise his adversary, and catch hold of the crest of his helmet, which was adorned with peacock's plumes ; from *pinna*, a plume or feather, and *rapio*, to snatch. See sat. ii. l. 143. note, where we shall find the figure of a fish on the helmet ; and as *pinna* also means the fin of a fish, perhaps this kind of gladiator was called *Pinnirapus*, from his endeavouring to catch this in his net.

— *The youths.*] The sons—now grown young men—juvenes. Such people as these were entitled to seats in the fourteen rows of the equestrian order, on account of their estates ; while

N

Sic libitum vano, qui nos distinxit, Othoni.

Quis gener hic placuit censu minor, atque puellæ

160

Sarcinulis impar? quis pauper scribitur hæres?

Quando in consilio est Aedilibus? agmine facto

Debuerant olim tenues migrasse Quirites.

HAUD FACILE EMERGUNT, QUORUM VIRTUTIBUS OBSTAT

RES ANGUSTA DOMI; sed Romæ durior illis

165

Conatus: magno hospitium miserabile, magno

Servorum ventres, et frugi cœnula magno.

Fictilibus cœnare pudet, quod turpe negavit

sons of nobles, and gentlemen of rank, were turned out because their income did not come up to what was required, by Otho's law, to constitute a knight's estate.

158. *A fencer.*] Lanista signifies a fencing-master, one that taught boys to fence.

159. *Thus it pleased vain Otho.*] *q. d.* No sound or good reason could be given for this; it was the mere whim of a vain man, who established this distinction, from his own caprice and fancy, and to gratify his own pride and vanity.

However, Otho's law not only distinguished the knights from the plebeians, but the knights of birth from those who were advanced to that dignity by their fortunes or service; giving to the former the first rows on the equestrian benches. Therefore Hor. epod. iv. where he treats in the severest manner Menas, the freedman of Cn. Pompeius, who had been advanced to a knight's estate, mentions it as one instance of his insolence and pride, that he sat himself in one of the first rows after he became possessed of a knight's estate.

Seditibusque magnus in primis eques, Othons contempto, sedet.

See FRANCIS, notes in loc.

160. *What son-in-law.*] Umbricius still proceeds in showing the miseries of being poor, and instances the disadvantages which men of small fortunes lie under with respect to marriage.

Inferior in estate.] Census signifies a man's estate, wealth, or yearly revenue. Also a tribute, tax, or subsidy, to be paid according to men's estates.

According to the first meaning of census, census minor may signify, that a man's having but a small fortune, unequal to that of the girl to whom he proposes himself in marriage, would occa-

sion his being rejected, as by no means pleasing or acceptable to her father for a son-in-law.

According to the second interpretation of the word census, census minor may imply the man's property to be too small and inconsiderable for entry in the public register as an object of taxation. The copulative atque seems to favour the first interpretation, as it unites the two sentences; as if Umbricius had said, Another instance, to shew how poverty renders men contemptible at Rome, is, that nobody will marry his daughter to one whose fortune does not equal hers; which proves, that in this, as in all things else, money is the grand and primary consideration.

Themistocles, the Athenian general, was of another mind, when he said, "I had rather have a man for my daughter without money, than money without a man."

161. *Written down heir?*] Who ever remembered a poor man in his will, so as to make him his heir?

162. *Aediles.*] Magistrates in Rome, whose office it was to oversee the repairs of the public buildings and temples; also the streets and conduits; to look to weights and measures; to regulate the price of corn and victuals; also to provide for solemn funerals and plays.

This officer was sometimes a senator, who was called Curulis, a sella curuli, a chair of state made of ivory, carved, and placed in curru, in a chariot, in which the head officers of Rome were wont to be carried into council.

But there were meaner officers called Aediles, with a similar jurisdiction in the country towns, to inspect and correct abuses in weights and measures, and the like. See sat. x. 101, 2.

When, says Umbricius, is a poor man

Thus it pleased vain Otho, who distinguished us,
What son-in-law, here, inferior in estate, hath pleased, and
unequal 160

To the bags of a girl? what poor man written down heir?

When is he in counsel with *Ædiles*? In a forned body,

The mean Romans ought long ago to have migrated.

THEY DO NOT EASILY EMERGE, TO WHOSE VIRTUES NARROW
FORTUNE IS A HINDRANCE; but at Rome more hard to them is
The endeavour: a miserable lodging at a great price, at a
great price 166

The bellies of servants, and a little frugal supper at a great price.
It shameth to sup in earthen ware: which he denied to be dis-
graceful,

ever consulted by one of the magistrates? his advice is looked upon as not worth having; much less can he ever hope to be a magistrate himself, however deserving or fit for it.

[—In a forned body.] *Agmine facto*—i. e. collected together in one body, as we say. So *VIRG. Georg. iv.* 167. of the bees flying out in a swarm against the drones. And again, *ÆN. i.* 86. of the winds rushing forth together from the cave of *Æolus*.

163. *Long ago.*] Alluding to the sedition and the defection of the plebeians, called here *tenuis Quirites*; when oppressed by the nobles and senators, they gathered together, left Rome, and retired to the *Mons Sacer*, a hill near the city consecrated to Jupiter, and talked of going to settle elsewhere; but the famous apologue of *Menenius Agrippa*, of the belly and the members, prevailed on them to return. This happened about 500 years before Juvenal was born. See *ART. UN. HIST. vol. xi.* 383—403.

163. *Ought long ago to have migrated.*] To have persisted in their intention of leaving Rome, and of going to some other part, where they could have maintained their independency. See before, l. 60. *Quirites*.

164. *Easily emerge.*] Out of obscurity and contempt.

[—Whose virtues, &c.] The exercise of whose faculties and good qualities is cramped and hindered by the narrowness of their circumstances: and, indeed, poverty will always prevent respect, and be an obstacle to merit, however great it

may be. So *HOR. sat. v. lib. ii. l. 8.*

—*Atqui*

*Et genus et virtus, nisi cum re, vilior
algæ est.*

*But high descent and meritorious deeds,
Unidat with wealth, are sler than sea-
weeds.* FRANCIS.

166. *The endeavour.*] But to them—illis—to those who have small incomes, the endeavouring to emerge from contempt is more difficult at Rome than in any other place; because their little is, as it were, made less, by the excessive dearth of even common necessities; a shabby lodging, for instance; maintenance of slaves, whose food is but coarse; a small meal for one's self, however frugal; all these are at an exorbitant price.

168. *It shameth, &c.*] Luxury and expense are now got to such an height, that a man would be ashamed to have earthen ware at his table.

[—Which he denied, &c.] The poet is here supposed to allude to *Curius Dentatus*, who conquered the *Samnites* and the *Marsi*, and reduced the *Sabellans* (descendants of the *Sabines*) into obedience to the Romans. When the *Samnite* ambassadors came to him to treat about a league with the Romans, they found him among the *Marsi*, sitting on a wooden seat near the fire, dressing his own dinner, which consisted of a few roots, in an earthen vessel, and offered him large sums of money; but he dismissed them, saying, "I had rather command the rich, than be rich myself; tell your countrymen, that they

Translatus subito ad Marsos, mensamque Sabellam,
Contentusque illic Veneto, duroque cucullo.

170

Pars magna Italiæ est, si verum admittimus, in quâ

Nemo togam sumit, nisi mortuus. Ipsa dierum

Festorum herboso colitur si quando theatro

Majestas, tandemque redit ad pulpita notum

Exodium, cum personæ pallentis hiatum

175

In gremio matris formidat rusticus infans :

Æquales habitus illic, similemque videbis

Orchestra, et populum : clari velamen honoris,

Sufficiunt tunicae summis Ædilibus albæ

Hic ultra vires habitûs nitor : hic aliquid plus

180

Quam satis est ; interdum alienâ sumitur arcâ.

Commune id vitium est : hic vivimus ambitiosâ

Paupertate omnes : quid te moror ? Omnia Romæ

" will find it as hard to corrupt as to
" conquer me."

Curius Dentatus was at that time consul with P. Corn. Rufinus, and was a man of great probity, and who, without any vanity or ostentation, lived in that voluntary poverty, and unaffected contempt of riches, which the philosophers of those times were wont to recommend. He might, therefore, well be thought to deny that the use of earthen ware was disgraceful, any more than of the homely and coarse clothing of those people, which he was content to wear. See *Ant. Univ. Hist.* vol. xii. p. 139.

But among commentators there are those, who, instead of *negavit*, are for reading *negabit*—not confining the sentiment to any particular person, but as to be understood in a general sense, as thus ; However it may be reckoned disgraceful, at Rome, to use earthen ware at table, yet he who should suddenly be conveyed from thence to the Marsi, and behold their plain and frugal manner of living, as well as that of their neighbours the Sabellians, will deny that there is any shame or disgrace in the use of earthen ware at meals, or of wearing garments of coarse materials.

This is giving a good sense to the passage—but as Juvenal is so frequent in illustrating his meaning, from the examples of great and good men who lived in past times, and as *negavit* is the reading of the copies, I should rather think that the first interpretation is what the poet meant,

169. *Translated suddenly.*] On being chosen consul, he was immediately ordered into Samnium, where he and his colleague acted separately, each at the head of a consular army. The Marsi lay between the Sabelli and the Samnites.

170. *A Venetian and coarse hood.*] Venetus—a-um, of Venice—died in a Venice-blue, as the garments worn by common soldiers and sailors were. *Ainsw.* This colour is said to be first used by the Venetian fishermen.

The cucullus was a cowl, or hood, made of very harsh and coarse cloth, which was to pull over the head, in order to keep off the rain.

172. *Unless dead.*] It was a custom among the Romans to put a gown on the corpse when they carried it forth to burial. In many parts of Italy, where they lived in rustic simplicity, they went dressed in the tunica, or jacket, never wearing the toga, the ordinary habit of the men at Rome, all their life-time. Umbritius means to prove what he had before asserted, (l. 165--7.) that one might live in other places at much less expense than at Rome. Here he is instancing in the article of dress.

— *The solemnity, &c.*] The dies festi were holidays, or festivals, observed on some joyful occasions ; when people dressed in their best apparel, and assembled at plays and shows.

173—4. *A grassy theatre.*] He here gives an idea of the ancient simplicity which was still observed in many parts

Who was translated suddenly to the Marsi, and to the Sabellan table,

And there was content with a Venetian and coarse hood. 170

There is a great part of Italy, if we admit the truth, in which Nobody takes the gown, unless dead. The solemnity itself of Festal days, if at any time it is celebrated in a grassy Theatre, and at length a known farce returns to the stage,

When the gaping of the pale-looking mask 175

The rustic infant in its mother's bosom dreads :

Habits are equal there, and there alike you will see

The orchestra and people : the clothing of bright honour,

White tunics, suffice for the chief *Ædiles*. 179

Here is a finery of dress beyond ability : here is something more

Than enough : sometimes it is taken from another's chest ;

That vice is common. Here we all live in ambitious

Poverty :—why do I detain you ? All things at Rome

of Italy, where, on these occasions, they were not at the expense of theatres built with wood or stone, but with turfs dug from the soil, and heaped one upon another, by way of seats for the spectators. See *VIRG. ÆN. v. 286—90.*

174. *A known farce.* Exodium (from Gr. *ἐξόδος*, exitus) was a farce, or interlude, at the end of a tragedy, exhibited to make the people laugh. Notum exodium signifies some well-known, favourite piece of this sort, which had been often represented.

—*Stage.* So pulpitum signifies, *i. e.* that part of the theatre where the actors recited their parts.

175. *The gaping of the pale-looking mask.* Persona, a false face, vizard, or mask, which the actors wore over the face : they were painted over with a pale flesh-colour, and the mouth was very wide open, that the performer might speak through it the more easily. Their appearance must have been very hideous, and may well be supposed to affright little children. A figure with one of these masks on may be seen in *Holyday, p. 55. col. 2.* Also in the copperplate, facing the title of the ingenious Mr. Colman's translation of Terence. See also *Juv. edit. Casaubon, p. 73.*

177. *Habits are equal there.* All dress alike there ; no finical distinctions of dress are to be found among such simple people.

178. *The orchestra, &c.* Among the Greeks this was in the middle of the theatre, where the Chorus danced ; but among the Romans, it was the space between the stage and the common seats, where the nobles and senators sat.

No distinction of this sort was made, at those rustic theatres, between the gentry and the common people.

— *The clothing of bright honour.* The chief magistrates of these country places did not wear, as at Rome, fine robes decked with purple ; but were content to appear in tunics, or jackets, white and plain, even when they gave or presided at these assemblies. See *ANSW. Tunica, No 1, letter b, under which this passage is quoted.*

179. *Ædiles* See before, l. 162, and note.

180. *Here, &c.* Here at Rome people dress beyond what they can afford.

180—1. *Something more than enough.* More than is sufficient for the purpose of any man's station, be it what it may ; in short, people seem to aim at nothing but useless gaudy show.

181. *Sometimes it is taken, &c.* This superfluity in dress is sometimes at other people's expense : either these fine people borrow money to pay for their extravagant dress, which they never repay ; or they never pay for them at all—which, by the way, is a vice very common among such people.

182—3. *Ambitious poverty.* Our po-

Cum pretio. Quid das, ut Cossus aliquando salutes?
 Ut te respiciat clauso Veiento labello? 185
 Ille metit barbam, crinem hic deponit amati:
 Plena domus libis venalibus: accipe, et illud
 Fermentum tibi habe: præstare tributa clientes
 Cogimur, et cultis augere peculia servis.
 Quis timet, aut timuit gelidâ Præneste ruinam; 190
 Aut positis nemorosa inter juga Volsiniis, aut
 Simplicibus Gabiis, aut proni Tiburis arce?
 Nos urbem colimus tenui tibicine fultam
 Magna parte sui: nam sic labentibus obstat
 Villicus, et veteris rimæ contexit hiatum: 195

verty, though very great, is not lowly and humble, content with husbanding, and being frugal of the little we have, and with appearing what we really are—but it makes us ambitious of appearing what we are not, of living like men of fortune, and thus disguising our real situation from the world. This is at the root of that dishonesty before mentioned, so common now-a-days, of borrowing money, or contracting debts, which we never mean to pay. See l. 181.

183. *Why do I detain you?*] Quid te moror? So Hoz. sat. i. lib. i. l. 14, 15.

—*Ne te moror audi*

Quo rem deducam—

This is a sort of phrase like our "In short—not to keep you too long."

184. *With a price.*] Every thing is dear at Rome; nothing is to be had without paying for it; *viz.* extravagantly. See l. 166, 7.

—*What give you, &c.*] What does it cost you to bribe the servants of Cossus, that you may get admittance? Cossus was some wealthy person, much courted for his riches. Here it seems to mean any such great and opulent person.

185. *Veiento.*] Some other proud nobleman, hard of access, who, though suitors were sometimes with difficulty admitted to him, seldom condescended to speak to them. Hence Umbrilius describes him, clauso labello. Yet even to get at the favour of a look only, it cost money in bribes to the servants for admittance.

186. *One shaves the beard.*] On the day when they first shaved their beard, they were reckoned no longer youths, but men. A festival was observed on the

occasion among the richer sort, on which presents were made: and the misery was, that the poor were expected to send some present, on pain of forfeiting the favour of the great man. But the poet has a meaning here, which may be gathered from the next note, and from the word *amati* at the end of this line.

—*Another deposits the hair.*] It was usual for great men to cut off the hair of their minions, deposit it in a box, and consecrate it to some deity. On this occasion, too, presents were made. It was, indeed, customary for all the Romans to poll their heads at the age of puberty. See sat. ii. l. 15, and note.

Umbrilius still is carrying on his design of lashing the vices of the great, and of setting forth the wretchedness of the poor—*g. d.* "A great man can't shave his minion for the first time, or poll his head, but presents are expected on the occasion from his poor clients, ill as they can afford them, and presently there's a houseful of cakes sent in, as offerings to the favourite."

187. *Venal cakes.*] These were made of honey, meal, and oil, and sent, as presents or offerings, from the poorer to the richer sort of people, on their birthdays, (hence some read here *libis genialibus*,) and on other festal occasions. They came in such numbers as to be an object of profit, inasmuch that the new trimmed favourite slave, to whom they were presented, sold them for some considerable sum. Hence the text says, *libis venalibus*.

—*Take, &c.*] The language here is metaphorical: cakes have just been mentioned, which were leavened, or ser-

Are with a price. What give you that sometimes you may
salute Cossus?

That Veiento may look on you with shut lip? 185

One shaves the beard, another deposits the hair of a favourite:

The house is full of venal cakes: take, and that

Leaven have to thyself: we clients to pay tributes

Are compelled, and to augment the wealth of spruce servants.

Who fears, or hath feared the fall of a house in cold Præ-
neste, 190

Or at Volsinium placed among shady hills, or at

Simple Gabii, or at the tower of prone Tibur?

We inhabit a city supported by a slender prop

In a great part of itself; for thus the steward hinders 194

What is falling, and has covered the gaping of an old chink:

mented, in order to make them light. Umbricius is supposed, from this, to use the word fermentum, as applicable to the ideas of anger and indignation, which ferment, or raise the mind into a state of fermentation.

Accipe—"there," says Umbricius, "take this matter of indignation, let it work within your mind as it does in mine, that the poor clients of great men are obliged, even on the most trivial and most infamous occasions, to pay a tribute towards the emolument of their servants, on pain and peril, if they do it not, of incurring their displeasure, and being shut out of their doors."

By cultis servis the poet means to mark those particular slaves of great men, whose spruce and gay apparel bespake their situation as favourites; and, indeed, the word cultis may very principally allude to this last circumstance; for the verb colo not only signifies to trim, deck, or adorn, but also to love, to favour, to be attached to. See *Alzav.*

Peculia seems here to imply what we call vails.

190. *Cold Præneste.*] A town in Italy, about twenty miles from Rome. It stood on a hill, and the waters near it were remarkably cold; from which circumstance, as well as its high situation, it was called gelida Præneste. *Vizq. Æn. vii. 682.*

191. *Volsinium.*] A town in Tuscany, the situation of which was pleasant and

retired.

192. *Simple Gabii.*] A town of the Volscians, about ten miles from Rome; it was called simple, because deceived into a surrender to Tarquin the proud, when he could not take it by force; or perhaps from the simple and unornamented appearance of the houses.

—*The tower of prone Tibur.*] A pleasant city of Italy, situate about sixteen miles from Rome, on the river Anio: it stood on a precipice, and had the appearance of hanging over it. *Arx* signifies the top, summit, peak, or ridge of any thing, as of a rock, hill, &c. also a tower or the like, built upon it.

193. *Wæ.*] Who live at Rome.

—*Supported, &c.*] In many parts of it very ruinous, many of the houses only kept from falling, by shores or props set against them, to prevent their tumbling down.

194. *The steward.*] Villicus here seems to mean some officer like a steward or bailiff, whose business it was to overlook these matters; a sort of city surveyor, (see sat. iv. 77.) who, instead of a thorough repair, only propped the houses, and plastered up the cracks in their walls, which had been opened by their giving way; so that, though they might to appearance be repaired and strong, yet they were still in the utmost danger of falling. Villicus may perhaps mean the steward, or bailiff, of the great man who was landlord of these houses: it was the steward's duty to see that repairs were timely and properly done.

Securos pendente jubet dormire ruinâ.
 Vivendum est illic, ubi nulla incendia, nulli
 Nocte metus : jam poscit aquam, jam frivola transfert
 Ucalegon : tabulata tibi jam tertia fumant :
 Tu nescis ; nam si gradibus trepidatur ab imis, 200
 Ultimus ardebit, quem tegula sola tuetur
 A pluviâ ; molles ubi reddunt ova columbæ.
 Lectus erat Codro Proculâ minor : urceoli sex
 Ornamentum abaci ; necnon et parvulus infra
 Cantharus, et recubans sub eodem marmore Chiron ; 205
 Jamque vetus Græcos servabat cista libellos,
 Et divina Opici rodebant carmina mures.
 Nil habuit Codrus : quis enim negat ? et tamen illud
 Perdidit infelix totum nil : ultimus autem
 Ærumnæ cumulus, quod nudum, et frustra rogantem 210

196. *He bids us to sleep, &c.*] If we express any apprehension of danger, or appear uneasy at our situation, he bids us dismiss our fears, and tells us, that we may sleep in safety, though at the same time the houses are almost tumbling about our ears.

Umbritius urges the multitude of ruinous houses, which threaten the lives of the poor inhabitants, as another reason why he thinks it safest and best to retire from Rome.

197. *There one should live, &c.*] As a fresh motive for the removal of Umbritius from Rome, he mentions the continual danger of fire, especially to the poor, who being obliged to lodge in the uppermost parts of the houses in which they are inmates, run the risk of being burnt in their beds; for which reason he thought it best to live where there was no danger of house-burning, and nightly alarms arising from such a calamity.

198. *Already Ucalegon.*] He seems here to allude to *Virg. Æn. ii. 310—12.* where he is giving a description of the burning of the city of Troy:

—*Jam Deiphobi dedit amplâ ruinam,
 Vulcano superante, domus: jam proximus ardet*

Ucalegon.—

Some unhappy Ucalegon, says Umbritius, who sees the ruin of his neighbour's house, and his own on fire, is calling out for water, is removing his wretched furniture (*frivola*, trifling, frivolous, of little value) to save it from the flames.

199. *Thy third floor.*] *Tabulatum*, from *tabula*, a plank, signifies any thing on which planks are laid; so the floors of a house.

200. *Thou know'st it not.*] You, a poor inmate, lodged up in the garret, are, perhaps, fast asleep, and know nothing of the matter: but you are not in the less danger, for if the fire begins below, it will certainly reach upwards to the top of the house.

—*If they are alarmed.*] *Trepidatur*, *impers.* (like *concurritur*, *Hoar. sat. i. l. 7.*) if they tremble, are in an uproar, (*Answe*) from the alarm of fire.

—*From the lowest steps.*] *Gradus* is a step or stair of a house: *imis gradibus*, then, must denote the bottom of the stairs, and signify what we call the ground-floor.

201. *The highest.*] *Ultimus*, i. e. *gradus*, the last stair from the ground, which ends at the garret, or cock-loft, (as we call it,) the wretched abode of the poor. This will be reached by the ascending flames, when the lower part of the house is consumed.

—*The roof.*] *Tegula*, lit. signifies a tile; a *tego*, quod *tegat* *sedes*; hence it stands for the roof of a house.

202. *Where the soft pigeons.*] The plumage of doves and pigeons is remarkably soft. Perhaps *molles* here has the sense of gentle, tame; for this sort love to lay their eggs and breed in the roofs of buildings.

203. *Codrus had a bed, &c.*] *Umbri-*

He bids us to sleep secure, ruin impending.
 There one should live, where there are no burnings, no fears
 In the night.—Already Ucalegon asks for water, already
 Removes his lumber: already thy third floors smoke:
 Thou know'st it not: for if they are alarmed from the lowest
 steps, 200

The highest will burn, which the roof alone defends
 From the rain: where the soft pigeons lay their eggs.

Codrus had a bed less than Procula: six little pitchers
 The ornament of his cupboard; also, underneath, a small
 Jug, and a Chiron reclining under the same marble. 205
 And now an old chest preserved his Greek books,
 And barbarous mice were gnawing divine verses.
 Nothing had Codrus—who forsooth denies it? and yet all that
 Nothing unhappy he lost. But the utmost 209
 Addition to his affliction was, that, naked, and begging scraps,

thus still continues to set forth the calamities of the poor, and shews that, under such a calamity as is above mentioned, they have none to relieve or pity them.

Codrus, some poor poet; perhaps he that is mentioned sat. i. l. 2. which see, and the note.

The furniture of his house consisted of a wretched bed, which was less, or shorter than his wife Procula, who is supposed to have been a very little woman. Minor signifies less in any kind, whether in length, breadth, or height.

—Six little pitchers.] Urceoli (dim. of urceus,) little water-pitchers made of clay, and formed on the potter's wheel.

—Amphora caput

Instilui, currenle rota cura urceus exit?

Hon. ad Pis. l. 21, 2.

204—5. *A small jug.*] Cantharus, a sort of drinking vessel, with a handle to it; *Attrita pendebat cantharus ansa.* Vins. ecl. vi. 17.

205. *A Chiron reclining, &c.*] A figure of Chiron the centaur in a reclining posture under the same marble, i. e. under the marble slab, of which the cupboard was formed, perhaps by way of support to it.

Some suppose Umbricius to mean by sub eodem marmore, that this was a shabby figure of Chiron made of the same materials with the cantharus, viz. of clay, which he jeeringly expresses by marmore, for of this images were

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usually made.

206. *An old chest, &c.*] This is another instance of the poverty of Codrus—he had no book-case, or library, but only a few Greek books in an old worm-eaten wooden chest.

207. *Barbarous mice, &c.*] Opicus is a word taken from the Opici, an ancient, rude, and barbarous people of Italy. Hence the adjective opicus signifies barbarous, rude, unlearned. The poet, therefore, humourously calls the mice opici, as having so little respect for learning, that they gnawed the divine poems, perhaps even of Homer himself, which might have been treasured up, with others, in the chest of poor Codrus. See opicus used in the above sense, sat. vi. 454

Some suppose opici to be applied to mice, from Gr. *οπα*, a cavern—alluding to the holes in which they hide themselves.

208. *Who forsooth denies it?*] By this it should appear, that the Codrus mentioned here, and in sat. i. l. 2. are the same person, whose poverty was so great, and so well known, as to be proverbial. See note, sat. i. l. 2.

209—10. *The utmost addition, &c.*] *Ultimus cumulus*—the utmost height—the top—of his unhappiness; as the French say, *Le comble de son malheur*. The French word *comble* evidently comes from Lat. *cumulus*, which signifies, in this connexion, that which is over

Q

Nemo cibo, nemo hospitio, tectoque juvabit.

Si magna Asturii cecidit domus: horrida mater,
Pullati proceres, differt vadimonia Prætor:

Tunc gemimus casus urbis, tunc odimus ignem:

Ardet adhuc—et jam accurrit qui marmora donet,

215

Conferat impensas: hic nuda et candida signa;

Hic aliquid præclarum Euphranoris, et Polycleti;

Phæcasianorum vetera ornamenta deorum.

Hic libros dabit, et forulos, mediamque Minervam:

Hic modium argenti: meliora, ac plura reponit

220

Persicus orborum lautissimus, et merito jam

Suspectus, tanquam ipse suas incenderet ædes.

and above measure—the heaping of any measure—when the measure is full to the brim, and then more put on, till it stands on an heap above, at last it comes to a point, and will hold no more.

BOYER explains comble to mean, Ce qui peut tenir par dessus une mesure déjà pleine. We speak of accumulated affliction, the height of sorrow, the completion of misfortune, the finishing stroke, and the like, but are not possessed of any English phrase, which literally expresses the Latin ultimus cumulus, or the French comble du malheur.

210. *Naked.*] Having lost the few clothes he had by the fire.

—*Scraps.*] Frusta—broken victuals, as we say. In this sense the word is used, sat. xiv. 128.

211. *With entertainment.*] So hospitium seems to mean here, and is to be understood, in the sense of hospitality, friendly or charitable reception and entertainment: some render it lodging—but this is implied by the next word.

—*And an house.*] Nobody would take him into their house, that he might find a place where to lay his head, secure from the inclemency of the weather.

Having shewn the miserable estate of the poor, if burnt out of house and home, as we say, Umbricius proceeds to exhibit a strong contrast, by stating the condition of a rich man under such a calamity; by this he carries on his main design of setting forth the abominable partiality for the rich, and the wicked contempt and neglect of the poor.

212. *Asturius.*] Perhaps this may mean the same person as is spoken of, l. 29. by the name of Artureus. However, this name may stand for any rich

man, who, like Asturius, was admired and courted for his riches.

—*Hath fallen.*] A prey to flames; hath been burnt down.

—*The mother is ghastly.*] Mater may here mean the city itself. All Rome is in a state of disorder and lamentation, and puts on a ghastly appearance, as in some public calamity; or, the matrons of Rome, with torn garments and dishevelled hair, appear in all the horrid signs of woe. See VIRG. ÆN. ii. l. 489.

213. *The nobles sadly clothed.*] Pullati; clad in sad-coloured apparel, as if in mourning.

—*The Prætor, &c.*] The judge adjourns his court, and respites the pledges, or bonds, for the suitors' appearances to a future day.

214. *Then we lament, &c.*] Then we lament the accidents to which the city is liable; particularly the loss of so noble an edifice as the house of Asturius, as if the whole city was involved in the misfortune.

—*We hate fire.*] We can't bear the very mention of fire. It was customary for mourners to have no fire in their houses. Perhaps this may be meant.

215. *It burns yet.*] i. e. While the house is still on fire, before the flames have quite consumed it.

—*And now runs one, &c.*] Some officious flatterer of Asturius loses no time to improve his own interest in the great man's favour, but hastens to offer his services before the fire has done smoking, and to let him know, that he has marble of various kinds, which he wishes to present him with, for the rebuilding of the house.

216. *Can contribute expenses.*] i. e.

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Nobody will help him with food, nobody with entertainment,
and an house.

If the great house of Asturius hath fallen; the mother is ghastly,
The nobles sadly clothed, the Prætor defers recognizances;
Then we lament the misfortunes of the city; then we hate fire:
It burns yet—and now runs one who can present marbles, 215
Can contribute expenses: another naked and white statues;
Another something famous of Euphranor and Polycletus;
The ancient ornaments of Phæcasian gods.

This man will give books, and book-cases, and Minerva down
to the waist;

Another a bushel of silver: better and more things doth 220
The Persian, the most splendid of destitutes lay up, and now
deservedly

Suspected, as if he had himself set fire to his own house.

Can contribute towards the expense of repairing the damage, by presenting a large quantity of this fine marble, which was a very expensive article.

216. *Another, &c.*] Of the same stamp; as one furnishes marble to rebuild the outside of the house, another presents ornaments for the inside; such as Grecian statues, which were usually naked, and made of the finest white marble.

217. *Another something famous, &c.*] Some famous works of Euphranor and Polycletus, two eminent Grecian sculptors.

218. *Of Phæcasian gods*] The ancient images of the Grecian deities were called Phæcasian, from Gr. *Phæakion*, calceus albus; because they were represented with white sandals: probably the statues here mentioned had been ornaments of Grecian temples.

219. *Minerva down to the waist.*] Probably this means a bust of Minerva, consisting of the head, and part of the body down to the middle.

—*Pallas to the breast.* DAVEN.

Grangius observes, that they had their images aut integræ, aut dimidiatæ; of which latter sort was this image of Minerva.

Britannicus expounds *mediam Minervam*, "*Statuam Minervæ in medio reponendam, ad exornandam bibliothecam*"—"A statue of Minerva to be placed in the middle, by way of ornamenting his library."

220. *A bushel of silver.*] A large quantity; a definite for an indefinite; as we say, "such a one is worth a bushel of

"money."—So the French say, *un hoiseau d'écus*. Argenti, here, may either mean silver to be made into plate, or silver plate already made, or it may signify money. Either of these senses answers the poet's design, in setting forth the attention, kindness, and liberality shewn to the rich, and forms a striking contrast to the want of all these towards the poor.

221. *The Persian, &c.*] Meaning Asturius, who either was a Persian, and one of the foreigners who came and enriched himself at Rome (see l. 72) or so called, on account of his resembling the Persians in splendour and magnificence.

—*The most splendid of destitutes.*] Orbus means one that is deprived of any thing that is dear, necessary, or useful; as children of their parents; men of their friends; or of their substance and property, as Asturius, who had lost his house, and every thing in it, by a fire. But, as the poet humourously styles him, he was the most splendid and sumptuous of all sufferers, for he replaced and repaired his loss, with very considerable gain and advantage, from the contributions which were made towards the rebuilding and furnishing his house, with more and better (*meliora et puriora*) materials for both, than those which he had lost.

The contrast to the situation of poor Codrus is finely kept up, as well as the poet's design of exposing the monstrous partiality which was shewn to riches.

221—2. *Now deservedly suspected.*] See MARTIAL, epigr. 51. lib. iii.

Si potes avelli Circensibus, optima Soræ,
 Aut Fabrateriæ domus, aut Frusinone paratur,
 Quanti nunc tenebras unum conducis in annum : 225
 Hortulus hic, putensque brevis, nec recte movendus,
 In tenues plantas facili diffunditur haustu.
 Vive bidentis amans, et culti villicus horti,
 Unde epulum possis centum dare Pythagoræis.
 Est aliquid quocunque loco, quocunque recessu, 230
 Unius sese dominum fecisse lacertæ.

Plurimus hic æger moritur vigilando ; (sed illum
 Languorem peperit cibus imperfectus, et hærens
 Ardenti stomacho,) nam quæ meritoria somnum
 Admittunt? magnis opibus dormitur in urbe. 235
 Inde caput morbi : rhedarum transitus arcto
 Vicorum inflexu, et stantis convicia mandræ

The satire upon the venality, self-interestedness, and mercenary views of those who paid their court to the rich and great, is here greatly heightened, by supposing them so notorious, as to encourage Asturius to set his own house on fire, on the presumption that he should be gainer by the presents which would be made him from those who expected, in their turn, to be richly repaid by the entertainments he would give them during his life, and, at his death, by the legacies he might leave them in his will. Such were called captatores. See sat. x. 208. Hoz. lib. ii. sat. v. l. 57.

As for poor Codrus, he was left to starve; nobody could expect any thing from him, either living or dying, so he was forsaken of all—orborum miserimus—whereas Asturius was, as the poet calls him, orborum lautissimus.

223. *The Circenses.*] The Circensian games; so called, because exhibited in the Circus. See KENNERT, Antiq. book v. part ii. chap. ii. These shows were favourite amusements, and therefore the Romans could hardly be prevailed on to absent themselves from them; hence he says, Si potes avelli.

224. *Sora, &c.*] These were pleasant towns in Campania, where, says Umbrius to Juvenal, a very good house and little garden is purchased (paratur) for the same price (quanti) as you now, in these dear times, hire (conducis) a wretched, dark, dog-hole (tenebras) at Rome for a single year.

226. *A shallow well, &c.*] The springs lying so high, that there is no occasion for a rope for letting down a bucket to fetch up the water; the garden may be watered with the greatest ease, by merely dipping, and thus, facili haustu, with an easy drawing up by the hand, your plants be refreshed. This was no small acquisition in Italy, where, in many parts, it seldom rains.

228. *Live fond of the fork.*] i. e. Pass your time in cultivating your little spot of ground. The bidens, or fork of two prongs, was used in husbandry; here, by met. it is put for husbandry itself.

229. *An hundred Pythagoreans.*] Pythagoras taught his disciples to abstain from flesh, and to live on vegetables.

231. *Of one lizard.*] The green lizard is very plentiful in Italy, as in all warm climates, and is very fond of living in gardens, and among the leaves of trees and shrubs.

—*Ses virides rubum*

Dimovere lacerta—

Hoz. lib. i. od. xliii. l. 6. 7. The poet means, that, wherever a man may be placed, or wherever retired from the rest of the world, it is no small privilege to be able to call one's self master of a little spot of ground of one's own, however small it may be, though it were no bigger than to contain one poor lizard. This seems a proverbial or figurative kind of expression.

232. *With watching.*] With being kept awake. Another inconvenience of living in Rome is, the perpetual noise in the

Could you be plucked away from the Circenses, a most excellent house

At Sora, or Frabrateria, or Frusino, is gotten 224

At the price for which you now hire darkness for one year :

Here is a little garden, and a shallow well, not to be drawn by a rope,

It is poured with an easy draught on the small plants.

Live fond of the fork, and the farmer of a cultivated garden,

Whence you may give a feast to an hundred Pythagoreans.

It is something in any place, in any retirement, 230

To have made one's self master of one lizard.

Here many a sick man dies with watching ; (but that

Languor food hath produced, imperfect, and sticking

To the burning stomach,) for what hired lodgings admit

Sleep ?—With great wealth one sleeps in the city. 235

Thence the source of the disease : the passing of carriages in the narrow

Turning of the streets, and the foul language of the standing team,

streets, which is occasioned by the carriages passing at all hours, so as to prevent one's sleeping. This, to people who are sick, is a deadly evil.

232—3. *But that languor, &c.*] *q. d.* Though, by the way, it must be admitted, that the weak, languishing, and sleepless state, in which many of these are, they first bring upon themselves by their own intemperance ; and therefore their deaths are not wholly to be set down to the account of the noise by which they are kept awake, however this may help to finish them.

233. *Food—imperfect.*] *i. e.* Imperfectly digested—indigested—and lying hard at the stomach—*hærens*, adhering as it were, to the coats of the stomach, so as not to pass, but to ferment, and to occasion a burning or scalding sensation. This seems to be a description of what we call the heart-burn, *Gr. καρδιαλγία*, which arises from indigestion, and is so painful and troublesome as to prevent sleep : it is attended with risings of sour and sharp fumes from the stomach into the throat, which occasion a sensation almost like that of scalding water.

234. *For what hired lodgings, &c.*] The nam, here, seems to join this sentence to *vigilando*, l. 232. I therefore have ventured to put the intermediate words in a

parenthesis, which, as they are rather digressive, makes the sense of the passage more easily understood.

Meritorium—a *merendo*—*locus qui mercede locatur*, signifies any place or house that is hired. Such, in the city of Rome were mostly, as we may gather from this passage, in the noisy part of the town, in apartments next to the street, so not very friendly to repose.

235. *With great wealth.*] *Dormitur* is here used impersonally, like *trepidatur*, l. 200. None but the rich can afford to live in houses which are spacious enough to have bed-chambers remote from the noise in the streets ; those who, therefore, would sleep in Rome, must be at a great expense, which none but the opulent can afford.

236. *Thence the source, &c.*] One great cause of the malady complained of (*morbi, i. e. vigilandi*, l. 232) must be attributed to the narrowness of the streets and turnings, so that the carriages must not only pass very near the houses, but occasion frequent stoppages ; the consequence of which is, that there are perpetual noisy disputes, quarrels, and abuse (*convicia*) among the drivers. *Rheda* signifies any carriage drawn by horses, &c.

237. *Of the standing team.*] *Mandra*

Eripiunt somnum Druso, vitulisque marinis.
 Si vocat officium, turbâ cedente vehetur
 Dives, et ingenti curret super ora Liburno, 240
 Atque obiter leget, aut scribet, aut dormiet intus;
 Namque facit somnum clausâ lectica fenestrâ.
 Ante tamen veniet: nobis properantibus obstat
 Unda prior, magno populus premit agmine lumbos
 Qui sequitur: ferit hic cubito, ferit assere duro 245
 Alter; at hic tignum capiti incutit, ille metretam.
 Pinguis crura luto: plantâ mox undique magnâ
 Calcor, et in digito clavus mihi militis hæret.
 Nonne vides quanto celebretur sportula fumo?
 Centum convivæ; sequitur sua quemque culina: 250

signifies, literally, a hovel for cattle, but, by meton. a company or team of horses, oxen, mules, or any beasts of burden; these are here supposed standing still, and not able to go on, by reason of meeting others in a narrow pass; hence the hickings, scoldings, and abusive language which the drivers bestow on each other for stopping the way.

238 *Drusus*.] Some person remarkable for drowsiness.

—*Sea-calves*.] These are remarkably sluggish and drowsy; they will lay themselves on the shore to sleep, in which situation they are found, and thus easily taken.

Sternunt se somno diversæ in littore phocæ. VING. GEORG. IV. 432.

239. *If business calls*] Umbritius, having shewn the advantages of the rich; in being able to afford themselves quiet repose, notwithstanding the constant noises in the city, which break the rest of the poorer sort, now proceeds to observe the advantage with which the opulent can travel along the crowded streets, where the poorer sort are inconvenienced beyond measure.

Si vocat officium—if business, either public or private, calls the rich man forth, the crowd makes way for him as he is carried along in his litter.

240. *Pass swiftly, &c.*] Curret—lit. will run: while the common passengers can hardly get along for the crowds of people, the rich man passes on without the least impediment, being exalted above the heads of the people, in his litter, which is elevated on the shoulders of tall and stout Liburnian bearers.

The word *ora* properly means *faces* or

countenances; the *super ora* may denote his being carried above the faces of the crowd, which are turned upwards to look at him as he passes.

—*A huge Liburnian*.] The chairmen at Rome commonly came from Liburnia, a part of Illyria, between Istria and Dalmatia. They were remarkably tall and stout.

241. *Read, or write, or sleep*.] He is carried on with so much ease to himself, that he can amuse himself with reading, employ himself in writing, or, if he has a mind to take a nap, has only to shuf up the window of his litter, and he will be soon composed to sleep. All this he may do, obiter, in going along—*En chemin faisant*—*en passant*, as the French say.

243. *But he will come before us*.] He will lose no time by all this; for, however he may employ himself in his way, he will be sure to arrive before us foot-passengers at the place he is going to.

—*Us hastening*.] Whatever hurry we may be in, or whatever haste we wish to make, we are sure to be obstructed; the crowd that is before us, in multitude and turbulence, like waves, closes in upon us, as soon as the great man, whom they made way for, is passed, so that we can hardly get along at all.

244. *The people who follow, &c.*] As the crowd which is before us stops up our way, that which is behind presses upon our backs, so that we can hardly stir either backward or forward.

245. *One strikes with the elbow*.] To jostle us out of his way.

245—6. *Another—with a large joist*.] Which he is carrying along, and runs it against us. *Asser* signifies a pole, or

Take away sleep from Drusus, and from sea-calves.

If business calls, the crowd giving way, the rich man will be
Carried along, and will pass swiftly above their faces with a
huge Liburnian, 240

And in the way, he will read, or write, or sleep within ;

For a litter with the window shut causeth sleep.

But he will come before us : us hastening the crowd before

Obstructs : the people who follow press the loins with a large
Concourse : one strikes with the elbow, another strikes with a
large 245

Joist, but another drives a beam against one's head, another a tub.

The legs thick with mud : presently, on all sides, with a great
foot

I'm trodden on, and the nail of a soldier sticks in my toe.

Do not you see with how much smoke the sportula is fre-
quented ?

An hundred guests : his own kitchen follows every one : 250

piece of wood ; also the joist of an
house ; which, from the next word, we
may suppose to be meant here, at least
some piece of timber for building, which,
being carried along in the crowd, must
strike those who are not aware of it,
and who stand in the way.

Some understand *asser* in this place
to mean a pole of some litter that is
passing along ; a chair pole, as we should
call it.

246. *Drives a beam, &c.* Another is
carrying *tignum*, a beam, or rafter, or
some other large piece of wood used in
building, which being carried on the
shoulder, has the end level with the
heads of those it meets with in its way,
and must inflict a severe blow.

—*A tub*] *Metreta* signifies a cask
of a certain measure, which, in being
carried through the crowd, will strike
and hurt those who don't avoid it.

247. *Thick with mud.* Bespattered
with the mire of the streets, which is
kicked up by such a number of people
upon each other.

247—8. *On all sides—the nail, &c.* I
can hardly turn myself but some heavy,
up-ly-footed fellow tramples upon my
feet ; and at last some soldier's hob-nail
runs into my toe. The soldiers wore a
sort of harness on their feet and legs,
called *caliga*, which was stuck full of
large nails. See sat. xvi. 24, 5.

Such are the inconveniencies which

the common sort of people meet with in
walking the streets of Rome.

249. *Do not you see, &c.*] Umbrilius
proceeds to enumerate farther incon-
veniencies and dangers which attend
passengers in the streets of Rome.

Some understand *fumo*, here, in a
figurative sense—*p. d.* With how much
bustle, with what crowds of people, like
clouds of smoke, is the sportula fre-
quented ? Others think it alludes to the
smoke of the chafing dishes of hot coals
which were put under the victuals, to
keep them warm as they were carried
along the street : this, from the number,
must have been very offensive.

249. *The sportula.*] Of this, see sat. i.
95, note. But, from the circumstances
which are spoken of in the next four
lines of this passage, it should seem,
that the sportula mentioned here was of
another kind than the usual poor dole-
basket. Here are an hundred guests
invited to partake of it, and each has
such a share distributed to him as to be
very considerable.

250. *His own kitchen follows.*] Each
of the hundred sharers of this sportula
had a slave, who, with a chafing-dish of
coals on his head, on which the victuals
were put, to keep them hot, followed
his master along the street homewards :
so that the whole made a long proces-
sion.

Culina denotes a place where victuals

Corbulo vix ferret tot vasa ingentia, tot res
 Impositas capiti, quot recto vertice portat
 Servulus infelix; et cursu ventilat ignem.
 Scinduntur tunicæ sartæ: modo longa coruscat
 Sarraco veniente abies, atque altera pinum 255
 Plaustra vehunt, nutant alte, populoque minantur,
 Nam si procubuit, qui saxa Ligustica portat
 Axis, et eversum fudit super agmina montem,
 Quid superest de corporibus? quis membra, quis ossa
 Invenit? obtritum vulgi perit omne cadaver 260
 More animæ. Domus interea secura patellas
 Jam lavat, et buccâ foculum excitat, et sonat unctis
 Strigilibus, pleno et componit lintea gutto.
 Hæc inter pueros varie properantur; at ille

are cooked; and as the slaves followed their masters with vessels of fire placed under the dishes so as to keep them warm, and, in a manner, to dress them as they went along, each of these might be looked upon as a moveable or travelling kitchen: so that the masters might each be said to be followed by his own kitchen.

251. *Corbulo.*] A remarkable strong and valiant man in the time of Nero. Tacitus says of him, Corpore ingens erat, et supra experientiam sapientiamque erat validus.

252. *An upright top*] The top of the head, on which the vessels of fire and provision were carried, must be quite upright, not bending or stooping, lest the soup, or sauce, which they contained, should be spilt as they went along, or vessels and all slide off. The tot-vasa ingentia, and tot res, shew that the sportula above mentioned was of a magnificent kind, more like the splendor of a cœna recta, a set and full supper, than the scanty distribution of a dole-basket.

252—3. *Unhappy little slave.*] Who was hardly equal to the burden which he was obliged to carry in so uneasy a situation, as not daring to stir his head.

253. *In running ventilates, &c.*] He blew up, or fanned, the fire under the provisions, by the current of air which he excited in hastening on with his load. These processions Umbrilius seems to reckon among other causes of the street being crowded, and made disagreeable

and inconvenient for passengers.

254. *Botched coats are torn.*] Some refer this to the old botched clothes of these poor slaves; but I should rather imagine, that Umbrilius here introduces a new circumstance, which relates to the poor in general, whose garments being old, and only hanging together by being botched and mended, are rent and torn off their backs, in getting through the crowd, by the violence of the press, which is increased by the number of masters and servants, who are hurrying along with the contents of the sportula.

—*A long fir tree.*] Another inconvenience arises from the passing of timber-carriages among the people in the streets. *Sarraca*, epist. xl. Longo vehiculorum ordine, pinus aut abies deferabatur vicis intrentibus.

—*Brandishes.*] Corusco signifies to brandish or shake; also neut. to be shaken, to wave to and fro; which must be the case of a long stick of timber, of the ends especially, on a carriage. This may be very dangerous if approached too near.

255. *The waggon coming.*] Moving on its way; sarracum signifies a waggon, or wain, for the purpose of carrying timber.

256. *They nod on high.*] These trees being placed high on the carriages, and lying out beyond them at each end, tremble aloft, and threaten the destruction of the people.

257. *But if the axle, &c.*] *i. e.* If the stone-carriage has overturned by the breaking of the axle-tree.

Corbulo could hardly bear so many immense vessels, so many things

Put on his head, as, with an upright top, an unhappy little Slave carries; and in running ventilates the fire.—

Botched coats are torn.—Now a long fir-tree brandishes,

The waggon coming, and a pine other 255

Carts carry, they nod on high, and threaten the people.

But if the axle, which carries the Ligustian stones,
Hath fallen down, and hath poured forth the overturned
mountain upon the crowd,

What remains of their bodies? who finds members—who

Bones? every carcase of the vulgar, ground to powder, perishes
In the manner of the soul. Meanwhile, the family secure
now washes 261

The dishes, and raises up a little fire with the cheek, and
makes a sound with anointed

Scrapers, and puts together the napkins with a full cruse,

These things among the servants are variously hastened: but he

257. *Ligustian Stones.*] Which were hewn in vast masses, in Liguria, from the quarries of the Apennine mountains.

258. *The overturned mountain.*] Hyperbole, denoting the immensity of the block of stone.

—*Upon the crowd.*] *Agmen* denotes a troop or company; also a number of people walking together, as in a crowded street.

259. *What remains, &c.*] If such an immense mass should, in its fall, light upon any of the people, it must grind them to atoms: no trace of a human body, its limbs, or bones, could be found.

261. *In the manner of the soul.*] *i. e.* The particles which composed the body could no more be found, than could the soul which is immaterial; both would seem to have vanished away, and disappeared together.

—*Meanwhile.*] *Interes—q. d.* While the slave is gone to bring home the provisions, and is crushed to pieces, by the fall of a stone-carriage, in his way. See l. 264, 5.

—*The family.*] The servants of the family (comp. l. 264.) safe at home, and knowing nothing of what had happened, set about preparing for supper.

262. *The dishes.*] *Patella* signifies any sort of dish to hold meat. One washes and prepares the dishes which are to hold the meat when it arrives.

—*Raises up a little fire, &c.*] Another, in order to prepare the fire for warming the water for bathing before supper, blows it with his mouth. Hence it is said *buccà focolum excitat*; alluding to the distension of the cheeks in the act of blowing.

262—3. *With anointed scrapers.*] *Strigil* denotes an instrument for scraping the body after bathing; it had some oil put on it to make it slide with less friction over the skin. Scrapers were made of gold, silver, iron, or the like, which, when gathered up, or thrown down together, made a clattering sound.

263. *Puts together the napkins.*] *Lintea*—linen napkins, or towels, made use of to dry the body after bathing: these he folds and lays in order.

—*A full cruse.*] *Gutto*—a sort of oil-cruet, with a long and narrow neck, which poured the oil, drop by drop, on the body after bathing, and then it was rubbed all over it.

264. *These things among the servants, &c.*] Each servant, in his department, made all the haste he could to get things ready against the supper should arrive.

—*But he.*] *Ille—i. e.* The *servulus infelix*, (which we read of, l. 253.) in his way home with his load of provisions, is killed by the fall of a block of stone upon him.

Jam sedet in ripâ, tetrumque novitius horret
Porthmea; nec sperat cœnosi gurgitis alnum
Infelix, nec habet quem porrigat ore trientem. 205

Respice nunc alia, ac diversa pericula noctis :
Quod spatium tectis sublimibus, unde cerebrum
Testa ferit, quoties rimosa et curta fenestris 270

Vasa cadunt, quanto percussum pondere signent,
Et lædant silicem : possis ignavus haberi,
Et subiti casûs improvidus, ad cœnam si

Intestatus eas ; adeo tot fata, quot illâ
Nocte patent vigiles, te prætereunte, fenestræ. 275

Ergo optes, votumque feras miserabile tecum,
Ut sint contentæ patulas effundere pelves.

Ebrius, ac petulans, qui nullum forte cecidit,
Dat pœnas, noctem patitur lugentis amicum.
Pelidæ ; cubat in faciem, mox deinde supinus : 280

265. *Sits on the bank.*] Of the river Styx. By this account of the deceased, it is very clear that Juvenal was no Epicurean, believing the soul to perish with the body, which some have wrongly inferred from what he says, l. 261. more animæ. Comp. sat. ii. l. 149—59.

—*A notice.*] Just newly arrived, and now first beholding such a scene.

265—6. *The black ferryman.*] Porthmea—from Gr. *πορθμεύς*, a ferryman, one who ferries people over the water. Charon, the fabled ferryman of hell, is here meant.

266. *Nor does he hope for the boat, &c.*] *Alnus* properly signifies an alder-tree; but as the wood of this tree was used in making boats, it therefore, by met. signifies a boat.

As the poor deceased had died a violent death, and such a one has dissipated all the parts of his body, so as that they could not be collected for burial, he could not pass over the river Styx, but must remain on its banks an hundred years, which was held to be the case of all unburied bodies. See VIRG. *Æn.* vi. 325—29. 365, 6. and HOS. lib. i. ode xxviii. 35, 6. This situation was reckoned to be very unhappy.

267. *Nor hath he a farthing, &c.*] The triens was a very small piece of money, the third part of the as, which was about three farthings of our money. It was a custom among the Greeks to put a piece of money into the mouth of a

dead person, which was supposed to be given to Charon, as his fare, for the passage in his boat over the river Styx. This unhappy man, being killed in the manner he was, could not have this done for him.

Though Juvenal certainly believed a future state of rewards and punishments; (see sat. ii. l. 153.) yet he certainly means here, as he does elsewhere, to ridicule the idle and foolish superstitions, which the Romans had adopted from the Greeks, upon those subjects, as well as on many others relative to their received mythology.

268. *Now consider, &c.*] Umbrina still pursues his discourse, and adds fresh reasons for his departure from Rome: which, like the former already given, arise from the dangers which the inhabitants, the poorer sort especially, are exposed to, in walking the streets by night. These he sets forth with much humour.

—*Other, and different dangers.*] Besides those already mentioned, l. 196—202,

269. *What space from high roofs.*] How high the houses are, and, consequently, what a long way any thing has to fall, from the upper windows into the street, upon people's heads that are passing by; and therefore must come with the greater force; insomuch that pieces of broken earthenware, coming from such a height, make a mark in the flint pavement be-

Now sits on the bank, and, a novice, dreads the black 265
Ferryman; nor does he hope for the boat of the muddy gulph,
Wretch [that he is]—nor hath he a farthing which he can
reach forth from his mouth.

Now consider other, and different dangers of the night:
What space from high roofs, from whence the brain
A potsherd strikes, as often as from the windows cracked 270
and broken

Vessels fall, with what weight they mark and wound
The stricken flint: you may be accounted idle,
And improvident of sudden accident, if to supper
You go intestate; there are as many fates, as in that 274
Night, there are watchful windows open, while you pass by.
Therefore you should desire, and carry with you a miserable
wish,

That they may be content to pour forth broad basons.

One drunken and petulant, who haply hath killed nobody,
Is punished; suffers the night of Pelides mourning 279
His friend: he lies on his face, then presently on his back:

low, and, of course, must dash out the
brains of the unfortunate passenger on
whose head they may happen to alight.

272. *Idle.*] Ignavus—indolent—negligent of your affairs. *g. d.* A man who goes out to supper, and who has to walk home through the streets at night, may be reckoned very indolent, and careless of his affairs, as well as very improvident, if he does not make his will before he sets out.

274. *As many fates.*] As many chances of being knocked on the head, as there are open windows, and people watching to throw down their broken crockery into the street as you pass along.

276. *Therefore you should desire, &c.*] As the best thing which you can expect, that the people at the windows would content themselves with emptying the nastiness which is in their pots upon you, and not throw down the pots themselves.

Pelvis is a large bason, or vessel, wherein they washed their feet, or put to more filthy uses.

278. *One drunken, &c.*] Umbricius, among the nightly dangers of Rome, recounts that which arises from meeting drunken rakes in their cups.

—*Drunken and petulant.*] We may

imagine him in his way from some tavern, very much in liquor, and very saucy and quarrelsome, hoping to pick a quarrel, that he may have the pleasure of beating somebody before he gets home; to fail of this is a punishment to him.

279. *The night of Pelides.*] The poet humourously compares the uneasiness of one of these young fellows, on missing a quarrel, to the disquiet of Achilles, (the son of Peleus) on the loss of his friend Patroclus; and almost translates the description which Homer gives of that hero's restlessness on the occasion. II. Ω. l. 10, 11.

Ἄλλοτ' ἐπὶ πλινθεῖς κατακείμενος
ἄλλοτ' ἔσθ' ἀντὶ
Ἰππιδος, ἄλλοτ' δὲ τρήνης.

*Nunc Interi incumbens, iterum post paulo supinus
Corpore, nunc pronus.*

So the poet describes this rake-helly youth, as tossing and tumbling in his bed, first on his face, then on his back, (supinus)—thus endeavouring to amuse the restlessness of his mind, under the disappointment of having met with nobody to quarrel with and beat—thus wearying himself, as it were, into sleep.

Ergo non aliter poterit dormire : QUIBUSDAM
 SOMNUM RIXA FACIT : sed quamvis improbus annis,
 Atque mero fervens, cavet hunc, quem coccina læna
 Vitari jubet, et comitum longissimus ordo ;
 Multum præterea flammaram, atque ænea lampas. : 285
 Me quem Luna solet deducere, vel breve lumen
 Candelæ, cujus dispenso et tempero filum,
 Contemnit : miseræ cognosce procemia rixæ,
 Si rixa est, ubi tu pulsas ego vapulo tantum.
 Stat contra, starique jubet ; parere necesse est ; : 290
 Nam quid agas, cum te furiosus cogat, et idem
 Fortior ? unde venis ? exclamat : cujus aceto,
 Cujus conche tumes ? quis tecum sectile porrum
 Sutor, et elixi verveis labra comedit ?
 Nil mihi respondes ? aut dic, aut accipe calcem : : 295
 Ede ubi consistas : in quâ te quæro proseuchâ ?
 Dicere si tentes aliquid, tacitusve recedas,
 Tantundem est : feriunt pariter : vadimonia deinde
 Irati faciunt. Libertas pauperis hæc est :
 Pulsatus rogat, et pugnis concisus adorat, : 300

281—2. *To some a quarrel, &c.*] This reminds one of Prov. iv. 16. "For they (the wicked and evil men, ver. 14.) sleep not, except they have done mischief, and their sleep is taken away unless they cause some to fall."

282. *Wicked from years.*] Improbus also signifies lewd, rash, violent, presumptuous. Though he be all these, owing to his young time of life, and heated also with liquor, yet he takes care whom he assaults.

283. *A scarlet cloak.*] Instead of attacking, he will avoid any rich man or noble, whom he full well knows from his dress, as well as from the number of lights and attendants which accompany him.

The læna was a sort of cloak usually worn by soldiers; but only the rich and noble could afford to wear those which were dyed in scarlet. Coccus signifies the shrub which produced the scarlet grain, and coccinus implies what was dyed with it of a scarlet colour.

285. *Brass lamp.*] This sort of lamp was made of Corinthian brass: it was very expensive, and could only fall to the share of the opulent.

286. *Me whom the moon, &c.*] Who walk by moon-light, or, at most, with a

poor, solitary, short candle, which I snuff with my fingers—such a one he holds in the utmost contempt.

288. *Know the preludes, &c.*] Attend a little, and hear what the preludes are of one of these quarrels, if that can properly be called a quarrel, where the beating is by the assailant only.

Rixa signifies a buffeting, and fighting, which last seems to be the best sense in this place, viz. if that can be called fighting, where the battle is all on one side.

290. *He stands opposite.*] Directly in your way, to hinder your passing—and orders you to stop.

291. *What can you do, &c.*] You must submit, there's no making any resistance; you are no match for such a furious man.

293. *With whose vinegar, &c.*] Then he begins his taunts, in hopes to pick a quarrel. Where have you been? with whose sour wine have you been filling yourself?

295. *With whose bean, &c.*] Conchia means a bean in the shell, and thus boiled—a common food among the lower sort of people, and very filling, which is implied by tumes.

—*What cobbler.*] He now falls foul

For otherwise he could not sleep : To some
 A QUARREL CAUSES SLEEP : but tho' wicked from years
 And heated with wine, he is aware of him whom a scarlet cloak
 Commands to avoid, and a very long train of attendants,
 Besides a great number of lights, and a brazen lamp. 285
 Me whom the moon is wont to attend, or the short light
 Of a candle, the wick of which I dispose and regulate,
 He despises : know the preludes of a wretched quarrel,
 If it be a quarrel where you strike and I only am beaten.
 He stands opposite, and bids you stand ; it is necessary to
 obey ; 290

For what can you do, when a madman compels, and he
 The stronger ? " Whence come you," he exclaims, " with
 " whose vinegar,
 " With whose bean, swell you ? What cobbler with you ?
 " Sliced leek, and a boiled sheep's head, hath eaten ? 294
 " Do you answer me nothing ?—either tell, or take a kick :
 " Tell where you abide—in what begging-place shall I seek
 " you ?"—

If you should attempt to say any thing, or retire silent,
 It amounts to the same : they equally strike : then, angry, they
 Bind you over. This is the liberty of a poor man.
 Beaten he asks, bruised with fists he entreats, 300

of your company, as well as your entertainment.

294. *Sliced leek*.] *Sectilis* signifies any thing that is or may be easily cut murther. But see sat. xiv. l. 133, note.

— *A boiled sheep's head*.] *Vervex* particularly signifies a wether sheep. *Labra*, the lips, put here, by synec. for all the flesh about the jaws.

295. *A kick*.] *Calx* properly signifies the heel—but by meton. a spurn or kick with the heel.

296. *Where do you abide*.] *Consisto* signifies to abide, stay, or keep in one place—here I suppose it to allude to taking a constant stand. as beggars do, in order to beg : as if the assailant, in order to provoke the man more, whom he is wanting to quarrel with, meant to treat him as insolently as possible, and should say, " Pray let me know where " you take your stand for begging ? " This idea seems countenanced by the rest of the line.

— *In what begging-place, &c.*] *Proscuchæ* properly signifies a place of prayer, (from the Gr. *προσευχῶντα*;) in the porches of which beggars used to

take their stand. Hence by met. a place where beggars stand to ask alms of them who pass by.

298. *They equally strike*.] After having said every thing to insult and provoke you, in hopes of your giving the first blow, you get nothing by not answering ; for their determination is to beat you ; therefore either way, whether you answer, or whether you are silent, the event will be just the same—it will be all one.

— *Then angry, &c.*] Then, in a violent passion, as if they had been beaten by you, instead of your being beaten by them—away they go, swear the peace against you, and make you give bail, as the aggressor, for the assault.

299. *This is the liberty, &c.*] So that, after our boasted freedom, a poor man at Rome is in a fine situation—all the liberty which he has is, to ask, if beaten, and to supplicate earnestly, if bruised unmercifully with fisty-cuffs, that he may return home, from the place where he was so used, without having all his teeth beat out of his head—and perhaps he is to be prosecuted, and ruined at law, as the aggressor.

Ut liceat paucis cum dentibus inde reverti.

Nec tamen hoc tantum metuas : nam qui spoliet te

Non deerit, clausis domibus, postquam omnis ubique

Fixa catenatæ siluit compago tabernæ.

Interdum et ferro subitus grassator agit rem,

305

Armato quoties tutæ custode tenentur

Et Pontina palus, et Gallinaria pinus.

Sic inde huc omnes tanquam ad vivaria currunt.

Quâ fornace graves, quâ non incude catenæ?

Maximus in vinclis ferri modus, ut timeas, ne

310

Vomer deficiat, ne marræ et sarcula desint.

Felices proavorum atavos, felicia dicas

Secula, quæ quondam sub regibus atque tribunis

Viderunt uno contentam carcerem Romam.

His alias poteram, et plures subnectere causas :

315

Sed jumenta vocant, et sol inclinât ; eundum est :

Nam mihi commotâ jamdudum mulio virgâ

302. *Yet neither, &c.*] Umbritius, as another reason for retiring from Rome, describes the perils which the inhabitants are in from house and street-robbers.

303. *The houses being shut up.*] The circumstance mentioned here, and in the next line, mark what he says to belong to the alia et diversa pericula noctis, l. 968.

304. *The chained shop.*] Taberna has many significations ; it denotes any house made of boards, a tradesman's shop, or warehouse ; also an inn or tavern. By the preceding domibus he means private houses. Here, therefore, we may understand tabernæ to denote the shops and taverns, which last were probably kept open longer than private houses or shops ; yet even these are supposed to be fastened up, and all silent and quiet within.—This marks the lateness of the hour, when the horrid burglar is awake and abroad, and when there is not wanting a robber to destroy the security of the sleeping inhabitants.

Compago signifies a joining, or clo-pure, as of planks, or boards, with which the tabernæ were built—fixa compago denotes the fixed and firm manner in which they were compacted or fastened together—Inductâ etiam per singulos asseres grandi catenâ—Yet Schol.—‘with a “great chain introduced through every “plank”—in order to keep them from

being torn asunder, and thus the building broken open by robbers.

The word siluit, here, shews that the building is put for the inhabitants within. Meton. The noise and hurry of the day was over, and they were all retired to rest.

305. *The sudden footpad.*] Grassator means an assailant of any kind, such as highwaymen, footpads, &c. One of these may leap on a sudden from his lurking-place upon you, and do your business by stabbing you. Or perhaps the poet may here allude to what is very common in Italy at this day, namely assassins, who suddenly attack and stab people in the streets late at night.

307. *Pontinian marsh.*] Strabo describes this as in Campania, a champaign country of Italy, in the kingdom of Naples ; and Suet. says, that Julius Cæsar had determined to dry up this marsh ; it was a noted harbour for thieves.

—*Gallinarian pine.*] i. e. Wood, by synec. This was situated near the bay of Cumæ, and was another receptacle of robbers.

When these places were so infested with thieves, as to make the environs dangerous for the inhabitants, as well as for travellers, a guard was sent there to protect them, and to apprehend the offenders ; when this was the case, the rogues fled to Rome, where they thought

That he may return thence with a few of his teeth.

Yet neither may you fear this only : for one who will rob you will not

Be wanting, the houses being shut up; after, every where, every Fixed fastening of the chained shop hath been silent :

And sometimes the sudden footpad with a sword does your business, 305

As often as, with an armed guard, are kept safe Both the Pontitian marsh, and the Gallinarian pine;

Thus from thence hither all run as to vivaries.

In what furnace, on what anvil are not heavy chains?

The greatest quantity of iron (is used) in fetters, so that you may fear, lest 310

The ploughshare may fail, lest hoes and spades may be wanting.

You may call our great-grandfathers happy, happy

The ages, which formerly, under kings and tribunes,

Saw Rome content with one prison.

To these I could subjoin other and more causes, 315

But my cattle call, and the sun inclines, I must go :

For long since the muleteer, with his shaken whip,

themselves secure; and then these places were rendered safe.

308. *As to vivaries.*] Vivaria are places where wild creatures live, and are protected, as deer in a park, fish in a stew-pond, &c. The poet may mean here, that they are not only protected in Rome, but easily find subsistence, like creatures in vivaries. See sat. iv. l. 51.

What Rome was to the thieves, when driven out of their lurking places in the country, that London is to the thieves of our time. This must be the case of all great cities.

309. *In what furnace, &c.*] In this, and the two following lines, the poet, in a very humorous hyperbole, describes the numbers of thieves to be so great, and to threaten such a consumption of iron in making fetters for them, as to leave some apprehensions of there being none left to make ploughshares, and other implements of husbandry.

312. *Our great-grandfathers, &c.*] i. e. Our ancestors of old time—proavorum staves—old grandsires, or ancestors indefinitely.

313. *Kings and tribunes.*] After the expulsion of the kings, tribunes, with

consular authority, governed the republic.

314. *With one prison.*] Which was built in the forum, or market-place, at Rome, by Ancus Martius, the fourth king. Robberies, and the other offences above mentioned, were then so rare, that this one gaol was sufficient to contain all the offenders.

315. *And more causes.*] i. e. For my leaving Rome.

316. *My cattle call.*] Summon me away. It is to be supposed, that the carriage, as soon as the loading was finished, (see l. 10.) had set forward, had overtaken Umbricius, and had been some time waiting for him to proceed.

316. *The sun inclines.*] From the meridian towards its setting.

—*Inclinare meridiem*

Sentis—Hos. lib. iii. od. xxviii l. 5.

317. *The muleteer.*] Or driver of the mules, which drew the carriage containing the goods, (see l. 10.) had long since given a hint, by the motion of his whip, that it was time to be gone. This Umbricius, being deeply engaged in his discourse, had not adverted to till now.

Innuit : ergo vale nostri memor; et quoties te
 Roma tuo refici properantem reddet Aquino,
 Me quoque ad Helvinam Cererem, vestramque Dianam 320
 Convelle a Cumis; Satirarum ego (nī pudet illas)
 Adjutor gelidos veniam caligatus in agros.

22/1/95
 318. *Mindful of me.*] An usual way
 of taking leave. See *Hon. lib. iii. ode*
xxvii. l. 14.

Ei memor nostri Galatea vivas.

319. *Hastening to be refreshed*] The
 poets, and other studious persons, were
 very desirous of retiring into the coun-
 try from the noise and hurry of Rome,
 in order to be refreshed with quiet and
 repose.

Hon. lib. i. epist. xviii. l. 104.

*Me quoties reficit gelidus Digentis ri-
 vus, &c.*

See also that most beautiful passage,

O Rus, &c. lib. ii. sat. vi. l. 60—2.

—*Your Aquinum.*] A town in the
 Latin way, famous for having been the
 birth-place of Juvenal, and to which, at
 times, he retired.

320. *Helvine Ceres.*] *Helvinam Cere-*
rem—*Helvinus* is used by Pliny to de-
 note a sort of flesh colour. *Answe.*
 Something perhaps approaching the yel-
 lowish colour of corn. Also a pale red-
 colour—*Helvus.* *Answe.* But we may
 understand Ceres to be called *Helvinus*
 or *Elvinus*, which was near Aquinum.
 Near the fons *Helvius* was a temple of

Hath hinted to me: therefore farewell mindful of me: and as
 often as
 Rome shall restore you, hastening to be refreshed, to your
 Aquinum,
 Me also to Helvine Ceres, and to your Diana, 320
 Rend from Cumæ: I of your Satires (unless they are ashamed)
 An helper will come armed into your cold fields.

Ceres, and also of Diana, the vestiges of which are said to remain till this day.

321. *Rend from Cumæ.*] Convelle—pluck me away; by which expression Umbricius describes his great unwillingness to be taken from the place of his retreat, as if nothing but his friendship for Juvenal could force him (as it were) from it.

322. *Armed, &c.*] Caligatus—the caliga was a sort of harness for the leg, worn by soldiers, who hence were called

caligati. It is used here metaphorically.

“I, (says Umbricius,) unless your Satires should be ashamed of my assistance, will come, armed at all points, to help you in your attacks upon the people and manners of the times.” By this it appears that Umbricius was himself a poet.

—*Your cold fields*] Aquinum was situated in a part of Campania much colder than where Cumæ stood.



SATIRE IV.

ARGUMENT.

From the luxury and prodigality of Crispinus, whom he lashes so severely, sat. i. 26—9, Juvenal takes occasion to describe a ridiculous consultation, held by Domitian over a large turbot; which was too big to be contained in any dish that could be found. The poet, with great wit and humour, describes the senators being summoned in this exigency, and gives a particular account of their characters, speeches, and advice. After long consultation, it was proposed that the fish should be cut

ECCE iterum Crispinus; et est mihi sæpe vocandus
Ad partes: monstrum nullâ virtute redemptum
A vitiis, æger, solâque libidine fortis:
Delicias viduæ tantum aspernatur adulter.
Quid refert igitur quantis jumenta fatiget
Porticibus, quantâ nemorum vectatur in umbrâ,
Jugera quot vicina foro, quas emerit ædes?
NEMO MALUS FELIX; minime corruptor, et idem
Incestus, cum quo nuper vittata jacebat

5

Line 1. Again Crispinus.] Juvenal mentions him before, sat. i. 27. He was an Egyptian by birth, and of very low extraction; but having the good fortune to be a favourite of Domitian's, he came to great riches and preferment, and lived in the exercise of all kinds of vice and debauchery.

2. To his parts.] A metaphor, taken from the players, who, when they had finished the scene they were to act, retired, but were called again to their parts as they were successively to enter and carry on the piece.

Thus Juvenal calls Crispinus again, to appear in the parts, or characters, which he has allotted him in his Satires.

—By no virtue, &c.] He must be a monster indeed, who had not a single

virtue to rescue him from the total dominion of his vices. Redemptum here is metaphorical, and alludes to the state of a miserable captive, who is enslaved to a tyrant master, and has none to ransom him from bondage.

5. Sick.] Diseased—perhaps full of infirmities from his luxury and debauchery. Æger also signifies weak, feeble. This sense too is to be here included, as opposed to fortis.

—And strong in lust, &c.] Vigorous and strong in the gratification of his sensuality only.

4. The adulterer despises, &c.] *q. d.* Crispinus, a common adulterer, sins only from the love of vice; he neither pretends interest or necessity, like those who sold their favours to lascivious wi-

SATIRE IV.

ARGUMENT.

to pieces, and so dressed: at last they all came over to the opinion of the senator Montanus, that it should be dressed whole; and that a dish, big enough to contain it, should be made on purpose for it. The council is then dismissed, and the Satire concludes: but not without a most severe censure on the emperor's injustice and cruelty towards some of the best and most worthy of the Romans.

BEHOLD again Crispinus! and he is often to be called by me
To his parts: a monster by no virtue redeemed
From vices—sick, and strong in lust alone:
The adulterer despises only the charms of a widow.
What signifies it, therefore, in how large porches he fatigues
His cattle, in how great a shade of groves he may be carried,
How many acres near the forum, what houses he may have
bought?

NO BAD MAN IS HAPPY: least of all a corrupter, and the same
Incestuous, with whom there lay, lately, a filleted

dows, in hopes of being their heirs. Sat. i. 38—42. He was too rich for this, but yet too wicked not to gratify his passions in the most criminal manner: he would not intrigue with a widow, lest he should be suspected to have some other motives than mere vice; therefore he despises this, though he avoided no other species of lewdness.

5. *In how large porches, &c.*] It was a part of the Roman luxury to build vast porticos in their gardens, under which they rode in wet or hot weather, that they might be sheltered from the rain, and from the too great heat of the sun. Jumentum signifies any labouring beast, either for carriage or draught. Sat. iii. 516.

6. *How great a shade, &c.*] Another

piece of luxury was to be carried in litters among the shady trees of their groves, in sultry weather.

7. *Acres near the forum.*] Where land was the most valuable, as being in the midst of the city.

—*What houses, &c.*] What purchases he may have made of houses in the same lucrative situation. Comp. sat. i. l. 105. and note.

8. *No bad man, &c.*] This is one of those passages, in which Juvenal speaks more like a Christian, than like an heathen. Comp. la. lvi. 20, 21.

—*A corrupter.*] A ruiner, a debaucher of women.

9. *Incestuous.*] Incestus—from in and castus—in general is used to denote that species of unchastity, which consists in

Sanguine adhuc vivo terram subitura sacerdos. 10
 Sed nunc de factis levioribus: et tamen alter
 Si fecisset idem, caderet sub iudice morum.
 Nam quod turpe bonis, Titio, Seioque, decebat
 Crispinum: quid agas, cum dira, et fœdior omni
 Crimine personæ est? nullum sex millibus emitt, 15
 Acquantem sane paribus sestertia libris,
 Ut perhibent, qui de magnis majora loquuntur.
 Consilium laudo artificis, si munere tanto
 Præcipuam in tabulis ceram senis abstulit orbi.
 Est ratio ulterior, magnæ si misit amicæ, 20
 Quæ vehitur clauso latis specularibus anteo.

defiling those who are near of kin—but in the best authors, it signifies unchaste; also guilty, profane. As in Hor. lib. iii. ode ii. l. 29.

—*Sape Discepter*

Neglectis incesto addidit integrum.

In this place it may be taken in the sense of profane, as denoting that sort of unchastity which is mixed with profaneness, as the instance which follows, of defiling a vestal virgin.

9—10. *A filleted priestess.*] The vestal virgins, as priestesses of Vesta, had fillets bound round their heads, made of ribbons, or the like.

10. *With blood as yet alive.*] The vestal virgins vowed chastity, and if any broke their vow, they were buried alive; by a law of Numa Pompilius their founder.

11. *Lighter deeds.*] *t. c.* Such faults as, in comparison with the preceding, are trivial, yet justly reprehensible, and would be so deemed in a character less abandoned than that of Crispinus, in whom they are in a manner eclipsed by greater.

12. *Under the judge, &c.*] This seems to be a stroke at the partiality of Domitian, who punished Maximilla, a vestal, and those who had defiled her, with the greatest severity. *Suet. Domit. ch. viii.* See note 2. on l. 60.

Crispinus was a favourite, and so he was suffered to escape punishment, however much he deserved it, as was the vestal whom he defiled, on the same account.

Suet. says, that Domitian, particularly—*Morum correctionem exercuit in vestales.*

13. *What would be base, &c.*] So

partial was Domitian to his favourite Crispinus, that what would be reckoned shameful, and be punished as a crime, in good men, was esteemed very becoming in him.

—*Titius, or Seius.*] It does not appear who these were; but probably they were some valuable men, who had been persecuted by the emperor for some supposed offences. See this sat. l. 151, 2.

14. *What can you do, &c.*] *q. d.* What can one do with such a fellow as Crispinus? What signifies satirising his crimes, when his person is more odious and abominable than all that can be mentioned? What he is, is so much worse than what he does, that one is at a loss how to treat him.

This is a most severe stroke, and introduces what follows on the gluttony and extravagance of Crispinus.

15. *A mullet.*] *Mullus*—a sea fish, of a red and purple colour, therefore called mullus, from mulleus, a kind of red or purple shoe, worn by senators and great persons. *Answe.* I take this to be what is called the red mullet, or mullus barbatus; by some rendered barbel. *Horace* speaks of this fish as a great dainty:

*Laudas insons, trullarem
 Mullum*—

Hor. sat. ii. lib. ii. l. 33, 4. So that about three pounds was their usual weight; that it was a rarity to find them larger, we may gather from his saying, l. 36. *Hic breve pondus.*

But Crispinus meets with one that weighed six pounds, and, rather than not purchase it, he pays for it the enor-

Priestess, about to go under ground with blood as yet alive. 10
But now concerning lighter deeds: and yet another,
If he had done the same, would have fallen under the judge
of manners:

For what would be base in good men, in Titius, or Seius, became
Crispinus: what can you do, since dire, and fouler than every
Crime, his person is?—He bought a mullet for six sestertia,
Truly equalling the sestertia to a like number of pounds, 16
As they report, who of great things speak greater.

I praise the device of the contriver, if, with so large a gift,
He had obtained the chief wax on the will of a childless old
man.

There is further reason, if he had sent it to a great mistress, 20
Who is carried in a close litter with broad windows.

mous sum of six thousand sestertii, or six sestertia, making about 46*l.* 17*s.* 6*d.* of our money.

For the manner of reckoning sestercs, see before, sat. i. l. 106. and nota.

This fish, whatever it strictly was, was in great request, as a dainty, among the Romans. Asinius Celer, a man of consular dignity under the emperor Claudius, is said to have given 8000 nummi (i. e. eight sestertia) for one. See SEXREC. epist. xcv.

16. *Truly equalling, &c.*] That is, the number of sestertia were exactly equal to the number of pounds which the fish weighed, so that it cost him a sestertium per pound.

17. *As they report, &c.*] So Crispinus's flatterers give out, who, to excuse his extravagance, probably represent the fish bigger than it was, for it is not easily credible that this sort of fish ever grows so large. Pliny says, that a mullet is not to be found that weighs more than two pounds. Hor. ubi. supra. goes so far as three pounds—so that probably these embellishers of Crispinus made the fish to be twice as big as it really was.

18. *I praise the device, &c.*] If this money had been laid out in buying such a rarity, in order to present it to some childless old man, and, by this, Crispinus had succeeded so well as to have become his chief heir, I should commend such an artifice, and say that the contriver of it deserved some credit.

19. *Had obtained the chief wax, &c.*] It

was customary for wills to consist of two parts: the first named the *primi hæredes*, or chief heirs, and was therefore called *cera præcipua*, from the wax which was upon it, on which was the first seal. The other contained the *secundi hæredes*, or lesser heirs: this was also sealed with wax—this was called *cera secunda*.

20. *There is further reason, &c.*] There might have been a reason for his extravagance, even beyond the former; that is, if he had purchased it to have presented it to some rich woman of quality, in order to have ingratiated himself with her as a mistress, or to induce her to leave him her fortune, or perhaps both. Comp. sat. iii. 129, 30. and ib. 132—4.

21. *Carried in a close litter, &c.*] *Antrum* properly signifies a den, cave, or the like—but here it seems to be descriptive of the lectica, or litter, in which persons of condition were carried close shut up.

—*Broad windows*] *Latis specularibus*. *Specularis* means any thing whereby one may see the better, belonging to windows, or spectacles. The *specularis lapis*, was a stone, clear like glass, cut into small thin panes, and in old times used for glass.

This was made use of in the construction of the litters, as glass is with us in our coaches and sedan chairs, to admit the light, and to keep out the weather.

The larger these windows were, the more expensive they must be, and the more denote the quality of the owner.

Nil tale expectes: emit sibi: multa videmus,
 Quæ miser et frugi non fecit Apicius: hoc tu
 Succinctus patriâ quondam, Crispine, papyro.
 Hoc pretium squamæ? potuit fortasse minoris
 Piscator, quam piscis, emi. Provincia tanti
 Vendit agros: sed majores Appulia vendit.
 Quales tunc epulas ipsum glutisse putemus
 Induperatorem, cum tot sestertia, partem
 Exiguam, et modicæ sumptam de margine cœnæ
 Purpureus magni ructârit scurrâ palati,
 Jam princeps equitum, magnâ qui voce solebat
 Vendere municipes pactâ mercede siluros?
 Incipe Calliope, licet hic considerare: non est
 Cantandum, res verâ agitur: narrate puellæ

25

30

35

22. *Expect no such thing, &c.*] If you expect to hear that something of the kind above mentioned was a motive for what he did, or that he had any thing in view, which could in the least excuse it, you will be mistaken; for the truth is, he bought it only for himself, without any other end or view than to gratify his own selfishness and gluttony.

23. *Apicius.*] A noted epicure and glutton in the days of Nero. He wrote a volume concerning the ways and means to provoke appetite, spent a large estate on his guts, and, growing poor and desponded, hanged himself.

The poet means, that even Apicius, glutton as he was, was yet a mortified and frugal man in comparison of Crispinus.

Thou, Crispinus, hast done, what Apicius never did.

24. *Formerly girl, &c.*] *q. d.* Who wast, when thou first camest to Rome, a poor Egyptian, and hadst not a rag about thee better than what was made of the flags that grow about the river Nile. Of the papyrus, ropes, mats, and, among other things, a sort of clothing was made.

This flag, and the leaves of it, were equally called papyrus. See sat. i. l. 26, 7, where Crispinus is spoken of much in the same terms.

25. *The price of a scale.*] *Squamæ*, here, by synec put for the fish itself: but, by this manner of expression, the poet shews his contempt of Crispinus, and means to make his extravagance as contemptible as he can.

26. *A province, &c.*] In some of the provinces which had become subject to Rome, one might purchase an estate for what was laid out on this mullet.

27. *But Apulia, &c.*] A part of Italy near the Adriatic gulph, where land, it seems, was very cheap, either from the barrenness and craggy height of the mountains, or from the unwholesomeness of the air, and the wind atabulus:

Montes Apulia notos

Quos torret atabulus.

Hon. lib. i. sat. v. l. 77, 8. q. d. The price of this fish would purchase an estate in some of the provinces; but in Apulia a very extensive one.

For less some provinces whole acres sell: Nay, in Apulia, if you bargain well, A manor would cost less than such a meal.

Duke.

28. *The emperor, &c.*] Domitian — *q. d.* What must we suppose to be done by him, in order to procure dainties? how much expense must he be at to gratify his appetite, if Crispinus can swallow what cost so many sestertia in one dish, and that not a principal one; not taken from the middle, but merely standing as a side-dish at the edge of the table; not a part of some great supper, given on an extraordinary occasion, but of a common ordinary meal.

31. *A purple buffoon.*] No longer clad with the papyrus of Egypt; (see note on l. 24.) but decked in sumptuous apparel, ornamented with purple. So sat. i. 27.

Crispinus, Tyrias humero revocante lacernas,

Though advanced to great dignity, by

Expect no such thing: he bought it for himself: we see many things

Which the wretched and frugal Apicius did not: this thou [didst] Crispinus, formerly girt with your own country flag.

Is this the price of a scale? perhaps, at less might 25

The fisherman, than the fish, be bought. At so much a province

Sells fields: but Apulia sells greater.

What dainties then can we think the emperor himself

To have swallowed, when so many sestertia, a small

Part, and taken from the margin of a moderate supper, 30

A purple buffoon of the great palace belched?

Now chief of knights, who used, with a loud voice,

To sell his own country shades for hire.

Begin Calliope, here you may dwell: you must not

Sing, a real matter is treated: relate it ye Pierian 35

the favour of the emperor, yet letting himself down to the low servility and meanness of a court-jester or buffoon.

31. *Belched.*] The indigestions and crudities, which are generated in the stomachs of those who feed on various rich and luscious dainties, occasion flatulencies, and nauseous eructations. The poet here, to express the more strongly his abhorrence of Crispinus's extravagant gluttony, uses the word *ructarit*—the effect for the cause. See sat. iil. 233. note.

32. *Chief of knights.*] i. e. Chief of the equestrian order.

Horace hath a thought like this, concerning a low-born slave, who, like Crispinus, had been advanced to equestrian dignity.

Seditibusque in primis eques

Othone contempro sedet

Epod. iv. l. 15, 16.

See before, sat. iil. 159. and note.

32—3. *Who used to sell, &c.*] Who used formerly, in his flag-jacket (l. 24.) to cry fish about the streets.

33. *Shads.*] What the *siluri* were I cannot find certainly defined; but must agree that they were a small and cheap kind of fish, taken in great numbers out of the river Nile; hence the poet jeeringly styles them *municipes*, q. d. Crispinus's own countrymen. *AINAW.*

—*For hire.*] Various are the readings of this place; as *fracta de merce*—*pacta de merce*—*pharia de merce*; but I

think, with Casaubon, that *pacta merce* gives the easiest and best sense: it still exaggerates the wretchedness and poverty of Crispinus at his outset in life, as it denotes, that he not only got his living by bawling fish about the streets, but that these fish were not his own, and that he sold them for the owners, who bargained with him to pay him so much, for his pains—*pacta merce*—lit. for agreed wages or hire.

34. *Calliope.*] The mother of Orpheus, and chief of the nine muses: said to be the inventress of heroic verse.

To heighten the ridicule, Juvenal prefaces his narrative with a burlesque invocation of Calliope, and then of the rest of the muses.

—*Here you may dwell.*] A subject of such importance requires all your attention, and is not lightly to be passed over, therefore, here you may sit down with me.

34—5. *Not sing.*] Not consider it as a master of mere invention, and to be treated, as poetical fictions are, with flights of fancy: my theme is real fact, therefore non est cantandum, it is not a subject for heroic song; or tibi understood, you are not to sing—

Begin Calliope, but not to sing;

Plain honest truth we for our subject bring.

DUKE.

35. *Relate.*] Narrate corresponds with the non est cantandum; q. d. deliver it in simple narrative.

Pierides; prosit mihi vos dixisse puellas.

Cum jam semianimum laceraret Flavius orbem
Ultimus, et calvo serviret Roma Neroni,
Incidit Adriaci spatium admirabile rhombi,
Ante domum Veneris, quam Dorica sustinet Ancon, 40
Implevitque sinus: neque enim minor hæserat illis,
Quos operit glacies Mæotica, ruptaque tandem
Solibus effundit torpentis ad ostia Ponti,
Desidiâ tardos, et longo frigore pingues.

Destinat hoc monstrum cymbæ linique magister 45
Pontifici summo: quis enim proponere talenti,
Aut emere auderet? cum plena et littora multo
Delatore forent: dispersi protinus algæ
Inquisitores agerent cum remigs nudo;

35.—6. *Pierian maids.*] The muses were called Pieriden, from Pieria, a district of Thessaly, where was a mountain, on which Jupiter, in the form of a shepherd, was fabled to have begotten them on Mnemosyne. See Ov. Met vi. 114.

36. *Let it avail me, &c.*] He banters the poets who gave the appellations of nymphs and puellæ to the muses, as if complimenting them on their youth and chastity. It is easily seen that the whole of this invocation is burlesque.

37. *When now.*] The poet begins his narrative, which he introduces with great sublimity, in this and the following line; thus finely continuing his irony; and at the same time dating the fact in such terms, as reflect a keen and due severity on the character of Domitian.

—*The last Flavius.*] The Flavian family, as it was imperial, began in Vespasian, and ended in Domitian, whose monstrous cruelties are here alluded to, not only as affecting the city of Rome, but as felt to the utmost extent of the Roman empire, tearing, as it were, the world to pieces. Semianimum, half dead under oppression. Metaph.

38. *Was in bondage to bald Nero.*] Was in dominion and slavery to the tyrant Domitian. This emperor was bald; at which he was so displeased, that he would not suffer baldness to be mentioned in his presence. He was called Nero, as all the bad emperors were, from his cruelty. Servire, implies the service which is paid to a tyrant: parere, that obedience which is paid to a

good prince.

39. *There fell, &c.*] Having related the time when, he now mentions the place, where this large turbot was caught. It was in the Adriatic sea, near the city of Ancon, which was built by a people originally Greeks, who also built there a temple of Venus: This city stood on the shore, at the end of a bay which was formed by two promontories, and made a curve like that of the elbow when the arm is bent; hence it was called, *αγκών*, the elbow. The poet, by being thus particular, as if he were relating an event, every circumstance of which was of the utmost importance, enhances the irony.

The Syracusans, who fled to this part of Italy from the tyranny of Dionysius, were originally from the Dorians, a people of Achæia: hence Ancon is called Dorica; it was the metropolis of Picenum. Ancona is now a considerable city in Italy, and belongs to the papacy.

40. *Sustains.*] Sustinet does not barely mean, that this temple of Venus stood at Ancon, but that it was upheld and maintained, in all its worship, rites, and ceremonies, by the inhabitants.

41. *Into a net.*] Sinus, lit. means the bosom or bow of the net, which the turbot was so large as entirely to fill.

—*Stuck.*] Hæserat had entangled itself, so as to stick fast.

42. *The Mæotic ice.*] The Mæotis was a vast lake, which in the winter was frozen over, and which, when thawed in summer, discharged itself into the

Maids—let it avail me to have called ye maids—

When now the last Flavius had torn the half-dead
World, and Rome was in bondage to bald Nero,
There fell a wondrous size of an Adriatic turbot,
Before the house of Venus which Doric Ancon sustains, 40
Into a net and filled it, for a less had not stuck than those
Which the Mæotic ice covers, and at length broken
By the sun, pours forth at the entrance of the dull Pontic,
Slow by idleness, and, by long cold, fat.

The master of the boat and net destines this monster 45
For the chief pontiff—for who to offer such a one to sale,
Or to buy it, would dare? since the shores too with many
An informer might be full: the dispersed inquisitors of sea-weed
Would immediately contend with the naked boatman,

Euxine sea, by the Cimmerian Bosphorus.

Here vast quantities of fine fish were detained while the frosts lasted, and then came with the flowing waters into the mouth of the Pontus Euxinus. These fish, by lying in a torpid state during the winter, grew fat and bulky.

43. *The dull Pontic.*] So called from the slowness of its tide. This might, in part, be occasioned by the vast quantities of broken ice, which came down from the lake Mæotis and retarded its course.

The Euxine, or Pontic sea, is sometimes called Pontus only. See ANSW. Euxinus and Pontus.

45. *Net.*] Linum, lit. signifies flax, and, by meton. thread, which is made of flax; but as nets are made of thread, it frequently, as here, signifies a net. Meton. See VIAL. Georg. ii. l. 142.

46. *For the chief pontiff.*] Domitian, whose title, as emperor, was Pontifex Summus, or Maximus. Some think that the poet alludes to the gluttony of the pontiffs in general, which was so great as to be proverbial. The words glutton and priest were almost synonymous; Cœnæ pontificum, or the feasts which they made on public occasions, surpassed all others in luxury. Henoc Hoa. lib. ii. ode xiii. ad fin.

Pontificum potiore canis.

Juvenal, therefore, may be understood to have selected this title of the emperor, by way of equivocally calling him what he durst not plainly have expressed, the chief of gluttons. Comp. sat. ii. l.

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113. He was particularly the Pontifex Summus of the college at Alba. See note on l. 60. ad fin.

The poor fisherman, who had caught this monstrous fish, knew full well the gluttony, as well as the cruelty of Domitian: he therefore determines to make a present of it to the emperor, not daring to offer it to sale elsewhere, and knowing that, if he did, nobody would dare to buy it; for both buyer and seller would be in the utmost danger of Domitian's resentment, at being disappointed of such a rarity.

47. *Since the shores, &c.*] The reign of Domitian was famous for the encouragement of informers, who sat themselves in all places to get intelligence. These particular people, who are mentioned here, were officially placed on the shore to watch the landing of goods, and to take care that the revenue was not defrauded. They appear to have been like that species of revenue officers amongst us, which are called tide-waiters.

48. *Inquisitors of sea-weed.*] Alga signifies a sort of weed, which the tides cast up and leave on the shore. The poet's calling these people algæ inquisitores, denotes their founding accusations on the merest trifles, and thus oppressing the public. They dispersed themselves in such a manner as not to be avoided.

49. *Would immediately contend, &c.*] They would immediately take advantage of the poor fisherman's forlorn and defenceless condition, to begin a dispute with him about the fish; and would

R

Non dubitaturi fugitivum dicere piscem;
 Depastumque diu vivaria Cæsaris, inde
 Elapsum, veterem ad dominum debere reverti.
 Si quid Palphurio, si credimus Armillato,
 Quicquid conspicuum, pulchrumque est æquore toto,
 Res fisci est, ubicunque natat. Donabitur ergo, 55
 Ne pereat. Jam lethifero cedente pruinis
 Autumno, jam quartanam sperantibus ægris,
 Stridebat deformis hyems, prædamque recentem
 Servabat: tamen hic properat, velut urgeat Auster:
 Utque lacus suberant, ubi, quanquam diruta, servat 60
 Ignem Trojanum, et Vestam colit Alba minorem,
 Obstetit intranti miratrix turba parumper:

even have the impudence to say, that, though the man might have caught the fish, yet he had no right to it—that it was astray, and ought to return to the right owner.

51. *Long had fed; &c.*] Vivarium, as has been before observed, denotes a place where wild beasts or fishes are kept, a park, a warren, a stew or fishpond.

The monstrous absurdity of what the poet supposes these fellows to advance, in order to prove that this fish was the emperor's property, (notwithstanding the poor fisherman had caught it in the Adriatic sea,) may be considered as one of those means of oppression, which were made use of to distress the people, and to wrest their property, from them, under the most frivolous and groundless pretences, and at the same time under colour of legal claim.

53. *Palphurius—Armillatus.*] Both men of consular dignity; lawyers, and spies, and informers, and so favourites with Domitian.

Here is another plea against the poor fisherman, even granting that the former should fail in the proof; namely, that the emperor has, by his royal prerogative, and as part of the royal revenue, a right to all fish which are remarkable in size or value, whosoever caught in any part of the sea; and as this turbot came within that description, the emperor must have it, and this on the authority of those great lawyers above mentioned. By the law of England, whale and sturgeon are called royal fish, because they belong to the king, on account of their excellence, as

part of the ordinary revenue, in consideration of his protecting the seas from pirates and robbers. See BLACKS. COM. 4to. p. 290.

55. *Therefore it shall be presented.*] The poor fisherman, aware of all this, rather than incur the danger of a prosecution at the suit of the emperor, in which he could have no chance but to lose his fine turbot, and to be ruined into the bargain, makes a virtue of necessity, and therefore wisely determines to carry it as a present to Domitian, who was at that time at Alba.

56. *Lest it should be lost.*] Lest it should be seized, and taken from him by the informers.

The boatman then shall a wise present make,

And give the fish, before the sciers take. DUKK.

Gr, it shall be presented, and that immediately, lest it should grow stale and stink.

56. *Deadly autumn, &c.*] By this we learn, that the autumn, in that part of Italy, was very unwholesome, and that, at the beginning of the winter, quartan agues were expected by persons of a weakly and sickly habit. Spero signifies to expect either good or evil. This periphrasis describes the season in which this matter happened, that it was in the beginning of winter, the weather cold, the heats of autumn succeeded by the hoar-frosts, so that the fish was in no danger of being soon corrupted.

59. *Yet he hastens, &c.*] Notwithstanding the weather was so favourable for preserving the fish from tainting, the

Not doubting to say that the fish was a fugitive,
 And long had fed in Cæsar's ponds, thence had
 Escaped, and ought to return to its old master.
 If we at all believe Pulphurius, or Armillatus,
 Whatever is remarkable, and excellent in the whole sea,
 Is a matter of revenue, wherever it swims.—Therefore it shall
 be presented 55

Lest it should be lost. Deadly autumn was now yielding to
 Hoar-frosts, the unhealthy now expecting a quartan,
 Deformed winter howled, and the recent prey
 Preserved: yet he hastens as if the south wind urged.
 And as soon as they had got to the lakes, where, tho' demo-
 lished, Alba 60

Preserves the Trojan fire, and worships the lesser Vesta,
 A wondering crowd, for a while, opposed him as he entered:

poor fisherman-made as much haste to
 get to the emperor's palace, as if it had
 been now summer-time.

60 *Thy.*] i. e. The fisherman, and
 his companions the informers, they
 would not leave him.

— *Got to the lakes.*] The Albanian
 lakes: these are spoken of by Hor. lib.
 iv. od. i. l. 19, 20.

Albanos prope to lacus

Ponit marmoream sub trabe cædæ.

The city of Alba was built between
 these lakes and the hills, which, for this
 reason, were called Colles Albani;
 hence these lakes were also called Lacus
 Albani. Alba was about fifteen miles
 from Rome.

— *Tho' demolished, &c.*] Tullus Hos-
 tilius, king of Rome, took away all the
 treasure and relics which the Trojans
 had placed there in the temple of Vesta;
 only, out of a superstitious fear, the fire
 was left; but he overthrew the city.
 See *Ann. Un. Hist.* vol. xi. p. 310. All
 the temples were spared. *Liv.* l. i.

The Albans, on their misfortunes,
 neglecting their worship, were com-
 manded, by various prodigies, to restore
 their ancient rites, the chief of which
 was, to keep perpetually burning the
 vestal fire which was brought there by
 Æneas, and his Trojans, as a fatal
 pledge of the perpetuity of the Roman
 empire.

Alba Longa was built by Ascanius
 the son of Æneas, and called Alba,
 from the white sow which was found on

the spot. See *Vinc. Æn.* iii. 390—3.
Æn. viii. 43—8.

Domitian was at this time at Alba,
 where he had instituted a college of
 priests, hence called *Sacerdotes*, or
Pontifices Albani. As he was their
 founder and chief, it might be one
 reason of his being called *Pontifex*
Summus, l. 46. when at that place.
 The occasion of his being there at that
 time, may be gathered from what *Pliny*
 says in his *epist.* to *Corn. Munatianus*.

“ Domitian was desirous to punish
 “ *Corn. Maximilla*, a vestal, by burying
 “ her alive, she having been detected in
 “ unchastity; he went to Alba, in order
 “ to convoke his college of priests, and
 “ there, in abuse of his power as chief,
 “ he condemned her in her absence, and
 “ unheard.” See before, l. 12. and note.

Suetonius says, that Domitian went
 every year to Alba, to celebrate the
Quinquatria, a feast so called, because
 it lasted five days, and was held in ho-
 nour of *Minerva*, for whose service he
 had also instituted the Albanian priests;
 this might have occasioned his being at
 Alba at this time.

61. *The lesser Vesta.*] So styled, with
 respect to her temple at Alba, which
 was far inferior to that at Rome built by
Numa.

62. *Wondering crowd.*] A vast number
 of people assembled to view this fine
 fish, inasmuch that, for a little while,
 parumper, they obstructed the fisherman
 in his way to the palace.

Ut cessit, facili patuerunt cardine valvæ:
 Exclusi spectant admissa opsonia patres.
 Itur ad Atridem: tum Picens, accipe, dixit, 65
 Privatis majora focus; genialis agatur
 Iste dies; propera stomachum laxare saginis,
 Et tua servatum consume in sæcula rhombum:
 Ipse capi voluit. Quid apertius? et tamen illi
 Surgebant cristæ: nihil est, quod credere de se 70
 Non possit, cum laudatur Dīs æqua potestas,
 Sed deerat pisci patinæ mensura: vocantur
 Ergo in concilium proceres, quos oderat ille;
 In quorum facie miseræ, magnæque sedebat
 Pallor amicitiae. Primus, clamante Liburno, 75

63. *As it gave way.*] *i. e.* As the crowd, having satisfied their curiosity, retired, and gave way for him to pass forward.

—*The gates, &c.*] Valvæ, the large folding doors of the palace are thrown open, and afford a ready and welcome entrance to one who brought such a delicious and acceptable present. Comp. *Hos. lib. i. od. xiv. l. 5, 6.*

64. *The excluded fathers.*] Patres—*i. e.* patres conscripti, the senators, whom Domitian had commanded to attend him at Alba, either out of state, or in order to form his privy-council on state affairs.

There is an antithesis here between the admissa opsonia and the exclusi patres, intimating, that the senators were shut out of the palace, when the doors were thrown open to the fisherman and his turbot: these venerable personages had only the privilege of looking at it as it was carried through the crowd.

Many copies read expectant—*q. d.* The senators are to wait, while the business of the turbot is settled, before they can be admitted: *lit.* they await the admitted victuals. See expectant used in this sense. *Virg. Æn. iv. l. 134.*

Casaubon reads spectant, which seems to give the most natural and easy sense.

64. *Dainties.*] Opsonium-ii, signifies any victuals eaten with bread, especially fish. *ANSW. Gr. ὀψον. proprie, piscis. Hed.* So likewise in *S. S. John vi. 9. δύο ὀψαρία*, two little fishes. Here Juvenal uses opsonia for the rhombus.

65. *Atrides*] So the poet here humourously calls Domitian, in allusion to

Agamemnon, the son of Atreus, whose pride prompted him to be styled the commander over all the Grecian generals. Thus Domitian affected the titles of Dux, ducam, Princeps principum, and even Deus.

—*The Picenian.*] *i. e.* The fisherman, who was an inhabitant of Picenum.

—*Accept.*] Thus begins the fisherman's abject and fulsome address to the emperor, on presenting the turbot.

66. *What is too great.*] *Lit.* greater than private fires. Focus is properly a fire-hearth, by met. fire. Focus, here, means the fires by which victuals are dressed, kitchen fires; and so, by met. kitchens. *q. d.* The turbot which he presented to the emperor was too great and valuable to be dressed in any private kitchen.

67. *As a festival*] The adj. genialis signifies cheerful, merry, festival; so, genialis dies, a day of festivity, a festival; such as was observed on marriage or on birth-days: on these latter, they held a yearly feast in honour of their genius, or tutelar deity, which was supposed to attend their birth, and to live and die with them. See *PERS. sat. ii. l. 3.* and note. Probably the poet here means much the same as Horace, *lib. iii. ode xvii.* by genium curabis, you shall indulge yourself, make merry.

—*Hasten to release, &c.*] The poet here lashes Domitian's gluttony, by making the fisherman advise him to unload, and set his stomach at liberty from the dainties which it contained, (which was usually done by vomits,) in order to whet it, and to make room for this turbot. Sa-

As it gave way, the gates opened with an easy hinge :
 The excluded fathers behold the admitted dainties.
 He comes to Atrides : then the Picenian said, " Accept 65
 " What is too great for private kitchens : let this day be passed
 " As a festival ; hasten to release your stomach from its cram-
 " mings,
 " And consume a turbot reserved for your age :
 " Itself it would be taken."—What could be plainer ? and yet
 His crest arose : there is nothing which of itself it may not 70
 Believe, when a power equal to the gods is praised.
 But there was wanting a size of pot for the fish ; therefore
 The nobles are called into council, whom he hated :
 In the face of whom was sitting the paleness of a miserable
 And great friendship.—First, (a Liburnian crying out— 75

gina lit. means any meat wherewith things are crammed or fattened, and is well applied here to express the emperor's stuffing and cramming himself, by his daily gluttony, like a beast or a fowl that is put up to be fattened.

68. *Reserved for your age.*] As if Providence had purposely formed and preserved this fish for the time of Domitian.

69. *Itself it would be taken.*] The very fish itself was ambitious to be caught for the entertainment and gratification of your Majesty.

—*What could be plainer ?*] What flattery could be more open, more palpable than this ? says Juvenal.

70. *His crest arose.*] This flattery, which one would have thought too gross to be received, yet pleased Domitian, he grew proud of it—*surgebant cristæ*. Metaph. taken from the appearance of a cock when he is pleased, and struts and sets up his comb.

—*There is nothing, &c.*] i. e. When a prince can believe himself equal in power to the gods, (which was the case with Domitian,) no flattery can be too gross, fulsome, or palpable to be received ; he will believe every thing that can be said in his praise, and grow still the vainer for it.

Mr. Dryden, in his ode called Alexander's Feast, has finely imagined an instance of this, where Alexander is almost mad with pride, at hearing himself celebrated as the son of Jupiter by Olympia.

*With ravish'd ears
 The monarch hears ;
 Assumes the god,
 Affects to nod,
 And seems to shake the spheres.*

72. *But—a size, &c.*] They had no pot capacious enough, in its dimensions, to contain this large turbot, so as to dress it whole. Patina is a pot of earth or metal in which things were boiled, and brought to table in their broth. ANSW.

73. *The nobles.*] Proceres—the senators—called patres, l. 64.

—*Are called into council*] To deliberate on what was to be done in this momentous business.

—*Whom he hated.*] From a consciousness of his being dreaded and hated by them.

74. *The paleness.*] We have here a striking representation of a tyrant, who, conscious that he must be hated by all about him, hates them, and they, knowing his capricious cruelty, never approach him without horror and dread, lest they should say or do something, however undesignedly, which may cost them their lives. Comp. l. 86—88.

75. *A liburnian.*] Some have observed that the Romans made criers of the Liburnians, a remarkable lusty and stout race of men, (see sat. iii. 240.) because their voices were very loud and strong. Others take Liburnus here for the proper name of some particular man who had the office of crier.

Currite, jam sedit, raptâ properabat abollâ
 Pegasus attonitæ positus modo villicus urbi :
 Anne aliud tunc Præfecti ? quorum optimus, atque
 Interpret legum sanctissimus ; omnia quanquam
 Temporibus diris tractanda putabat inermi
 Justitiâ. Venit et Crispi jucunda senectus,
 Cujus erant mores, qualis facundia, mite
 Ingenium. Maria, ac terras, populosque regenti
 Quis comes utilior, si clade et peste sub illa
 Sævitiâ damnare, et honestum afferre liceret
 Consilium ? sed quid violentius aure tyranni,
 Cum quo de nimbiis, aut æstibus, aut pluvioso
 Vere locuturi fatum pendebat amici ?
 Ille igitur nunquam direxit brachia contra
 Torrentem : nec civis erat, qui libera posset
 Verba animi proferre, et vitam impendere vero.
 Sic multas hyemes, atque octogesima vidit
 Solstitia : his armis, illâ quoque tutus in aulâ.
 Proximus ejusdem properabat Acilius ævi.

Run, &c.] "Make haste, lose no time; the emperor has already taken his seat at the council-table—don't make him wait."

—With a snatched-up gown.] Abolla here signifies a senator's robe. In sat. iii. 115. it signifies a philosopher's gown. On hearing the summons, he caught up his robe in a violent hurry, and huddled it on, and away he went.

This Pegasus was an eminent lawyer, who had been appointed præfect or governor of the city of Rome. Juvenal calls him villicus, or bailiff, as if Rome, by Domitian's tyranny, had so far lost its liberty and privileges, that it was now no better than an insignificant village, and its officers had no more power or dignity than a country bailiff; a little paltry officer over a small district.

The præfectus urbis (says KENNEDY, Ant. lib. iii. part ii. c. 13.) was a sort of mayor of the city, created by Augustus, by the advice of his favourite Mæcenas, upon whom at first he conferred the new honour. He was to precede all other city magistrates, having power to receive appeals from the inferior courts, and to decide almost all causes within the limits of Rome, or one hundred miles round. Before this, there was sometimes a præfectus urbis created, when the kings, or

the greater officers, were absent from the city, to administer justice in their room.

But there was an end of all this, their hands were now tied up, their power and consequence were no more; Domitian had taken every thing into his own hands, and no officer of the city could act farther than the emperor deigned to permit, who kept the whole city in the utmost terror and astonishment at his cruelty and oppression.

78. *Of whom, &c.]* This Pegasus was an excellent magistrate, the best of any that had filled that office: most conscientious and faithful in his administration of justice; never straining the laws to oppress the people, but expounding them fairly and honestly.

80.—1. *With unarmed justice.]* Such was the cruelty and tyranny of Domitian, that even Pegasus that good and upright magistrate, was deterred from the exact and punctual administration of justice, every thing being now governed as the emperor pleased; so that the laws had not their force; nor dared the judges execute them, but according to the will of the emperor; justice was disarmed of its powers.

81. *Crispus.]* Vibius Crispus, who, when one asked him if any body was with Cæsar? answered, "Not even a

"Run—he is already seated,") with a snatched-up gown,
hastened

Pegasus, lately appointed bailiff to the astonished city—
Were the Præfects then any thing else?—of whom [he was]
the best, and

Most upright interpreter of laws; tho' all things,

In direful times, he thought were to be managed with unarmed
Justice. The pleasant old age of Crispus also came, 84

Whose manners were, as his eloquence, a gentle

Disposition: to one governing seas, and lands, and people,
Who a more useful companion, if, under that slaughter and
pestilence,

It were permitted to condemn cruelty, and to give honest 85

Counsel? But what is more violent than the ear of a tyrant,

With whom the fate of a friend, who should speak of showers,

Or heats, or of a rainy spring, depended?

He therefore never directed his arms against

The torrent: nor was he a citizen, who could utter 90

The free words of his mind, and spend his life for the truth.

Thus he saw many winters, and the eightieth

Solstices: with these arms, safe also in that court.

Next, of the same age, hurried Acilius

87. Domitian, at the beginning of his reign, used to amuse himself with catching flies, and sticking them through with a sharp pointed instrument. A sure preage of his future cruelties.

82—3. *A gentle disposition.*] He was as remarkable for sweetness of temper, as for his eloquence, pleasantry, and good nature. Comp. *Hos. lib. ii. sat. i. l. 72. Mitis sapientia Læli.*

84. *Who a more useful companion.*] The meaning is, who could have been a more salutary friend and companion, as well as counsellor, to the emperor, if he had dared to have spoken his mind, to have reprobated the cruelty of the emperor's proceedings, and to have given his advice to a man, who, like sword and pestilence, destroyed all that he took a dislike to.

86. *What is more violent, &c.*] More rebellious against the dictates of honest truth—more impatient of advice—more apt to imbibe the most fatal prejudices.

87. *Speak of showers, &c.*] Such was the capriciousness and cruelty of Domitian, that it was unsafe for his friends to

converse with him, even on the most indifferent subjects, such as the weather, and the like: the least word misunderstood, or taken ill, might cost a man his life, though to that moment he had been regarded as a friend.

89. *Never directed, &c.*] Never attempted to swim against the stream, as we say. He knew the emperor too well ever to venture an opposition to his will and pleasure.

91. *Spend his life, &c.*] Crispus was not one of those citizens who dared to say what he thought; or to hazard his life in the cause of truth, by speaking his mind.

92—3 *Eightieth solstices.*] Eighty solstices of winter and summer; i. e. he was now eighty years of age.

93. *With these arms, &c.*] Thus armed with prudence and caution, he had lived to a good old age, even in the court of Domitian, where the least offence or prejudice would long since have taken him off.

94. *Acilius.*] Glebrio, a senator of singular prudence and fidelity.

Cum juvene indigno, quem mors tam sæva maneret, 95
 Et domini gladiis jam festinata : sed olim
 Prodigio par est in nobilitate senectus :
 Unde fit, ut malim fraterculus esse gigantum.
 Profuit ergo nihil misero, quod cominus ursos
 Figebat Numidas, Albanâ nudus arenâ 100
 Venator : quis enim jam non intelligat artes
 Patricias ? quis priscum illud miretur acumen
 Brute, tuum ? facile est barbato imponere regi.
 Nec melior vultu, quamvis ignobilis ibat
 Rubrius, offensæ veteris reus, atque tacendæ ; 105
 Et tamen improbiior satiram scribente cinædo.
 Montani quoque venter adest, abdomine tardus :
 Et matutino sudans Crispinus amomo ;
 Quantum vix redolent duo funera : sævior illo

[95. *With a youth, &c.*] Domitius, the son of Acilius, came with his father; but both of them were soon after charged with designs against the emperor, and were condemned to death. The father's sentence was changed into banishment, the more to grieve him with the remembrance of his son's death.

—[*Unworthy.*] Not deserving that so cruel a death should await him.

This unhappy young man, to save his life, affected madness, and fought naked with wild beasts in the amphitheatre at Alba, where Domitian, every year celebrated games in honour of Minerva, but he was not to be deceived, and he put Domitius to death in a cruel manner. See l. 99, 100.

96. *The swords.*] Gladiis, in the plur. either by syn. for gladio, sing. or perhaps to signify the various methods of torture and death used by this emperor.

96. *Of the tyrant.*] Domini, lit. of the lord, i. e. the emperor Domitian, who thus lorded it over the lives of his subjects.

97. *Old age in nobility.*] *q. d.* From the days of Nero, till this hour, it has been the practice to cut off the nobility, when the emperor's jealousy, fear, or hatred, inclined him so to do; inasmuch that to see a nobleman live to old age, is something like a prodigy; and indeed this has long been the case.

98. *Of the giants.*] These fabulous beings were supposed to be the sons of Titan and Tellus. These sons of Earth

were of a gigantic size, and said to rebel and fight against Jupiter. See Ov. Met. lib. i. fab. vi.

q. d. Since to be born noble is so very dangerous, I had much rather, like these Terræ filii, claim no higher kindred than my parent earth, and, though not in size, yet as to origin, be a brother of theirs, than be descended from the highest families among our nobility.

101. *Who cannot now, &c.*] Who is ignorant of the arts of the nobility, either to win the emperor's favour, or to avoid his dislike, or to escape the effects of his displeasure? these are known to every body, therefore it can hardly be supposed that they are unknown to the emperor; hence poor Domitius miscarried in his stratagem. See note on l. 95.

Domitian could perceive, yet could swallow down the grossest flattery, and thus far deceive himself, (comp. l. 70) yet no shift, or trick, to avoid his destructive purposes could ever deceive him.

102. *Who can wonder, &c.*] Lucius Junius Brutus saved his life by affecting to play the fool in the court of Tarquin the Proud, when many of the nobility were destroyed, and, among the rest, the brother of Brutus. Hence he took the surname of Brutus, which signifies senseless, void of reason.

q. d. This old piece of policy would not be surprising now; it would be looked upon but as a shallow device; there-

With a youth unworthy, whom so cruel a death should await,
 And now hastened by the swords of the tyrant : but long since
 Old age in nobility is equal to a prodigy :
 Hence it is, that I had rather be a little brother of the giants.
 Therefore it nothing availed the wretch that he pierced
 Numidian bears in close fight, a naked hunter in the Alban
 Theatre : for who cannot now understand the arts 101
 Of the nobles ? who can wonder at that old subtlety of thine,
 O Brutus ? It is easy to impose on a bearded king.
 Nor better in countenance, tho' ignoble, went
 Rubrius, guilty of an old crime, and ever to be kept in silence :
 And yet more wicked than the pathic writing satire. 106
 The belly of Montanus too is present, slow from his paunch :
 And Crispinus sweating with morning perfume :
 Two funerals scarcely smell so much. Pompeius too,

fore, however it might succeed in those days of ancient simplicity, we find it would not do now, as the wretched Domitian sadly experienced.

103. *On a bearded king.*] Alluding to the simplicity of ancient times, when Rome was governed by kings, who, as well as their people, wore their beards; for shaving and cutting the beard were not in fashion till later times. Barbat was a sort of proverbial term for simple, old-fashioned. See ANSW.

It is remarkable that, long before the days of Brutus, we have an instance of a like device, by which David saved himself at the court of Achish, king of Gath. 1 Sam xxi. 10—15.

104. *Nor better in countenance.*] He looked as dismal as the rest. See l. 74.

—*Tho' ignoble.*] Though he was of plebeian extraction, and therefore could not be set up as a mark for Domitian's envy and suspicions, as the nobles were, yet he well knew that no rank or degree was safe : as none were above, so none were below his displeasure and resentment.

105. *Guilty, &c.*] What this offence was is not said particularly ; however, its not being to be named, must make us suppose it something very horrible ; or that it was some offence against the emperor, which was kept secret.

Some commentators have supposed it to have been debauching Julia, Domitian's wife.

106. *And yet more wicked, &c.*] More lewd, more abandoned, than even that

unnatural wretch, the emperor Nero, who, though himself a monster of lewdness, yet wrote a satire against Quintianus, in which he censures him severely for the very abominations which Nero himself was guilty of. See ANSW. Improbis, No. 7.

107. *The belly, &c.*] As if his belly were the most important thing belonging to him, it, rather than himself, is said to be present. This Montanus was some corpulent glutton, fat and unwieldy.

108. *Crispinus, &c.*] Here we find Crispinus brought forward again, vocatus ad partes. See l. 1 and 2.

—*With morning perfume.*] The amomum was a shrub which the Easterns used in embalming. Of this a fine perfumed ointment was made, with which Crispinus is described as anointing himself early in a morning, and in such profusion, as that he seemed to sweat it out of his pores.

Some think that the word matutino here alludes to the part of the world from whence the amomum came, i. e. the East, where the sun first arises : but I find no example of such a use of the word.

109. *Two funerals, &c.*] Crispinus had as much perfume about him as would have served to anoint two corpses for burial. It was a custom among the ancients to anoint the bodies of persons who died with sweet ointments. See Matt. xxvi. 12. This custom, among others, was derived from the Easterns to the Romans.

Pompeius tenui jugulos aperire susurro : 110
 Et, qui vulturibus servabat viscera Dacis,
 Fuscus, marmoreâ meditatus prœlia villâ :
 Et cum mortifero prudens Veiento Catullo,
 Qui nunquam visæ flagrabat amore puellæ, 114
 Grande, et conspicuum nostro quoque tempore monstrum !
 Cæcus adulator, dirusque a ponte satelles,
 Dignus Aricinos qui mendicaret ad axes,
 Blandaue devexæ jactaret basia rhedæ.
 Nemo magis rhombum stupuit : nam plurima dixit
 In lævum conversus : at illi dextra jacebat 120
 Bellua : sic pugnas Cilicis laudabat, et ictus,
 Et pegma, et pueros inde ad velaria raptos.
 Non cedit Veiento, sed ut fanaticus œstro
 Percussus, Bellona, tuo divinat ; et ingens
 Omen habes, inquit, magni clarique triumphi : 125
 Regem aliquem capies, aut de temone Brianno

110. *Than him more cruel, &c.*] Pompeius was another of this assembly, more cruel than Crispinus, in getting people put to death, by the secret accusations which he whispered against them into the emperor's ear.

111. *Fuscus, who was preserving, &c.*] Cornelius Fuscus was sent by Domitian general against the Dacians, where his army and himself were lost, and became food for the birds of prey.

112. *Meditated wars, &c.*] An irony, alluding to his being sent to command, without having any other ideas of war, than he conceived amid the sloth and luxury of his sumptuous villa.

113. *Prudent Veiento.*] See sat. iii. 185. The poet gives Veiento the epithet of prudent, from his knowing how to conduct himself wisely, with regard to the emperor, so as not to risk his displeasure, and from his knowing when, and how, to flatter to the best advantage. See l. 123.

—*Deadly Catullus.*] So called from his causing the death of many by secret accusations. He was raised by Domitian from begging at the foot of the Aricine hill, in the Via Appia, to be a minister of state.

114. *Who burn'd, &c.*] Catullus was blind, but his lust was so great, that he could not hear a woman mentioned without raging with desire. Or perhaps this alludes to some particular mistress

which he kept, and was very fond of.

115. *In our times, &c.*] He was so wicked, as, even in the most degenerate times, to appear a monster of iniquity.

116. *A blind flatterer.*] As he could admire a woman without seeing her, so he could flatter men whom he never saw ; rather than fail, he would flatter at a venture.

—*A dire attendant, &c.*] There was a bridge in the Appian way, which was a noted stand for beggars. From being a beggar at this bridge, he was taken to be an attendant on the emperor ; and a most direful one he was, for he ruined and destroyed many by secret accusations.

117. *Worthy that he should beg.*] This he might be allowed to deserve, as the only thing he was fit for. See note 2, on l. 113.

—*Aricinian axes.*] Axes—by syn. for currus or rhedas—i. e. the carriages which passed along towards or from Aricia, a town in the Appian way, about ten miles from Rome, a very public road, and much frequented ; so very opportune for beggars. See *Hoz. lib. i. sat. vi. l. 1. Hod. la Ricca.*

118. *Throw kind kisses.*] Kissing his hand, and throwing it from his mouth towards the passengers in the carriages, as if he threw them kisses, by way of soothing them into stopping, and giving him alms. See sat. iii. l. 106. and note.

—*The descending carriage.*] Aricia

Than him more cruel to cut throats with a gentle whisper. 110
 And Fuscus, who was preserving his bowels for the Datian
 Vultures, having meditated wars in his marble villa.
 And prudent Veiento, with deadly Catullus,
 Who burn'd with the love of a girl never seen ;
 A great, and also, in our times, a conspicuous monster ! 115
 A blind flatterer, a dire attendant from the bridge,
 Worthy that he should beg at the Aricinian axles,
 And throw kind kisses to the descending carriage.
 Nobody more wondered at the turbot : for he said many things
 Turned to the left, but on his right hand lay 120
 The fish : thus he praised the battles and strokes of the Cilician,
 And the machine, and the boys snatched up to the coverings,
 Veiento does not yield : but as a fanatic stung with thy gad-fly,
 O Bellona, divines, and says, " A great omen
 " You have, of a great and illustrious triumph ; 125
 " You will take some king, or from a British chariot

was built on the top of an high hill, which the carriages descended in their way to Rome; this seems to be the meaning of *deventus*. See AINSW. *Deventus-a-um*. From *de* and *vehō*, *q. d.* *Deorsum vehitur*.

119. *Nobody more wondered.*] That is, nobody pretended more to do so, out of flattery to Domitian, for as for the fish, which Juvenal here calls *bellua*, (speaking of it as of a great beast,) he could not see it, but turned the wrong way from it, and was very loud in its praises; just as he used to flatter Domitian, by praising the fencers at the games he gave, and the machinery at the theatre, when it was not possible for him to see what was going forward. Juvenal might well call him, l. 116, *cæcus adulator*.

121. *The Cilician.*] Some famous gladiator, or fencer from Cilicia, who, probably, was a favourite of Domitian.

122. *The machine.*] *Pegna*, (from Gr. *πέγνη*, *figo*) a sort of wooden machine used in scenical representations, which was so contrived as to raise itself to a great height: boys were placed upon it, and on a sudden carried up to the top of the theatre.

—*The coverings.*] *Velaria*—were sail-cloths, extended over the top of the theatre, to keep out the weather. AINSW.

123. *Veiento.*] We read of him, sat. ii. l. 185, as observing great silence to-

wards those who were his inferiors; but here we find him very lavish of his tongue when he is flattering the emperor. See l. 113.

—*Does not yield.*] Is not behind hand to the others in flattery, not even to blind Catullus who spoke last.

124. *O Bellona.*] The supposed sister of Mars; she was fabled to preside over war: VIRG. *Æn.* viii. l. 703. describes her with a bloody scourge. Her priests, in the celebration of her feasts, used to cut themselves, and dance about as if they were mad, pretending also to divine or prophesy future events.

Æstrus signifies a sort of fly, which we call a gad-fly; in the summer time it bites or stings cattle, so as to make them run about as if they were mad. See VIRG. *G.* iii. l. 146—53. By metonymy inspired fury of any kind. Hence our poet humourously calls the spirit which inspired the priests of Bellona by this name. For fanaticism, see sat. ii. l. 112.

—*Divines.*] In flattery to Domitian, he treats the event of the turbot as something ominous, as if the taking it predicted some signal and glorious victory, the taking some monarch prisoner—perhaps Arviragus, then king of the Britons, with whom Domitian was at war, might be prefigured, as falling wounded from his chariot into the hands of the emperor.

Excidet Arviragus : peregrina est bellua, cernis
 Erectas in terga sudes ? hoc defuit unum
 Fabricio, patriam ut rhombi memoraret, et annos.
 Quidnam igitur censes ? conciditur ? absit ab illo 130
 Dedecus hoc, Montanus ait ; testa alta paretur,
 Quæ tenui muro spatiosum colligat orbem.
 Debetur magnus patinæ subitusque Prometheus :
 Argillam, atque rotam citius properate : sed ex hoc
 Tempore jam, Cæsar, figuli tua castra sequantur. 135
 Vicit digna viro sententia : noverat ille
 Luxuriam imperii veterem, noctesque Neronis
 Jam medias, aliamque famem, cum pulmo Falerno
 Arderet : nulli major fuit usus edendi
 Tempestate meâ. Circæis nata forent, an 140
 Lucrinum ad saxum, Rutupinove edita fundo
 Ostrea, callebat primo deprendere morsu ;
 Et semel aspecti littus dicebat echini.
 Surgitur, et misso proceres exire jubentur
 Concilio, quos Albanam dux magnus in arcem 145

127. *Is foreign* } Therefore denotes some foreign conquest.

128. *Spears, &c.*] Sudes properly signifies a stake, a pile driven into the ground in fortifications ; also a spear barbed with iron. Hence *καταχρηστικῶς*, the sin of a fish. *ANSW.*

q. d. Do you perceive his sharp fins rising on his back ; they look like so many spears, and portend and signify the spears which you shall stick in the backs of vanquished foes.

129. *Fabricius.*] *i. e.* Fabricius Veiento. He was so diffuse in his harangue, that in short, there wanted nothing but his telling where it was bred, and how old it was, to complete and establish his prophetic history of the fish.

130. *What thinkest thou then ? &c.*] The words of Domitian, who puts the original question for which he assembled these senators, l. 72. *viz.* as no pot could be got large enough to dress the turbot in, that they should advise what was to be done ; this they had said nothing about ; therefore Domitian asks, if it should be cut in pieces.

131. *Montanus.*] The glutton—See l. 107. He concludes the debate with expressing a dislike of disfiguring this noble fish, by dividing it, and, at the same

time, by flattering the emperor, and raising his vanity.

—*Let a deep pot.*] Testa signifies a pot, or pan, made of clay. He advises that such a one be immediately made, deep and wide enough to hold the fish within its thine circumference, (tenui muro :) by this means the fish will be preserved entire, as in such a pot it might be dressed whole.

133. *Prometheus, &c.*] The poets feigned him to have formed men of clay, and to have put life into them by fire stolen from heaven. Juvenal humourously represents Montanus as calling for Prometheus himself, as it were, instantly to fashion a pot on so great an occasion, when so noble a fish was to be dressed, and that for so great a prince.

134. *Hasten.*] That the fish may not be spoiled before it can be dressed.

—*The clay and the wheel.*] Clay is the material, and a wheel, which is solid, and turns horizontally, the engine on which the potter makes his ware. This was very ancient. *Jer. xviii. 3.*

135. *Let potters follow, &c.*] This is a most ludicrous idea, and seems to carry with it a very sharp irony on Domitian, for having called his council together on such a subject as this ; but, how-

"Arviragus will fall: the fish is foreign; do you perceive
 "The spears erect on his back?" This one thing was wanting
 To Fabricius, that he should tell the country of the turbot,
 and its age.

"What thinkest thou then?—Must it be cut?" Far from
 "it be

"This disgrace," says Montanus: "let a deep pot be prepared,
 "Which, with its thin wall, may collect the spacious orb.

"A great and sudden Prometheus is due to the dish:

"Hasten quickly the clay, and the wheel: but now, from this
 "Time, Cæsar, let potters follow your camps." 135

The opinion, worthy the man, prevailed: he had known

The old luxury of the empire, and the nights of Nero

Now half spent, and another hunger, when the lungs with
 Falernian

Burned: none had a greater experience in eating

In my time. Whether oysters were bred at Circæi, or 140

At the Lucrine rock, or sent forth from the Rutupian bottom,
 He knew well to discover at the first bite;

And told the shore of a sea-urchin once looked at.

They rise—and the senators are commanded to depart from
 the dismissed

Council, whom the great general into the Alban tower 145

ever it might be meant, the known gluttony of Montanus, which is described, l. 136—45. made it pass for serious advice, and as such Domitian understood it, as the next words may inform us.

136. *The opinion, &c.*] What Montanus had said about dressing the fish whole, was thoroughly worthy his character; just what might have been expected from him, and as such prevailed.

—*He had known, &c.*] He was an old court glutton, and was well acquainted with the luxury of former emperors, here meant by *luxuriam imperii*. No man understood eating, both in theory and practise better than he did, that has lived in my time, says Juvenal.

137. *Nero*] As Suetonius observes, used to protract his feasts from mid-day to mid-night.

138. *Another hunger, &c.*] i. e. What could raise a new and fresh appetite, after a drunken debauch.

140. *Circæi*] -orum. A town of Campania, in Italy, at the foot of mount Circello on the sea coast.

141. *The Lucrine rock.*] The Lucrine

rocks were in the bay of Lucrinum, in Campania. All these places were famous for different sorts of oysters.

—*Rutupian bottom.*] Rutupæ-arum, Richburrow in Kent—*Rutupina litora*, the Foreland of Kent. The luxury of the Romans must be very great, to send for oysters at such a distance, when so many places on the shores of Italy afforded them.

143. *Sea-urchin.*] Echinus, a sort of crab with prickles on its shell, reckoned a great dainty. *g. d.* So skilled in eating was Montanus, that at the first bite of an oyster, or at the first sight of a crab, he could tell where they were taken.

144. *They rise.*] Surgitur, imp. the council broke up. See l. 65. *itur*.

145. *The great general.*] Domitian, who gave the word of command for them to depart, as before to assemble.

—*Into the Alban tower.*] To the palace at Alba, where the emperor now was. The word *traxerat* is very expressive, as if they had been dragged thither sorely against their wills.

Traxerat attonitos, et festinare coactos,
 Tanquam de Cattis aliquid, torvisque Sicambriis
 Dicturus; tanquam diversis partibus orbis
 Anxia præcipiti venisset epistola pennâ.

Atque utinam his potius nugis tota illa dedisset
 Tempora sævitæ, claras quibus abstulit urbi
 Illustresque animas impune, et vindice nullo.
 Sed periit, postquam cerdonibus esse timendus
 Cæperat: hoc nocuit Lamiarum cæde madenti.

150

146. *Astonished—compelled, &c.*] Astonished at the sudden summons, but dared not to delay a moment's obedience to it. Comp. l. 76.

147. *Catti.*] A people of Germany, now subject to the Landgrave of Hesse—Sicambri, inhabitants of Guelderland. Both these people were formidable enemies.

149. *An alarming epistle, &c.*] Some sorrowful news had been dispatched post-haste, from various parts of the empire.

Little could the senators imagine, that all was to end in a consultation upon a

turbot.

The satire here is very fine, and represents Domitian as anxious about a matter of gluttony, as he could have been in affairs of the utmost importance to the Roman empire.

150. *And I wish, &c.*] i. e. It were to be wished that he had spent that time in such trifles as this, which he passed in acts of cruelty and murder, which he practised with impunity on numbers of the greatest and best men in Rome, nobody daring to avenge their sufferings.

155. *But he perished, &c.*] Cædo sig-

Had drawn astonished, and compelled to hasten,
 As if something concerning the Catti, and the fierce Sicambri
 He was about to say; as if from different parts of the world
 An alarming epistle had come with hasty wing. 149

And I wish that rather to these trifles he had given all those
 Times of cruelty, in which he took from the city renowned
 And illustrious lives with impunity, and with no avenger.
 But he perished, after that to be feared by coblers
 He had begun: this hurt him reeking with slaughter of the
 Lamia.

nifies any low mechanics, such as coblers, and the like. Cerdonibus stands here for the rabble in general.

While Domitian only cut off, now and then, some of the nobles, the people were quiet, however amazed they might be, (comp. l. 77.) but when he extended his cruelties to the plebeians, means were devised to cut him off, which was done by a conspiracy formed against him. See *Ann. Un. Hist.* vol. xv. p. 87.

154. *The Lamia.*] The Lamian family was most noble. See *Hoz. lib. iii. ode xvii.* Of this was *Albus Lama*, whose wife, *Domitia Longina*, Domitian took

away, and afterwards put the husband to death.

The *Lamia* here may stand for the nobles in general, (as before the *cerdones* for the rabble in general,) who had perished under the cruelty of Domitian, and with whose blood he might be said to be reeking, from the quantity of it which he had shed during his reign.

He died ninety-six years after Christ, aged forty-four years, ten months, and twenty-six days. He reigned fifteen years and five days, and was succeeded by *Nerva*; a man very unlike him, being a good man, a good statesman, and a good soldier.

SATIRA V.

ARGUMENT.

The Poet dissuades Trebius, a parasite, from frequenting the tables of the great, where he was certain to be treated with the utmost scorn and contempt. Juvenal then proceeds to

SI te propositi nondum pudet, atque eadem est mens,
 Ut bona summa putes alienâ vivere quadrâ ;
 Si potes illa pati, quæ nec Sarmentus iniquas
 Cæsaris ad mensas, nec vilis Galba tulisset,
 Quamvis jurato metuam tibi credere testi. 5
 Ventre nihil novi frugalius : hoc tamen ipsum
 Defecisse puta, quod inani sufficit alvo;
 Nulla crepido vacat ? nusquam pons, et tegetis pars
 Dimidiâ brevior ? tantine injuria cœnæ ?

Argument, line 1. Parasite.] From *waga*, to, and *cere*, corn; anciently signified an officer under the priests who had the care of the sacred corn, and who was invited as a guest to eat part of the sacrifice. Afterwards it came to signify a sort of flatterer, a buffoon, who was invited to great men's tables by way of sport, and who, by coaxing and flattery, often got into favour. See sat. i. l. 139, and note.

1. *Of your purpose.]* Your determination to seek for admittance at the tables of the great, however ill you may be treated.

2. *Highest happiness.]* Summa bona. Perhaps Juvenal here adverts to the various disputes among the philosophers about the summum bonum, or chief good of man. To inquire into this was the design of Cicero in his celebrated five books *De Finibus*, wherein it is supposed all along that man is capable of attaining the perfection of happiness in this life, and he is never directed to look beyond it: upon this principle,

this parasite sought his chief happiness in the present gratification of his sensual appetite, at the tables of the rich and great.

—*Another's trencher.]* Quadra signifies, literally, a square trencher, from its form: but here, *aliena vivere quadra* is to be taken metonymically, to signify, living at another's table, or at another's expense.

3. *Sarmentus.]* A Roman knight, who, by his flattery and buffoonery, insinuated himself into the favour of Augustus Cæsar, and often came to his table, where he bore all manner of scoffs and affronts. See *Hoz. lib. i. sat. v. l. 51, 2.*

3—4. *The unequal tables.]* Those entertainments were called *iniquæ mensæ*, where the same food and wine were not provided for the guests as for the master. This was often the case, when great men invited parasites, and people of a lower kind; they sat before them a coarser sort of food, and wine of an inferior kind.

SATIRE V.

ARGUMENT.

stigmatize the insolence and luxury of the nobility, their treatment of their poor dependents, whom they almost suffer to starve, while they themselves fare deliciously.

IF you are not yet ashamed of your purpose, and your mind is the same,

That you can think it the highest happiness to live from another's trencher;

If you can suffer those things, which neither Sarmentus at the unequal

Tables of Cæsar, nor vile Galba could have borne, I should be afraid to believe you as a witness, tho' upon oath. I know nothing more frugal than the belly: yet suppose even that

To have failed, which suffices for an empty stomach, Is there no hole vacant? no where a bridge? and part of a rug Shorter by the half? is the injury of a supper of so great value?

4. *Galba.*] Such another in the time of Tiberius.

5. *Affraid to believe.*] *q. d.* If you can submit to such treatment as this, for no other reason than because you love eating and drinking, I shall think you so void of all right and honest principle, that I would not believe what you say, though it were upon oath.

6. *Nothing more frugal.*] The mere demands of nature are easily supplied; hunger wants not delicacies.

—*Suppose even that, &c.*] However, suppose that a man has not wherewithal to procure even the little that nature wants to satisfy his hunger.

8. *Is there no hole, &c.*] *Crepido*, a hole or place by the highway, where beggars sit.

—*A bridge.*] The bridges on the high-

ways were common stands for beggars. *Sat. iv. 116.*

9. *Shorter by the half.*] *Tegetes* signifies a coarse rug, worn by beggars to keep them warm. *q. d.* Is no coarse rug, or even a bit of one, to be gotten to cover your nakedness?

—*Is the injury of a supper &c.*] Is it worth while to suffer the scoffs and affronts which you undergo at a great man's table? Do you prize these so highly as rather to endure them than be excluded, or than follow the method which I propose? *Comp. l. 10, 11.* I should observe, that some are for interpreting *injuria cœnæ* by *injuriæ cœnæ*: so *Grangius*, who refers to *VIRG. ÆN. iii. 256. injuria cœdis—pro-cœde injuriæ*; but I cannot think that this

Tam jejuna fames; cum possis honestius illic
Et tremere, et sordes farris mordere canini? 10

Primo fige loco, quod tu discumbere jussus
Mercedem solidam veterum capis officiorum:
Fructus amicitiae magnæ cibus: imputat hunc Rex,
Et quamvis rarum, tamen imputat. Ergo duos post 15
Si libuit menses neglectum adhibere clientem,

Tertia ne vacuo cessaret culcitra lecto,
Una simus, ait: votorum summa; quid ultra
Quæris? habet Trebius, propter quod rumpere somnum
Debeat, et ligulas dimittere: sollicitus, ne 20
Tota salutatrix jam turba peregerit orbem
Sideribus dubiis, aut illo tempore, quo se
Frigida circumagunt pigri sarraca Boötæ. 1 29/3/84

comes up to the point, as the reader may see by consulting the passage, which the Delphin interpreter expounds by *injuriam cædis nobis illatæ*; and so I conceive it ought to be; and if so, it is no precedent for changing *injuriam cænæ* into *injuriosa cæna*. However, it is certain that this is adopted in the Variorum edition of Schrevelius; *Tantine tibi est injuriosa et contumeliosa cæna*; ut propter eam turpissimum adulatorem velis agere, et tot mala, tot opprobria et contumelias potius perferre velis, quam mendicare? LUNAN. To this purpose Marshall, Præteus, and others. Doubtless this gives an excellent sense to the passage; but then this is come at, by supposing that Juvenal says one thing and means another: for he says, *injuriam cænæ*, literally, the injury of a supper; i. e. the injury sustained by Nævulus, the indignity and affronts which he met with when he went to Virro's table. The poet asks, *tantine injuria*, not *tantine cæna*, meaning, as I conceive, a sarcasm on the parasite for his attendance where he was sure to undergo all manner of contempt and ill treatment, as though he were so abject as to prefer this, and hold it in high estimation, in comparison with the way of life which Juvenal recommends as more honourable. Hence the explanation of the passage which I have above given appears to me to be most like the poet's meaning, as it exactly coincides with his manner of expression. I would lastly observe, that Præteus, Delph. edit. interprets, *tantine injuria cænæ*? by, *an tanti est contumelia convivii*?

10. *Is hunger so craving.*] As to drive you into all this, when you might satisfy it in the more honourable way of begging?

—*More honestly.*] With more reputation to yourself.

—*Thers.*] At a stand for beggars.

11. *Tremble.*] Shake with cold, having nothing but a part of a rug to cover you, l. 8, 9. Or, at least pretending it, in order to move compassion.

11. *Græw the filth, &c.*] Far literally signifies all manner of corn; also meal and flour—hence bread made thereof. A coarser sort was made for the common people, a coarser still was given to dogs. But perhaps the poet, by *farris canini*, means what was spoiled, and grown musty and hard, by keeping, only fit to be thrown to the dogs.

The substance of this passage seems to be this, viz. that the situation of a common beggar, who takes his stand to ask alms, though half naked, shaking with cold, and forced to satisfy his hunger with old hard crusts, such as were given to the dogs, ought to be reckoned far more reputable, and therefore more eligible, than those abject and scandalous means by which the parasite subsisted.

12. *Fix, &c.*] Fix it in your hand, as a certain thing, in the first place.

—*To sit down at table.*] Discumbere lit. means to lie down, as on a couch, after the manner of the Romans at their meals,

13. *A solid reward.*] Whatever services you may have rendered the great man, he thinks that an invitation to supper is a very solid and full recompence.

Is hunger so craving, when you might, more honestly, there
Both tremble, and gnaw the filth of dogs'-meat? 11

Fix in the first place, that you, bidden to sit down at table,
Receive a solid reward of old services:

Food is the fruit of great friendship: this the great man reckons,
And tho' rare, yet he reckons it. Therefore if after two 15

Months, he likes to invite a neglected client,

Lest the third pillow should be idle on an empty bed,

"Let us be together," says he.—It is the sum of your wishes
—what more

Do you seek? Trebius has that, for which he ought to break
His sleep, and leave loose his shoe-ties; solicitous lest 20

The whole saluting crowd should have finished the circle,

The stars dubious, or at that time, in which the

Cold wains of slow Bootes turn themselves round.

14. *Food is the fruit, &c.*] A meal's meat (as we say) is all you get by your friendly offices, but then they must have been very great. Or *magnæ amicitie* may mean, as in sat. iv. l. 74, 5, the friendship of a great man, the fruit of which is an invitation to supper.

—*The great man reckons, &c.*] *Reus*—He, a king, is often used to denote any great and high personage. See sat. i. 136. He sets it down to your account; however seldom you may be invited, yet he reckons it as a set-off against your services. Hunc relates to the preceding *cibus*.

17. *Lest the third pillow, &c.*] *q. d.* Only invites you to fill up a place at his table, which would be otherwise vacant.

In the Roman dining-room was a table in fashion of an half-moon, against the round part whereof they sat three beds, every one containing three persons, each of which had a (*culcitra*) pillow to lean upon: they were said, dis-cumbere, to lie at meat upon a bed. We say, sit at table, because we use chairs, on which we sit.

See *Verg.* *Æn.* l. i. 712. *Toris, jussi discumbere pictis.*

18. "Let us be together," says he.] Supposed to be the words of some great man, inviting in a familiar way, the more to enhance the obligation.

—*The sum of your wishes*] The sum total of all your desires—what can you think of farther?

19. *Trebius.*] The name of the para-

sita with whom Juvenal is supposed to be conversing.

—*For which he ought, &c.*] Such a favour as this is sufficient to make him think that he ought, in return, to break his rest, to rise before day, to hurry himself to the great man's levee in such a manner as to forget to tie his shoes; to run slipshod as it were, for fear he should seem tardy in paying his respects, by not getting there before the circle is completely formed, who meet to pay their compliments to the great man. See sat. iii. 127.—30. where we find one of these early levees, and the hurry which people were in to get to them.

Ligula means not only a shoe-latchet, or shoe-tie, but any ligature which is necessary to tie any part of the dress; so a lace, or point—*ligula cruralis*, a garter. *ANSW.*

22. *The stars dubious.*] So early, that it is uncertain whether the little light there is, be from the stars, or from the first breaking of the morning. "What 'is the night?"—"Almost at odds with 'morning, which is which.'" *SMAK.* *Macb.* act iii. sc. iv.

22—3. *The cold wains.*] *Serræna*, plur. the wain consisting of many stars. *Frigida*, cold—because of their proximity to the north pole, which, from thence, is called *Arcticus polus*. See *ANSW.*

23. *Bootes.*] A constellation near the *Uran Major*, or Great Bear—*Gr. βούτης*—*Lat. bubulcus, an herdman*—he that ploughs with oxen, or tends them.

Qualis cœna tamen? vinum quod succida nolit
 Lana pati: de convivâ Corybanta videbis
 Jurgia proludunt: sed mox et pocula torques
 Saucius. et rubrâ deterges vulnera mappâ:
 Inter vos quoties, libertorumque cohortem
 Pugna Saguntinâ fervet commissa lagenâ?
 Ipse capillato diffusum consule potat,
 Calcatamque tenet bellis socialibus uvam,
 Cardiacò nunquam cyathum missurus amico.
 Cras bibet Albanis aliquid de montibus, aut de
 Setiis, cujus patriam, titulumque senectus
 Delevit multâ veteris fuligine testæ:
 Quale coronati Thræsea, Helvidiusque bibebant,
 Brutorum et Cassi natalibus. Ipse capaces

25

30

35

Called Boötes, from its attending, and
 seeming to drive on, the Ursa Major,
 which is in form of a wain drawn by
 oxen. Cic. Nat. Deor. lib. ii. 42.

*Arctophylax, vulgo qui dicitur esse Boötes,
 Quod quasi temone adjunctum præ se qua-
 tit Arctum.*

*Arctophylax, who commonly in Greek
 is termed Boötes, because he drives before
 him*

*The greater Bear, yoked (as it were) to a
 wain.*

Arctophylax, from *ἀρκτος*, a bear, and
φύλαξ, a keeper.

We call the Ursa Major, Charles's
 wain, (see AINSW. Arctos,) seven stars
 being so disposed, that the first two re-
 present the oxen, the other five repre-
 sent a wain, or waggon, which they
 draw. Boötes seems to follow as the
 driver.

23. *Slow Boötes:]*

*Sive est Arctophylax, sive est piger ille
 Boötes.* OVID.

— *Nunquid te pigra Boöte*

Plaustra vehunt. MARTIAL.

The epithet piger, so often applied to
 Boötes, may relate to the slowness of
 his motion round the north pole, his cir-
 cuit being very small; or in reference to
 the slowness with which the neat-herd
 drives his ox-wain. VIRG. Ecl. x. l. 19.
 Tardi venêre bubulci. See OVID. Met.
 lib. i. fab. i. l. 176, 7.

— *Turn themselves round.]* Not that
 they ever stand still, but they, and there-
 fore their motion can only be perceived
 in the night-time.

This constellation appearing always
 above the horizon, is said by the poets
 never to descend into the sea.

Juvenal means that Trebius would be
 forced out of his bed at break of day,
 stellis dubiis; see note on l. 22. Or,
 perhaps, at that time, when Boötes,
 with his wain, would be to light him,
 i. e. while it was yet night.

*"When Charles's wain is seen to roll
 slowly about the north pole."*

DUNSTER.

24. *What sort, &c.]* After all the pains
 which you may have taken to attend
 this great man's levee, in order to ingra-
 tiate yourself with him, and after the
 great honour which you think is done
 you by his invitation to supper, pray
 how are you treated? what kind of en-
 tertainment does he give you?

— *Wine, &c.]* Wine that is so poor,
 that it is not fit to soak wool, in order
 to prepare it for receiving the dye, or
 good enough to scour the grease out of
 new-shorn wool. See AINSW. Succidus.

25. *A Corybant.]* The Corybantes
 were priests of Cybele, and who danced
 about in a wild and frantic manner.

So this wine was so heady, and had
 such an effect on the guests who drank
 it, as to make them frantic, and turn
 them as it were, into priests of Cybele,
 whose mad and strange gestures they
 imitated.

26. *They begin brawls.]* Or brawls be-
 gin. Proludo (from pro and ludo) is to
 flourish, as fencers do, before they be-
 gin to play in good earnest; to begin,
 to commence. Brawls, or strifes of

Yet, what sort of a supper? wine which moist wool
 Wou'd not endure: from a guest you will see a Coryhant. 25
 They begin brawls; but presently you throw cups,
 Wounded, and wipe wounds with a red napkin.
 How often, between you and a troop of freedmen,
 Does the battle glow, which is fought with a Saguntine pot?
 He drinks what was racked off when the consul wore long hair,
 And possesses the grape trodden in the social wars, 31
 Never about to send a cup [of it] to a cholicky friend.
 To-morrow he'll drink something from the Alban mountains,
 Or from the Setine, whose country, and title, old age
 Has blotted out, by the thick mouldiness of the old cask. 35
 Such Thræseas and Helvidius drank, crowned,
 On the birth-day of the Bruti and Cassius. Virro himself

words, are begun by way of preludes to blows.

27. *With a red napkin.*] Stained with the blood of the combatants. See *Hos.* lib. i. od. xxvii.

28. *Troop of freedmen.*] The liberti were those, who, of slaves, or bondmen, were made free: the great people had numbers of these about them, and they were very insolent and quarrelsome on these occasions.

29. *Saguntine pot.*] Saguntum was a city of Spain, famous for its earthen ware.

This city was famous for holding out against Hannibal; rather than submit, they burnt themselves, their wives, and children. *Pugnam committere* is a military term for engaging in fight.

30. *He.*] *Ipse*—the patron himself.

—*What was racked.*] *Diffusum*, poured, racked, or filled out, from the wine-vat, into the cask.

—*When the consul, &c.*] *Capillato consule*—In old time, when the consuls wore long hair. *Ans.* See sat. iv. 103.

31. *Social wars.*] The civil war, or the war of the allies, sometimes called the *Marsian war*, (of which, see *Ant. Univ. Hist.* vol. xiii. p. 34.) which broke out ninety years before Christ. So that this wine must have been very old when this satire was written.

32. *Cholicky.*] *Cardiaco*—(α καρδια, cor)—sick at heart—also one that is griped, or had a violent pain in the stomach. Good old wine is recommended by Celsus as highly useful in

such a complaint. Pliny says, lib. xxiii. c. 1. *Cardiacorum morbo unicum spem in vino esse certum est.*

But so selfish is this great man supposed to be, that he would not spare so much as a single cup of it to save one's life.

33. *From the Alban mountains.*] The Alban hills bore a pleasant grape; and the vines have not yet degenerated, for the vino Albano is still in great esteem.

34. *The Setine.*] *Setia*, the city which gave name to these hills, lies not far from Terracina, in Campania.

35. *Thick mouldiness.*] *Multa*—lit. much. See *Ans.* *Multus*, No. 2.

Casks which are long kept in cellars contract a mouldiness, which so over-spreads the outside, as to conceal every mark and character which may have been impressed on them; as where the wine grew, and the name (*titulum*) by which it is distinguished.

Thræseas—Helvidius.] *Thræseas* was son-in-law to *Helvidius*. They were both patriots, and opposers of *Nero's* tyranny. *Thræseas* bled to death by the command of *Nero*—*Helvidius* was banished.

—*Crowned.*] The Romans in their carousals, on festival-days, wore crowns or garlands of flowers upon their heads. See *Hos.* lib. ii. od. vii. l. 7, 8. and 23—5.

37. *Of the Bruti, &c.*] In commemoration of *Junius*, and of *Decius Brutus*: the former of which expelled *Tarquin* the Proud; the latter delivered his country from the power of *Julius Cæsar*,

Heliadum crustas, et inæquales beryllo
 Virro tenet phialas : tibi non committitur aurum ;
 Vel si quando datur, custos affixus ibidem, 40
 Qui numeret gemmas, unguisque observet acutos :
 Da veniam, præclara illic laudatur iaspis ;
 Nam Virro (ut multi) gemmas ad pocula transfert
 A digitis ; quas in vaginæ fronte solebat 45
 Ponere zelotypo juvenis prælatus Hiarbæ.
 Tu Beneventani sutoris nomen habentem
 Siccabis calicem nasorem quatuor, ac jam
 Quassatum, et rupto poscentem sulphura vitro.
 Si stomachus domini fervet vinove cibove,
 Frigidior Geticis petitur decocta pruinis. 50
 Non eadem vobis poni modo vina querebar ?
 Vos aliam potatis aquam. Tibi pocula cursor
 Gætulus dabit, aut nigri manus ossea Mauri,

by assassinating him in the senate-house. Cassius was also one of the conspirators and assassins of Cæsar. These men acted from a love of liberty, and therefore were remembered, especially in after-times of tyranny and oppression, with the highest honour. The best of wine was brought forth on the occasion.

—Virro.] The master of the feast, perhaps a fictitious name.

38. *Pieces of the Heliades.*] Drinking cups made of large pieces of amber. The Heliades (from ἥλιος, the sun) were the daughters of Phœbus and Clymæna, who, bewailing their Phœton, were turned into poplar-trees : of whose tears came amber, which distilled continually from their branches. See *Or. Met. lib. i. fab. ii. and iii.*

Inde fluent lachrymæ : stillatque solo rigescunt

De ramis electra novis : quæ lucidus amnis

Exipit, et nertibus mitis gestans Latinis. FAB. iii.

—*Holdæ.*] Tenet, holds them in his hands when he drinks.

—*Cups.*] Phiala means a gold cup, or beaker, to drink out of. Sometimes drinking cups, or vessels, made of glass. See *ANSW.*

—*Beryl.*] A sort of precious stone, cut into pieces, which were inlaid in drinking cups, here said to be inæquales, from the inequality or roughness of the

outward surface, owing to the protuberances of the pieces of beryl with which it was inlaid.

39. *Gold is not committed.*] You are looked upon in too despicable a light, to be intrusted with any thing made of gold. But if this should happen, you will be narrowly watched, as if you were suspected to be capable of stealing it.

41. *Who may count, &c.*] To see that none are missing.

—*Sharp nails.*] Lest you should make use of them to pick out the precious stones with which the gold cup may be inlaid.

42. *A bright jasper, &c.*] Præclara, very bright or clear, is commended by all that see it for its transparency and beauty, as well as for its size ; therefore you must not take it ill that Virro is so watchful over it.

The jasper is a precious stone of a green colour ; when large it was very valuable.

43. *Virro (as many, &c.)* The poet here censures the vanity and folly of the nobles, who took the gems out of their rings to ornament their drinking-cups ; this, by the ut multi, seems to have been growing into a fashion.

44. *Such as, in the front, &c.*] Alluding to *VINO. RN. iv. l. 361, 2.*

—*Atque illi stellatus Iaspide fudit Ensis erat.*—

Virro had set in his cups such pre-

Hold capacious pieces of the Heliades, and cups with beryl
Unequal : to you gold is not committed :

Or if at any time it be given, a guard is fixed there, 40

Who may count the gems, and observe your sharp nails :

Excuse it, for there a bright jasper is commended ;

For Virro (as many do) transfers his gems to his cups

From his fingers ; such as, in the front of his scabbard,

The youth preferr'd to jealous Hjarbas used to put. 45

You shall drain a pot with four handles, having

The name of the Beneventane cobbler, and now

Shattered, and requiring sulphur for the broken glass.

If the stomach of the master is hot with wine, or meat,

Boiled [water] is sought, colder than Getic hoar-frosts. 50

Was I just now complaining that not the same wines were set
before you ?

You drink other water. To you the cups a Getulian

Lackey will give, or the bony hand of a black Moor,

cious stones, as Æneas, whom Dido preferred as a suitor to Hjarbas, king of Getulia, had his sword decked with ; among the rest, that sort of jasper, which, though not yellow throughout, was sprinkled with drops of gold, which sparkled like stars, something like the appearance of the spots in the lapis lazuli.

By the frons vagina, we may understand the hilt of the sword, and upper part of the scabbard ; for Virgil says *ensis*, and Juvenal, *vagina*.

47. *The Beneventane cobbler, &c.*] We read in Plaut. of *nasiterna*, a vessel with three handles ; here one is mentioned of four handles, *nasorum quatuor*. Perhaps it had four ears, or spouts, which stood out like noses. The cobbler of Beneventum was named Vatinus, and was remarkable for a large nose, as well as for being a drunkard.

Villa sutoris calices monumenta Vatinii

discipe, sed natus longior ille fuit.

MART. lib. xiv. epigr. 96. Hence those glass cups which had four noses, handles, or spouts, which resembled so many large noses, were called *calices Vatiniani* ; as also because they were such as he used to drink out of.

48. *Shattered.*] So cracked as hardly to be fit for use.

—*Sulphur for the broken glass.*] It was the custom at Rome to change away

broken glass from brimstone matches.

*Qui pallentia sulfurata fractis
Permutant vitreis.*

MART. lib. i. epigr. 48.

And lib. x. epigr. 3.

*Qua sulfureo noliempta ramenta,
Vatiniorum procreata fractarum, &c.*

49. *If the stomach of the master.*] &c. Of the master of the feast, the patron. If he finds any unusual heat in his stomach from what he eats or drinks, Comp. ant. iii. l. 233, 4.

50. *Boiled water, &c.*] Decocta. It was an invention of Nero's to have water boiled, and then set in a glass vessel to cool, in heaps of snow, which the Romans had the art of preserving in caverns and places, like our ice-houses, in order to cool their liquor in the summer-time.

—*Getic, &c.*] The Getes were neighbours to the Scythians ; their country was very cold, and their frosts exceedingly severe.

51. *Other water.*] While the master of the house regaled himself with this iced water, his meaner guests had only common water to drink.

52—53. *A Getulian lackey.*] Not one of those delicate domestics, described l. 56, but a low servant, a foot-boy, a mere runner of errands. Or who, like a running footman, ran before his master's horses and carriages. Getulia was a country of Africa, where the in-

Et cui per mediam nolis occurrere noctem,
 Clivosæ veheris dum per monumenta Latinæ. 55
 Flos Asiæ ante ipsum, pretio majore paratus
 Quam fuit et Tullî census pugnacis, et Anci :
 Et, ne te teneam, Romanorum omnia regum
 Frivola. Quod cum ita sit, tu Gætulum Ganymedem
 Respice, cum sities : nescit tot millibus emptus 60
 Pauperibus miscere puer : sed forma, sed ætas
 Digna supercilio. Quando ad te pervenit ille ?
 Quando vocatus adest calidæ, gelidæve minister ?
 Quippe indignatur veteri parere clienti ;
 Quodque aliquid poscas, et quod se stante recumbas. 65
 MAXIMA QUÆQUE DOMUS SERVIS EST PLENA SUPERBIS.
 Ecce alius quanto porrexit murmure panem
 Vix fractum, solidæ jam mucida frusta farinæ,
 Quæ genuinum agent, non admittentia morsum.
 Sed tener, et niveus, mollique siligine factus 70
 Servatur domino : dextram cohibere memento :
 Salva sit artoptæ reverentia : finge tamen te

habitants were blacks, or, as we call them, negroes.

53. *The bony hand of a black Moor, &c.*] A great, hideous, and raw-boned Moor, so frightful as to terrify people who should happen to meet with him in the night-time, when travelling among those mansions of the dead, which are in the Latin way. See sat. i. l. 171. He might be taken for some hideous spectre that haunts the monuments.

56. *A flower of Asia.*] The master of the feast has for his cup-bearer an Asiatic boy, beautiful, and blooming as a flower, and who had been purchased at an immense price. The poet here exhibits a striking contrast. Comp. l. 53.

57. *Tullus and Ancus.*] The third and fourth of the Roman kings, whose whole fortunes did not amount to what Virro gave for this Asiatic boy.

58. *Not to detain you.*] i. e. To be short, as we say. Comp. sat. iii. l. 183.

—*Trifles, &c.*] The price given for this boy was so great, as to make the wealth of all the ancient Roman kings frivolous and trifling in comparison of it.

The poet means, by this, to set forth the degree of luxury and expense of

the great men in Rome.

59. *Ganymede.*] The poet alludes to the beautiful cup-bearer of Jupiter, and humourously gives his name to the Getulian negro foot-boy, mentioned l. 52, 3. Respice—look back at the Ganymede behind you, and call to him if you want to be helped to some drink.

61. *To mingle, &c.*] It was the office of the cup-bearer to pour the wine into the cup in such proportion, or quantity, as every one chose. This was called *miscere*. So *MANZ.* lib. xiii. epigr. 108.

Misceri debet hoc a Ganymede merum.

62. *Worthy disdain.*] q. d. His youth and beauty justify his contempt; they deserve that he should despise such guests.

63. *When does he attend—*] Adest—lit. when is he present?

—*As the minister.*] To serve you with, to help you to, cold or hot water. Bath these the Romans, especially in winter-time, had at their feasts, that the guests might be served with either, as they might choose.

64. *He scorns, &c.*] This smart favourite looks down with too much contempt on such a poor needy spunger, as he esteems an old hanger-on upon his master to be, to think of giving him what he

And whom you would be unwilling to meet at midnight,
While you are carried thro' the monuments of the hilly Latin
way. 55

A flower of Asia is before him, purchased at a greater price,
Than was the estate of warlike Tullus, and of Ancus:
And, not to detain you, all the trifles of the Roman
Kings. Which since it is so, do thou the Getulian Ganymede
Look back upon, when you are thirsty: a boy bought for 'so
many 60

Thousands knows not to mingle [wine] for the poor: but his
form, his age,
Are worthy disdain. When does he come to you?
When, being called does he attend [as] the minister of hot
or cold water?

For he scorns to obey an old client;
And that you should ask for any thing, or that you should
lie down, himself standing. 65

EVERY VERY GREAT HOUSE IS FULL OF PROUD SERVANTS.
Behold, with what grumbling another has reached out bread,
Hardly broken, pieces of solid meal already musty,
Which will shake a grinder, not admitting a bite.
But the tender and white, and made with soft flour, 70
Is kept for the master. Remember to restrain your right hand:
Let reverence of the butler be safe.—Yet, suppose yourself

calls for. He is affronted that such a one should presume to expect his attendance upon him, and that he should be standing at the table as a servant, while the client is lying down at his ease, as one of the guests.

66. *Every very great house, &c.* And, therefore, where can you find better treatment, than you do at Virro's, at any of the tables of the rich and great?

67. *Has reached out, &c.* When you have called for bread, it has indeed been brought, but with what an ill-will have you been served; how has the slave that reached, or held it out for you to take, murmured at what he was doing!

68. *Hardly broken.* With the utmost difficulty broken into pieces.

—*Of solid meal.* Grown into hard, solid lumps, by being so old and stale, and now grown mouldy.

69. *Will shake a grinder.* Genuinus, from gens, the cheek; what we call the grinders, are the teeth next the cheeks, which grind food. So far from being

capable of being bitten, and thus divided, it would loosen a grinder to attempt it.

70. *Soft flour.* The finest flour, out of which the bran is entirely sifted, so that no hard substance is left.

71. *To restrain, &c.* Don't let the sight of this fine, white, and new bread, tempt you to filch it—mind to keep your hands to yourself.

72. *The butler.* Artopta, Gr. ἀρτοπτης, from ἀρτος, bread, and ὀπτω, to bake, signifies one that bakes bread, a baker. Or artopta may be derived from ἀρτος, bread, and ὀπτομαι, to see, i. e. an inspector of bread; a pantler, or butler; one who has the care and oversight of it. This I take to be the meaning here. *g. d.* Have all due respect to the dispenser of the bread; don't offend him by putting your hand into the wrong basket, and by taking some of the fine bread.

—*Suppose yourself, &c.* But suppose you are a little too bold, and that you

Improbulum; superest illic qui ponere cogat.
 Vin' tu consuetis, audax conviva, canistris
 Impleri, panisque tui novisse colorem?
 Scilicet hoc fuerat, propter quod sæpe relictâ
 Conjuge, per montem adversum, gelidasque cucurri
 Esquilias, fremeret sævâ cum grandine vernus
 Jupiter, et multo stillaret penula nîmbo.

75

Aspice, quam longo distendat pectore lancem;
 Quæ fertur domino, squilla; et quibus undique septâ
 Asparagis, quâ despiciat convivia caudâ,
 Cum venit excelsi manibus sublata ministri.
 Sed tibi dimidio constrictus Cammarus ovo
 Ponitur, exiguâ feralis cœna patellâ.

80

85

Ipsè Venafrano piscem perfundit: at hic, qui

make free with some of the fine bread; there's one remains upon the watch, who will soon make you lay it down again, and chide you for your presumption.

74. *Will thou, &c.*] The words of the butler on seeing the poor client flich a piece of the white bread, and on making him lay it down again.

—*The accustomed baskets.*] i. e. Those in which the coarse bread is usually kept; and do not mistake, if you please, white for brown.

75. *Filled.*] Fed, satisfied.

76. *Well this has been, &c.*] The supposed words of Trebius, vexed at finding himself so ill repaid for all his services and attendances upon his patron. *q. d.* "So, this is what I have been toiling for; for this I have got out of my warm bed, leaving my wife, at all hours of the night, and in all weathers," &c.

77. *The adverse mount.*] The Esquiline Hill had a very steep ascent, which made it troublesome to get up, if one were in haste. It must be supposed to have lain in the parasite's way to his patron's house, and, by its steepness, to have been a hindrance to his speed. Hence he calls it *adversum montem*. *Adversus* signifies opposite—*adversum* may mean, that it was opposite to the parasite's house.

77—8. *The cold Esquilias.*] Its height made it very bleak and cold at the top, especially in bad weather. See sat. iii. l. 71.

78. *The vernal air.*] Vernus Jupiter. The Romans called the air Jupiter. See *Hon.* lib. i. ed. h. l. 25. The air, in the

spring of the year, is often fraught with storms of hail and rain, with which the poor parasite often got wet to the skin; in his nightly walks to attend on his patron.

"A pretty business, truly, to suffer all this for the sake of being invited to supper, and then to be so treated!"

All this Juvenal represents as the treatment which Trebius would meet with, on being invited to Virro's house to supper; and as the mournful complaints which he would have to make on finding all his attendances and services so repaid; therefore Trebius was sadly mistaken in placing his happiness in living at the tables of the great, and in order to this to take so much pains. Comp. l. 2.

80: *With how long a breast, &c.*] Such a length is his chest; or forepart, as to fill the dish, so as to seem to stretch its size.

—*A lobster.*] Squilla. It is hardly possible to say, with precision, what fish is here meant. Mr. BOWLES translates it, a sturgeon; and says in his note, "The authors, whom I have the opportunity to consult, are not agreed what fish is meant: I have translated it a sturgeon, I confess at random, but it may serve as well." See *Trank.* of Juv. by DARNLEY, and others.

ARNSWORTH calls it a lobster without legs.

Hon. lib. ii. sat. viii. 412. seems to use squillas for prawns or shrimps.

Afferitur squillas inter murena natantes In patina porrecta,

A little knavish; there remains one who can compel you to lay it down.

"Wilt thou, impudent guest, from the accustomed baskets

"Be filled, and know the colour of your own bread?" 75

"Well, this has been that, for which often, my wife being left,

"I have run over the adverse mount, and the cold

"Esquilæ, when the vernal air rattled with cruel

"Hail, and my cloak dropped with much rain."

See, with how long a breast, a lobster, which is brought 86

To the master, distends the dish, and with what asparagus

On all sides surrounded; with what a tail he can look down on the banquet,

When he comes borne aloft by the hands of a tall servant.

But to you is set a shrunk crab, with half an egg,

A funeral supper in a little platter.

85

He besmears his fish with Venafran (oil)—but this

In a large dish an out-stretch'd lamprey lies

With shrimps all floating round.

FRANCON.

Perhaps what we call a shrimp, or prawn, may be the pinnothera, or pin-nophylax, of PLIN. iii. 42. the squilla parva. The shrimp is a sort of lobster in miniature; and if we understand the word parva to distinguish it from the fish which is simply called squilla, the latter may probably signify a lobster, particularly here, from what is remarked of the tail (l. 82.) which is the most delicious part of a lobster.

81. *Asparagus.*] Asparagis, plur. may here denote the young shoots, or buds, of various herbs. See AINSW. Asparagus, No. 2.

With these it was perhaps usual to garnish their dishes.

82. *With what a tail, &c.*] What a noble tail he displays, with what contempt does he seem to look down upon the rest of the banquet, when lifted on high, by a tall slave, over the heads of the guests, in order to be placed on the table.

84. *A crab.*] Cammarus, a sort of crab-fish, called also Gammarus; a very vile food, as we may imagine by its being opposed to the delicious squilla, which was set before the master of the feast.

—*Shrunk.*] I think Holyday's rendering of constrictus nearest the sense of

the word, which lit. signifies straitened, narrow. Crabs, if kept long out of water, will waste and shrink up in the shell, and when boiled will be half full of water; so lobsters, as every day's experience evinces.

FARNABY explains it by semipletus, half-full, or spent, as he calls it, which conveys the same idea.

This sense also contrasts this fish with the plumpness of the foregoing. Comp. l. 80.—3.

—*With half an egg.*] To mix with it when you eat it—a poor allowance. Many construe constrictus in the sense of paratus—coctus—conditus, and the like; *q. d.* dressed or seasoned with half an egg.

85. *Funeral supper, &c.*] The Romans used to place, in a small dish on the sepulchres of the dead, to appease their manes, milk, honey, water, wine, flowers, a very little of each; which circumstances, of the smallness of the dish and of the quantity, seem to be the reason of this allusion.

—*A little platter.*] Patella is itself a diminutive of patera; but the poet, to make the matter the more contemptible, adds exigua.

This is a contrast to the lanceus, l. 80. which signifies a great broad plate, a deep dish to serve meat up in.

86. *He.*] Virro, the master of the feast.

—*Venafran oil.*] Venafrum was a city of Campania, famous for the best oil. HON. lib. ii. ed. vi. l. 15, 16.

Pallidus offertur misero tibi caulis, olebit
 Laternam; illud enim vestris datur alveolis, quod
 Canna Micipsarum prorâ subvexit acutâ;
 Propter quod Romæ cum Bocchare nemo lavatur;
 Quod tutos etiam facit a serpentibus Afros. 90

Mullus erit domino, quem misit Corsica, vel quem
 Taurominitanæ rupes, quando omne peractum est,
 Et jam defecit nostrum mare; dum gula sævit,
 Retibus assiduis penitus scrutante macello 95
 Proxima; nec patitur Tyrrhenum crescere piscem:
 Instruit ergo focum provincia: sumitur illinc
 Quod captator emat Lenas, Aurelia vendat.

Virroni muræna datur, quæ maxima venit 100
 Gurgite de Siculo: nam dum se continet Auster,
 Dum sedet, et siccatur madidas in carcere pennas,
 Contemnunt mediam temeraria lina Charybdim.
 Vos anguilla manet, longæ cognata colubræ,

87. *Pale cabbage.*] Sickly looking, as if it was half withered.

88. *Your saucers.*] Alveolus signifies any wooden vessel made hollow; here it may be understood of wooden trays, or saucers, in which the oil was brought, which was to be poured on the cabbage.

89. *A canoe.*] Canna, a small vessel made of the cane, or large reed; which grew to a great size and height, and which was a principal material in building the African canoes.

—*Micipsæ.*] It seems to have been a general name given to all the Numidians, from Micipsæ, one of their kings. These were a barbarous people on the shore of Africa, near Algiers, from whence came the oil which the Romans used in their lamps.

—*Sharp prow.*] Alluding to the shape of the African canoes, which were very sharp-beaked.

90. *Bocchar.*] Or Bocchor, a Mauritanian name, but here, probably, for any African. This was the name of one of their kings, and hence the poet takes occasion to mention it, as if he said, that "the Numidians and Moors, who anointed themselves with this oil, stunk so excessively, that nobody at Rome would go into the same bath with one of them; no, though it were king Bocchar himself."

91. *Safe from serpents.*] So horrid is the smell of these Africans, that, in their

own country, their serpents would not come near them. "What then must you endure, in having this same oil to pour on your cabbage, while you have the mortification of seeing your patron soak his fish with the fine and sweet oil of Venafrum! I should think this another instance of that sort of treatment, which should abate your rage of being invited to the table of a great man."

92. *A mullet.*] See sat. iv. 15, and note. —*The master.*] Virro, the master of the feast.

—*Corsica sent.*] Which came from Corsica, an island in the Mediterranean, famous perhaps for this sort of fish.

93. *Taurominitian rocks.*] On the sea-coast, near Taurominium, in Sicily.

—*Our sea is exhausted, &c.*] Such is the luxury and gluttony of the great, that there is now no more fine fish to be caught at home.

94. *While the appetite, &c.*] While gluttony is at such an height, as not to be satisfied without such dainties.

95. *The market.*] The market-people, who deal in fish, and who supply great tables.

—*With dissiduous nets, &c.*] Are incessantly fishing in the neighbouring seas, upon our own coasts, leaving no part unsearched, that they may supply the market.

96. *A Tyrrhene fish.*] The Tyrrhene sea was that part of the Mediterranean

Pale cabbage, which is brought to miserable you, will smell
Of a lamp, for that is given for your saucers, which
A canoe of the Micipsæ brought over in its sharp prow.
For which reason, nobody at Rome bathes with a Bocchar, 90
Which also makes the Africans safe from serpents.

A mullet will be for the master, which Corsica sent, or which
The Taurominitian rocks, since all our sea is exhausted,
And now has failed: while the appetite rages,
The market, with assiduous nets, is searching thoroughly 95
The neighbouring (seas,) nor suffers a Tyrrhene fish to grow:
Therefore a province furnishes the kitchen: from thence is taken
What the wheedler Lenas might buy, Aurelia sell.

To Virro a lamprey is given, the largest that came 99
From the Sicilian gulph: for while the south contains itself,
While it rests, and in its prison dries its wet wings,
The rash nets despise the middle of Charybdis.
An eel remains for you, a relation of a long snake;

which washes the southern parts of Italy.

So greedy were the Roman nobility of delicate fish, and they were caught in such numbers, that they were not suffered to grow to their proper size.

97. *Therefore a province, &c.*] They were forced, therefore, to go to the coasts of some of the foreign provinces, which were subject to the Romans, in order to catch such fish as they wanted for the kitchens of the nobles. Comp. sat. iv. 66, and note.

—*From thence.*] From some of the foreign coasts.

98. *What the wheedler Lenas, &c.*] Some famous captator, or legacy-hunter, one of the people called *hæredipetæ*, who courted and made presents to the rich and childless, in hopes to become their heirs: they also took care to buy whatever was rare and curious for this purpose.

—*Aurelia sell.*] This may probably be the name of some famous dealer in fine fish. The commentators suppose also, that this might have been the name of some rich childless widow, who had so many presents of fine fish, that she could not dispose of them to her own use, and therefore sold them, that they might not be spoiled and thrown away.

99. *To Virro a lamprey is given.*] i. e. It is given him to eat, is set before him at table.

100. *The Sicilian gulph.*] That part of

the sea which formed the Straits of Sicily, which, at times, were most formidable and dangerous, especially with a strong wind from the south. But, by what follows, l. 102. the dreadful whirlpool of Charybdis seems to be meant; where, in fine weather, the fishermen would venture to go, and fish for lampreys.

101. *It rests.*] Refrains from blowing, is perfectly quiet.

—*In its prison, &c.*] Alluding to Virg. *Æn.* i. l. 56—8.

—*Vasto rex Æolus antro*

*Luctantes ventos tempestatesque sonoras,
Imperio premit, ac vinculis et carcere
fronat.*

—*Its wet wings.*] It was usually attended with heavy rains and storms.

102. *The rash nets.*] Lina—see sat. iv. l. 45. Lina here means the persons who use the nets, the fishermen. MEYER. They would, in calm weather, despise the danger of Charybdis itself, in order to catch the fish which lay within it, so good a market were they sure to have for what they caught. Charybdis was a dangerous whirlpool in the Straits of Sicily, near the coast of Taurominium, over against Scylla, a dreadful rock. See VIRG. *Æn.* iii. 414—32.

103. *An eel, &c.*] The contrast between Virro's fine lamprey, and Treblius's filthy eel, is well imagined.

—*Relation of a long snake.*] Perhaps we are to understand the eel and snake

Aut glacie aspersus maculis Tiberinus, et ipse
 Vernula riparum, pinguis torrente cloacâ,
 Et solitus mediæ cryptam penetrare Suburræ
 Ipsi pauca velim, facilem si præbeat aurem :
 Nemo petit, modicis quæ mittebantur amicis
 A Senecâ ; quæ Piso bonus, quæ Cotta solebat
 Largiri : namque titulis, et fascibus olim
 Major habebatur donandi gloria : solum
 Poscimus, ut cœnes civiliter : hoc face, et esto,
 Esto (ut nunc multi) dives tibi, pauper amicis.
 Anseris ante ipsum magni jecur, anseribus par
 Altilis, et flavi dignus ferro Meleagri
 Fumat aper : post hunc raduntur tubera, si ver
 Tunc erit, et facient optata tonitrua cœnas
 Majores ; tibi habe frumentum, Alledius inquit,

to appear as related, from the likeness of their form. Some have supposed, that eels and water-snakes will engender together.

104. *A Tiberine.*] Tiberinus, i. e. pike—a pike, or some other fish, out of the river Tiber.

Unde datum sentis, Lupus hic Tiberinus—&c.

HOR. lib. ii. sat. ii. l. 31.

Some common, coarse, and ordinary fish is here meant, which, in the winter-time, when the Tiber was frozen, contracted spots, perhaps from some disorder to which it might be liable ; this was reckoned the worst sort of pike.

105. *An attendant, &c.*] Vernula, lit. signifies a little bond-slave or servant. Hence this fish is so called, from its constant attendance on the banks of the river, in some of the holes of which it was usually found.

106. *Fat, &c.*] From this circumstance, one would be inclined to think that a pike is here meant, which is a voracious, foul-feeding fish. Juvenal, to carry on his description of the treatment which Trebius must expect at a great man's table, adds this circumstance—that the fish set before Trebius would be a pike, that of the worst sort, and fattened with the filthy contents of the common sewer, into which the ordure and nastiness of the city were conveyed, and which ran under the Suburra, down to the Tiber, and there emptied itself into the river.

106. *Accustomed to penetrate, &c.*]

This fish is supposed to enter the mouth of the drain, that it might meet the filth in its way, and feed upon it. For Suburra, see sat. iii. 5.

107. *To himself, &c.*] To Virro the master of the feast Ipsi pauca velim—like TRA. AND. act i. sc. i. l. 2. paucis te volo—a word with you. COLMAN.

109. *Seneca.*] L. Annæus Seneca, the tutor of Nero ; he was very rich, and very munificent towards his poor clients. See sat. x. 16. where Juvenal styles him prædices—very rich.

—*Piso.*] L. Calphurnius Piso, one of the Calphurnian family descended from Numa ; he lived in the time of Claudius, and was famous for his liberality. HOR. AR. Poet. 291, 2. addressing the Pisones, says, Vos O Pompilius sanguis.

—*Cotta.*] Aurelius Cotta, another munificent character in the time of Nero.

110. *Titles and offices, &c.*] High titles of nobility, or the ensigns of magistracy. See sat. iii. 128. note.

112. *That you would sup civilly.*] Civiliter, courteously, with so much good manners towards your poor friends, as not to affront and distress them, by the difference you make between them and yourself when you invite them to supper.

—*Do this.*] Consult the rules of civility, and then you will accommodate yourself to the condition of your guests.

113. *Be, as many now are, &c.*] When you sup alone, then, as many are, be dives tibi, i. e. fare as expensively and

Or a Tiberine sprinkled with spots by the ice, and that
An attendant of the banks, fat with the rushing common-sewer,
And accustomed to penetrate the drain of the Suburra.

I would say a few words to himself, if he would lend an easy ear:

Nobody seeks, what were sent to his mean friends
By Seneca; what good Piso, what Cotta used
To bestow: for, than both titles and offices, formerly,
Greater was the glory of giving esteemed: only.

We ask that you would sup civilly: do this, and be,
Be (as many now are) rich to yourself, poor to your friends.

Before himself (is placed) the liver of a great goose: equal
to geese,

A crammed fowl, and, worthy the spear of yellow Meleager,
Smokes a boar: after him truffles are scraped, if then
It be spring, and wished-for thunders make suppers
Greater:—"Have thy corn to thyself," says Alledius,

as sumptuously as you please; spare no expense to gratify yourself. But when you invite your poor friends, then fare as they do: if you treat them as poor and mean, so treat yourself, that you and they may be upon the same footing; thus be pauper amicia.

g. d. This is all we ask; we don't require of you the munificence of Seneca, Piso, Cotta, or any of those great and generous patrons, who esteemed a service done, or a kindness bestowed, on their poor friends, beyond the glory of titles of nobility, or of high offices in the state; this, perhaps, might be going too far; therefore we desire no more, than that, when you invite us, you would treat us civilly at least, if not sumptuously: fare as we fare, and we shall be content.

This little apostrophe to Virro contains a humorous, and, at the same time, a sharp reproof of the want of generosity, and of the indignity with which the rich and great treated their poorer friends.

114. *Before himself.*] *i. e.* Before Virro himself.

—*The liver, &c.*] This was reckoned a great dainty; and in order to increase the size of the liver, they fattened the goose with figs, mixed up with water, wine, and honey; of this sort of paste was made, with which they crammed them until the liver grew to a very large size. See *PAPA*, vi. l. 71. *HON.* lib. li. sat.

viii. l. 88. and *MART.* epigr. lviii. lib. xiii. *Aspic quam tuncat magno jecur anseris majus.*

115. *A crammed fowl.*] *Altius*—from alo-ere—fatted, fed, crammed. Probably a fat capon is here meant, which grows to a large size: Juvenal says here, equal in size to geese—*par anseribus*.

Yellow, &c.] *Yellow-haired.* See *ANSW.* The story of Meleager.

Golden-haired. Holyday. See *VARR.* Æn. iv. 698. *HON.* lib. iii. od. ix. l. 19. lib. iv. od. iv. l. 4.

116. *Smokes a boar.*] See sat. i. 140, l.

—*After him, &c.*] The next dish, which comes after the boar, is composed of truffles—*tuber* signifies a puff, or what we call a toadstool, from *tumescere*, to swell; but it seems to denote mushrooms, truffles, and other fungous plants, which are produced from the earth. *Tubera terra*, sat. xiv. 7.

Here some understand truffles, others mushrooms; which last, rainy and thundering springs produce in abundance, and therefore were desired. But the same weather may also have the same effect on truffles, which are a sort of subterraneous mushroom, and so on all fungous excrescences of the earth. *PLIN.* xix.

117—18. *Make suppers greater.*] By a plentiful addition of truffles.

118. *Alledius.*] Some famous glutton.

"O Lybia, unyoke your oxen, while you will send truffles."
 Meanwhile the carver, lest any indignation be wanting, 120
 You will behold dancing, and flourishing with a nimble
 Knife, till he can finish all the dictates of his
 Master; nor indeed is it a matter of the least concern,
 With what gesture shares, and with what a lien should be cut.
 You will be dragged by the foot, as the stricken Cacus by
 Hercules, 125

And put out of doors, if you ever attempt
 To mutter, as if you had three names.—When does Virro
 Drink to you, and take the cup touched by your
 Lips? which of you is rash enough, who so
 Desperate, as to say to the great man, drink? Many things
 there are, 130

Which men in a torn coat dare not say.
 If to you four hundred (sestertia) any god, or one like the gods,
 And better than the fates, should present; poor mortal, how great
 From nothing would you become! how great a friend of Virro!
 "Give to Trebius—set before Trebius:—would you have,
 "brother, some 135

Miscere—so much as to open your mouth, as it were, to speak upon the occasion, as betraying any dislike.

127. *Three names.*] i. e. As if you were a man of quality. The great men at Rome were distinguished by the prænomen, nomen, and cognomen, as Caius Cornelius Scipio, Caius Marcus Coriolanus, and the like.

If you were to take upon you, like a nobleman, to complain or find fault with all this, you would be dragged with your heels foremost, and turned out of doors, as the robber Cacus was by Hercules. See *VIRG. ÆN. viii.* 219—65.

127—8. *When does Virro drink to you.*] The poet, having particularized instances of contempt, which were put upon the poorer guests, such as having bad meat and drink set before them, &c. here mentions the neglectful treatment which they meet with.

g. d. "Does Virro ever drink your health," or "does he ever take the cup out of your hand in order to pledge you, after it has once touched your lips?" By this we may observe, that drinking to one another is very ancient.

129. *Is rash enough,* &c.] After all the

pains which you take to be invited to great tables, is there one of you who dares venture to open his mouth to the great man, so much as to say, "drink," as if you had some familiarity with him? As we should say, "put the bottle about."

130. *The great man.*] Regi—see before, l. 14.

132. *Four hundred sestertia.*] A knight's estate. See sat. i. l. 106, and note.

133. *Better than the fates*] i. e. Better and kinder than the fates have been to you, in making you so poor.

—*Poor mortal.*] Homuncio means a poor sorry fellow; such was Trebius in his present state.

134. *From nothing,* &c.] The poet here satirizes the venality and profligate meanness of such people as Virro, whose insolence and contempt towards their poor clients he has given us so many striking examples of. Here he shews the change of conduct towards them, which would be created immediately, if one of them should happen to become rich.

135. *Give to Trebius,* &c.] Then, says he, if you were invited to sup with Virro, nothing would be thought too good; you would be offered every

Ilibus? O Nummi, vobis hunc præstat honorem;
 Vos estis fratres. Dominus tamen, et domini rex
 Si vis tu fieri, nullus tibi parvulus aulâ
 Luserit Æneas, nec filia dulcior illo.

Jucundum et carum sterilis facit uxor amicum.

140

Sed tua nunc Micala pariat licet, et pueros tres
 In gremium patris fundat simul; ipse loquaci
 Gaudebit nido; viridem thoraca jubebit
 Afferri, minimasque nuces, assemque rogatum,
 Ad mensam quoties parasitus venerit infans.

145

Vilibus ancipites fungi ponentur amicis,
 Boletus domino: sed qualem Claudius edit,
 Ante illum uxoris, post quem nihil amplius edit.
 Virro sibi, et reliquis Virronibus illa jubebit
 Poma dari, quorum solo pascaris odore:

150

Qualia perpetuus Phæacum autumnus habebat;
 Credere quæ possis surrepta sororibus Afiris.

choicest dainty upon the table, and the servants would be ordered to set it before you.

136. *Of those dainties.*] Ilia, lit. signifies entrails, or bowels, of which some very choice and dainty dishes were made; as of the goose's liver, and the like; see l. 114. He would in the most kind manner call you brother, and invite you to taste of the most delicate dainties.

—*O riches, &c.*] A natural exclamation on the occasion, by which he gives Trebius to understand, that all this attention was not paid to him on his own account, but solely on that of his money. See sat. i. l. 112, 3.

137. *Ye are brethren.*] Ye, O ye four hundred sestertia, are the friends and brethren of Virro, to whom he pays his court. When he called Trebius brother, (l. 135,) he really meant you.

137. *And sovereign of a lord, &c.*] If you would be in a situation, not only of domineering over poor clients, but even over the lords of those clients, you must be childless, you must have neither son or daughter to inherit your estate.

138. *In your hall, &c.*] See Dido's words to Æneas. *Ving. Æn. iv. l. 328, 9.*

*Si quis mihi parvulus aulâ
 Luserit Æneas.*

Which Juvenal applies on this occasion very humourously.

140. *A barren wife, &c.*] While a wife remains without child-bearing, so that there is no ostensible heir to the estate, the husband will not wait for people who will pay their court to him, and profess themselves his friends, in hopes of ingratiating themselves so far as to be made his heirs.

141. *But tho' your Micala.*] The name of Trebius's wife.

q. d. But suppose it to happen otherwise, and your wife should not only have children, but bring you three at a birth; still as you are rich, they'll pay their court to you, by fondling your little ones. He, Virro himself, (ipse,) will pretend to rejoice in your young family—nido—a metaphorical expression, taken from a brood of young birds in a nest.

143. *A green stomacher.*] Viridem thoraca, lit. breastplate. What this was cannot easily be determined, but it was, doubtless, some ornament which children were pleased with.

144. *Small nuts.*] Nuces, lit. signifies nuts; but here it denotes little balls of ivory, and round pebbles, which were the usual playthings of children; and which to ingratiate themselves with the parents, such mercenary persons as had a design upon their fortunes used to make presents of. See *Hoz. lib. ii. sat. iii. l. 171, 2.* *Fraser's note;* and *Fras. sat. i. l. 10.*

"Of those dainties?"—O riches! he gives this honour to you—

Ye are brethren. But if a lord, and sovereign of a lord

You would become, in your hall no little

Æneas must play, nor a daughter sweeter than he.

A barren wife makes a pleasant and dear friend.

140

But tho' your Micale should bring forth, and should pour
Three boys together into the bosom of their father, he in the
prattling

Nest will rejoice; he'll command a green stomacher

To be brought, and small nuts, and the asked-for penny,

As often as the infant-parasite comes to his table.

145

Doubtful funguses are put to mean friends,

A mushroom to the lord; but such as Claudius ate

Before that of his wife, after which he ate nothing more.

Virro will order to himself, and the rest of the Virros, those
Apples to be given, with the odour alone of which you may
be fed,

150

Such as the perpetual autumn of the Phœacians had,
Which you might believe to be stolen from the African sisters,

144. *The asked-for penny.*] The *as* was about three farthings of our money. We are to suppose the little ones, children-like, to ask Virro for a small piece of money to buy fruit, cakes, &c. which he immediately gives them.

145. *As often as, &c.*] Virro not only goes to see the children, but invites them to his table, where they never come but they wheedle and coax him, in order to get what they want of him. Hence the poet says, *Parasitus infans*.

146. *Doubtful funguses.*] There are several species of the mushroom-kind, some of which are poisonous, and it is sometimes difficult to distinguish them, therefore the eater cannot be certain that he is safe; hence Juvenal says, *scapites fungi*.

It is to be observed, that the poet, after his digression on the mean venality of such people as Virro, (who would pay their court to those whom they now use with the utmost contempt, if by any accident they became rich,) now returns to his main subject, which was to particularize those instances of ill treatment which the dependents on great men experienced at their tables, in order to dissuade Trebius from his present servile pursuits.

147. *A mushroom.*] *Boletus* signifies a mushroom of the wholesome and best sort.

—*But such as, &c.*] They were not only of the best sort, but the best of that sort; such as regaled the emperor Claudius; before the fatal catastrophe after mentioned.

148. *That of his wife.*] Agrippina, the mother of Nero, and sister to Caligula, the wife of Claudius, who succeeded Caligula in the empire, destroyed her husband, by mixing poison in a mushroom which she gave him to eat.

149. *The rest of the Virros.*] *i. e.* The rest of the great men at his table, who, like Virro, were very rich, and of course much respected by him.

150. *Apples.*] *Poma* is a general name for fruits of all kinds which grow on trees, as apples, pears, cherries, &c. and signifies here, some of the most delicious fruits imaginable, which poor Trebius was to be regaled with nothing but the smell of at Virro's table.

151. *Phœacians.*] A people of the island of Corfu, or Corcyra, in the Ionian sea, where there was feigned to be a perpetual autumn, abounding with the choicest fruits.

152. *The African sisters.*] Meaning the

Tu scabie frueris mali, quod in aggere rodit
 Qui tectitur parma et galea; metuensque flagelli
 Discit ab hirsuto jaculum torquere Capella.

155

Forsitan impensæ Virronem parcere credas:
 Hoc agit, ut doleas: nam quæ comœdia—mimus
 Quis melior plorante gula? ergo omnia fiunt,
 Si nescis, ut per lachrymas effundere bilem
 Cogaris, pressoque diu stridere molari.

160

Tu tibi liber homo, et regis conviva videris;
 Captum te nidore suæ putat ille culinæ:
 Nec male coniectat: quis enim tam nudus, ut illum
 Bis ferat, Hetruscum puero si contigit aurum,
 Vel nodus tantum, et signum de paupere loro?
 Spes bene cœnandi vos decipit: ecce dabit jam.

165

Hesperides, Ægle, Heretusa, Hesper-tusa, the three daughters of Hesperus, brother of Atlas, king of Mauritania, who are feigned to have had orchards in Africa, which produced golden fruit, kept by a watchful dragon, which Hercules slew, and obtained the prize.

153. *The scab of an apple.*] While Virro and his rich guests have before them fruits of the most fragrant and beautiful kinds, you, Trebius, and such as you, will be to enjoy scabby, specky, rotten apples, and such other fruit as a poor half-starved soldier in a fortress, who is glad of any thing he can get, is forced to take up with.

154. *Fearing the whip.*] Being under severe discipline.

155. *Learns—to throw, &c.*] Is training for arms, and learning to throw the javelin.

—*From the rough Capella.*] This was probably the name of some centurion, or other officer, who, like our adjutant or serjeant, taught the young recruits their exercise, and stood over them with a twig or young shoot of a vine, (which flagellum sometimes signifies, see *ANSW*) and with which they corrected them if they did amiss. See *sât. viii. l. 247, 8.* and note.

The epithet *hirsuto*, here, may intimate the appearance of this centurion, either from his dress, or from his person. As to the first, we may observe, that the soldiers wore a sort of hair-cloth, or rough garment, made of goat's hair. *VIRGIL, G. iii. 311—13.* says, that the shepherds shaved the beards of the he-

goats for the service of the camps, and for coverings of mariners:

Nec minus interea barbas, incanagque mentis

Cynipii tondent hirci, setasque comantes, Usus in castrorum, et miseris velamina nautis.

Usus in castrorum may mean here, coverings for the tents, but also (as *RUMUS* observes) hair cloths for the soldiers' garments, as well as for those as mariners.

The roughness of his person must appear from the hairiness of its appearance, from the beard which he wore, from the neglected hair of his head, and, in short, from the general hairiness of his whole body. See *sât. ii. l. 11, 12.* and *sât. xiv. l. 194, 5.*

Sed caput intactum buxo, navesque pilosæ

Annotet, et grandes miretur Lælius alas.

This passage of Juvenal has been the occasion of various conjectures among commentators, which the reader may find in *Holyday's* note, who himself seems to have adopted the least probable. The reading *hirsuto Capella* as the name and description of some person appears to me, as it does to *Marshall* and others, the most simple and natural.

156. *Perhaps you may think.*] The poet, with much archness, and at the same time with due severity, concludes this Satire by setting the behaviour of the patron as well as that of the parasite, in its true light, and from thence, endeavours to shame *Trebius* out of his mean submission to the indignities which he

You will enjoy the scab of an apple, which in a trench he gnaws
Who is covered with a shield and helmet, and, fearing the whip,
Learns from the rough Capella to throw a dart. 155

Perhaps you may think Virro spares expense :
He does this that you may grieve : for what comedy—what
Mimic is better, than deploring gluttony? therefore all is done,
If you know not, that by tears to pour forth vexation
You may be compell'd, and long to creek with a press'd
grinder. 160

You seem to yourself a free man, and a guest of the great
man ;

He thinks you are taken with the smell of his kitchen,
Nor does he guess badly ; for who so naked, that would
Bear him twice if the Etruscan gold befel him when a boy,
Or the nodus only, and the mark from the poor strap? 165
The hope of supping well deceives you : " Lo—now he will give

has to expect, if he pursues his plan of attending the tables of the great. A useful lesson is to be drawn from hence by all who affect an intimacy with their superiors, and who, rather than not have the reputation of it, submit to the most insolent treatment ; not seeing that every affront which they are forced to endure is only an earnest of still greater.

— *Virro spares, &c.*] Perhaps you will set all this down to a principle of parsimony in the great man, and that, to save expense, Virro lets you fare so ill ; but you are mistaken.

157. *He does this, &c.*] All this is done, (ergo omnia fiunt, l. 158.) first to vex you, and then to laugh at you.

— *For what comedy, &c.*] There can be no higher comedy, or any buffoon or jester (minus) more laughable, than a disappointed glutton (gula, lit. throat) bemoaning himself (plorante) with tears of anger and resentment at such ill fare, and gnashing and grating his teeth together, having nothing to put between them to keep them asunder. This, if you know it not already, I now tell you, to be the motive of Virro's treatment of you, when he sends for you to sup with him.

161. *A free man, &c.*] A gentleman at large, as we say, and think that you are a fit guest for a rich man's table, and that, as such, Virro invites you.

162. *He thinks, &c.*] He knows you well enough, to suppose that you have

no other view in coming but to gormandize, and that therefore the scent of his kitchen alone is what brings you to his house : in this he does not guess amiss, for this is certainly the case. Nidor signifies the savour of any thing roasted or burnt.

163. *For who so naked, &c.*] So destitute of all things, as after once being so used, would submit to it a second time? This plainly indicates your mean and sordid motives for coming.

164. *If the Etruscan gold, &c.*] The golden boss, or bulla, brought in among the Romans by the Etrurians, was permitted, at first, only to the children of nobles : afterwards to all free-born. It was an ornament, made in the shape of an heart, and worn before the breast, to prompt them to the study of wisdom ; they left it off at the age of sixteen. See sat. xiii. l. 33.

165. *The nodus only.*] A bulla or bossa of leather, a sign or note of freemen, worn by the poorer sort of children, and suspended at the breast by a leathern thong.

The meaning of l. 164, 5. seems to be, that no man, one should think, could bear such treatment a second time, whatever situation of life he himself might be in, whether of a noble, or of a freedman's family.

166. *The hope of supping well deceives.*] Your love of gluttony gets the better of your reflection, and deceives you into a

Semesum leporem, atque aliquid de clunibus apri :
 Ad nos jam veniet minor altilis : inde parato,
 Intactoque omnes, et stricto pane tacetis.
 Ille sapit, qui te sic utitur : omnia ferre
 Si potes, et debes ; pulsandum vertice raso
 Præbebis quandoque caput, nec dura timebis
 Flagra pati, his epulis, et tali dignus amico.

170

24. 24
 notion, that however ill-treated you may have been before, this will not happen again.

166. "*Lo—now he will give, &c.*] This is supposed to be their reasoning upon the matter.

167. *An half-eaten hare.*] "Now," say they, "we shall have set before us what Virro leaves of a hare, or part of the haunches of a wild boar."

168. *The lesser fat fowl.*] A fat hen

or pullet, called minor altilis, as distinguishing these smaller dainties from the larger, such as geese, &c.

168. *Then with prepared, &c.*] Then, with bread ready before you, which remains untouched, as you reserve it to eat with the expected dainties, and ready cut asunder into slices, or, as some, ready drawn out—metaph. from the drawing a sword to be ready against an attack.

169. *Ye are silent.*] You wait in pa-

"An half-eaten hare, or something from the buttocks of a boar:
 "To us will now come the lesser fat fowl"—then with prepared,
 And untouched, and cut bread, ye are silent.

He is wise who uses you thus : all things, if you can, 170
 You also ought to bear : with a shaven crown you will some time
 Offer your head to be beat, nor will you fear hard
 Lashes to endure, worthy these feasts, and such a friend.

dent expectation of the good things which you imagine are coming to you.

170. *He is wise, &c.*] Meanwhile, Virro does wisely; he treats you very rightly, by sending none of his dainties to your part of the table, for if you can bear such usage repeatedly, you certainly deserve to bear it.

171. *With a shaven crown, &c.*] *q. d.* You will soon be more abject still; like

slaves, whose heads are shaven, in token of their servile condition, you will submit to a broken head; you'll not mind an hearty flogging.

173 *Worthy these feasts, &c.*] Thus you will prove yourself deserving of such scurvy fare as you are insulted with at Virro's table, and of just such a patron as Virro to give it you.

SATIRA VI.

ARGUMENT.

This Satire is almost twice the length of any of the rest, and is a bitter invective against the fair sex. The ladies of Rome are here represented in a very shocking light. The Poet takes

CREDO pudicitiam Saturno rege moratam
 In terris, visamque diu; cum frigida parvas
 Præberet spelunca domos, ignemque, Laremque,
 Et pecus, et dominos communi clauderet umbrâ :
 Silvestrem montana torum cum sterneret uxor
 Frondibus et culmo, vicinarumque ferarum
 Pellibus haud similis tibi, Cynthia, nec tibi, cujus
 Turbavit nitidos extinctus passer ocellos :
 Sed potanda ferens infantibus ubera magnis,
 Et sæpe horridior glandem ructante marito,
 Quippe aliter tunc orbe novo, cœloque recenti
 Vivebant homines; qui rupto robore nati,
 Compositique luto nullos habuere parentes.
 Multa pudicitiz veteris vestigia forsan,
 Aut aliqua extiterant, et sub Jove, sed Jove nondum
 Barbato, nondum Græcis jurare paratis

Line 1. Saturn.] The son of Cælum and Vesta. Under his reign in Italy the poets place the Golden Age, when the earth, not forced by plough or harrow, afforded all sorts of grain and fruit, the whole world was common, and without inclosure.

2. Was seen long.] During the whole of the Golden Age.

3. The household god.] Lar signifies a god, whose image was kept within the house, and set in the chimney, or on the hearth, and was supposed to preside over, and protect the house and land.

5. The mountain-wife.] Living in dens and caves of the mountains,

7. Cynthia.] Mistress to the poet Propertius.

7—8. Nor thee whose bright eyes, &c.] Meaning Lesbia, mistress to Catullus, who wrote an elegy on the death of her sparrow. The poet mentions these ladies in contrast with the simplicity of life and manners in ancient times.

9. Her great children.] According to Hesiod, in the Golden Age, men were accounted infants, and under the care of their mother, till near an hundred years old. Potanda well suits this idea, for such might rather be said to drink, than to suck.

10. Belching the acorn.] The first race

SATIRE VI.

ARGUMENT.

occasion to persuade his friend Ursidius Posthumus from marriage, at the expense of the whole sex. See Mr. Dryden's Argument.

I BELIEVE that chastity, in the reign of Saturn, dwelt
Upon earth, and was seen long: when a cold den afforded
Small habitations, and fire, and the household-god,
And inclosed the cattle, and their masters, in one common shelter:
When the mountain-wife would make her rural bed
With leaves and straw, and with the skins of the neighbouring
Wild beasts: not like thee, Cynthia, nor thee, whose bright
Eyes a dead sparrow made foul (with weeping:)
But carrying her dugs to be drunk by her great children,
And often more rough than her husband belching the acorn. 10
For then, in the new orb of earth, and recent heaven,
Men lived otherwise—who, born from a bursten oak,
And composed out of clay, had no parents.
Perhaps many traces of chastity remained,
Or some, even under Jupiter, but Jupiter not as yet 15
Bearded; the Greeks not as yet prepared to swear

of men were supposed to have fed on
acorns; a windy kind of food.

So DRYDEN:

*And sat with acorns belch'd their windy
food.*

11. *Recent heaven.*] Cælum here
means the air, firmament, or atmosphere.

12. *From a bursten oak.*] Antiquity
believed men to have come forth from
trees. So VIRG. *Æn.* viii. 315.

*Genasque virâs truncis et duro robore
nata.*

The notion came from their inhabiting
the trunks of large trees, and from
whence they were said to be born of
them.

VOL. I.

15. *And composed out of clay.*] Or mud,
by Prometheus, the son of Japetus, one
of the Titans. See ANSW. *Prome-*
theus.

So this poet, sat. xiv. 35.

Et meliore luto finxit præcordia Titan.
See sat. iv. 135, and note.

15. *Under Jupiter, &c.*] When Jove
had driven his father Saturn into banish-
ment, the Silver Age began, according
to the poets. Jove was the supposed
son of Saturn and Ops.

16. *Bearded.*] The most innocent part
of the Silver Age was before Jove had a
beard; for when once down grew upon
his chin, what pranks he played with

Y

Per caput alterius: cum furem nemo timeret
 Caulibus, aut pomis, sed aperto viveret horto.
 Paulatim deinde ad superos Astræa recessit
 Hæc comite, atque duæ pariter fugere sorores. 20
 Antiquum et vetus est alienum, Posthume, lectum
 Concutere, atque sacri Genium contemnere fulcri.
 Omne aliud crimen mox ferrea protulit ætas:
 Viderunt primos argentea sæcula mæchos.
 Conventum tamen, et pactum, et sponsalia, nostrâ 25
 Tempestate paras; jamque a tonsore magistro
 Pecteris, et digito pignus fortasse dedisti.
 Certe sanus eras: uxorem, Posthume, ducis?
 Dic, quâ Tisiphone, quibus exagitare colubris?
 Ferre potes dominam salvis tot restibus ullam? 30
 Cum pateant altæ, caligantesque fenestræ?
 Cum tibi vicinum se præbeat Æmilius pons?
 Aut si de multis nullus placet exitus; illud
 Nonne putas melitis, quod tecum pusio dormit?
 Pusio qui noctu non litigat: exigit a te 35
 Nulla jacens illic munuscula, nec queritur quod
 Et lateri parcas nec, quantum jussit, anheles.
 Sed placet Ursidio lex Julia: tollere dulcem
 Cogitat hæredem, cariturus turture magno,

the female sex are well known: iron bars and locks could not hold against his golden key. See *Hos.* lib. iii. ode xvi. 1—8.

17. *By the head of another.*] The Greeks introduced forms of swearing, not only by Jupiter, who was therefore called *Ορκας*, but by other gods, and by men, by themselves, their own heads, &c. Like *Ascanius*, *Æn.* ix. 300.

Per caput hoc juro, per quod pater ante solebat.

18. *Lived with an open garden.*] They had no need of inclosures to secure their fruits from thieves.

19. *Astræa.*] The goddess of justice, who, with many other deities, lived on earth in the Golden Age, but, being offended with men's vices, she retired to the skies, and was translated into the sign Virgo, next to Libra, who holdeth her balance. See *Ov. Met.* lib. i. l. 150.

20. *The two sisters.*] Justice and Chastity.

22. *Genius.*] Signifies a good or evil dæmon, attending each man or woman at every time and place; hence, to

watch over the marriage bed, and to preserve it, or punish the violation of it.

—*Of the sacred prop.*] Fulcrum not only denotes the prop which supports a bed, (i. e. the bedstead, as we call it,) but, by synec. the couch or bed itself.

The poet is here describing the antiquity of the sin of adultery, or violation of the marriage bed.

23—4. *The Iron Age—the Silver Age.*] Of these, see *Ovid. Met.* lib. i. fab. iv. and v.

25. *Yet, &c.*] Here Juvenal begins to expostulate with his friend Ursidius Posthumus on his intention to marry. You, says he, in these our days of profligacy, are preparing a meeting of friends, a marriage-contract, and espousals. The word sponsalia sometimes denotes presents to the bride.

26. *By a master barber.*] You have your hair dressed in the sprucest manner, to make yourself agreeable to your sweetheart.

27. *Pledge to the finger.*] The wedding-ring—this custom is very ancient. See *CHAMBERS—Tit. Ring.*

By the head of another: when nobody feared a thief
 For his herbs, or apples, but lived with an open garden.
 Then, by little and little, Astræa retired to the gods,
 With this her companion, and the two sisters fled away together. 20

It is an old ancient practice, O Posthumus, to violate the bed
 Of another, and to despise the genius of the sacred prop.
 Every other crime the Iron Age presently brought in,
 The Silver Age saw the first adulterers.
 Yet a meeting, and a contract, and espousals, in our 25
 Time you prepare: and already by a master barber
 You are combed: and perhaps have given the pledge to the finger.
 You certainly was once sound (of mind.) Do you, Posthumus,
 marry?

Say, by what Tisiphone, by what snakes are you agitated
 Can you bear any mistress, when so many halters are safe? 30
 When so many high and dizzying windows are open?
 When the Æmilian bridge presents itself near you?
 Or if, of so many, no one death pleases you, do not you
 Think it better to live as you now do?

With those who have no nightly quarrels with you, 35
 Who exact no presents, nor complain that
 You don't comply with all their unreasonable desires?
 But the Julian law pleases Ursidius, he thinks
 To bring up a sweet heir, about to want a large turtle fish,

28. *Once sound (of mind).*] You were once in your senses, before you took marriage into your head.

29. *What Tisiphone.*] She was supposed to be one of the furies, with snakes upon her head instead of hair, and to urge and irritate men to furious actions.

30. *Any mistress.*] A wife to domineer and govern.

—*So many halters are safe.*] Are left unused, and therefore readily to be caught, and you might so easily hang yourself out of the way.

31. *Dizzying windows.*] *Altæ*, caliginæque—i. e. so high as to make one's head dizzy by looking down from them. *Caligo-inis* signifies sometimes dizziness, See *ANSW.*

The poet insinuates, that his friend might dispatch himself by throwing himself out at a window.

32. *Æmilian bridge.*] Built over the Tiber by Æmilius Scaurus, about a mile

from Rome.

Ursidius might throw himself over this, and drown himself in the river.

34—7. In these four lines our poet is carried, by his rage against the vicious females of his day, into an argument which ill suits with his rectitude of thought, and which had better be obscured by decent paraphrase, than explained by literal translation. See sat. ii. l. 12. note.

38. *The Julian law.*] Against adultery. Vid. sat. ii. 37.

Ursidius delights himself to think that, if he marries, the Julian law will protect the chastity of his wife.

39. *An heir.*] To his fortune and estate.

—*About to want, &c.*] Now, at a time of life to be courted, as a single man, he'll have no presents of fish, and other dainties, from people who wish to ingratiate themselves with him, in hopes of being his heirs. (Comp. sat. v. l. 136—

Mullorumque júbis, et captatore macello. 40
 Quid fieri non posse putes, si jungitur ulla
 Ursidio? si mœchorum notissimus olim
 Stulta maritali jam porrigit ora capistro,
 Quem toties texit periturum cista Latini?
 Quid, quod et antiquis uxor de moribus illi 45
 Quæritur? O medici mediam pertundite venam:
 Delicias hominis! Tarpeium limen adora
 Pronus, et auratam Junoni cæde juvencam,
 Si tibi contigerit capitis matrona pudici.
 Paucae adeo Cereris vittas contingere dignæ; 50
 Quarum non timeat pater oscula. Necte coronam
 Postibus, et densos per liminia tende corymbos.
 Unus Iberinæ vir sufficit? ocyus illud
 Extorquebis, ut hæc oculo contenta sit uno.
 Magna tamen fama est cujusdam rure paterno 55
 Viventis: vivat Gabiis, ut vixit in agro;
 Vivat Fidenis, et agello cedo paterno.
 Quis tamen affirmat nil actum in montibus, aut in
 Speluncis? adeo senuerunt Jupiter et Mars?
 Porticibusne tibi monstratur fœmina voto 60
 Digna tuo? cuneis an habent spectacula totis

140.) This was very usual, and the people who did it were called captatores. See sat. x. l. 202. *Ans.* Turtur.

40. *Inveigling market-place.*] Macellum—the market-place for fish and other provisions, which were purchased by these flatterers to make presents of to those they wished to inveigle; and this seems to be the reason of the word captatore being placed as an epithet to macello in this line.

42. *Once the most noted of adulterers.*] From this it appears that Juvenal's friend, Ursidius, had been a man of very profligate character, a thorough debauchee, as we say.

43. *Now reach, &c.*] A metaphor, taken from beasts of burden, who quietly reach forth their heads to the bridle or halter.

44. *Chest of Latinus.*] The comedian Latinus played upon the stage the gallant to an adulteress, who, being in the utmost danger, upon the unexpected return of her husband, she locked him up in a chest; a part, it seems, that had been often realized by Ursidius in his

younger days.

45. *What.*] Sat. iii. l. 147. note.

—*That a wife, &c.*] *q. d.* This we may say, that, moreover, he is mad enough to expect a chaste wife.

46. *The middle vein.*] It was usual to bleed mad people in what was called the vena media, or middle vein of the arm. Pertundite—lit. bore through.

Juvenal is for having Ursidius treated like a madman, not only for intending to marry, but especially for thinking that he could find any woman of ancient and chaste morals.

47. *The Tarpeian threshold.*] The Capitoline hill, where there was a temple of Jupiter, was also called the Tarpeian hill, on account of Tarpeia, a vestal virgin, who was there killed, and buried by the Sabines.

48. *For Juno a gilded heifer.*] Juno was esteemed the patroness of marriage, and the avenger of adultery. *Farnab.* See *Æn.* iv. 59. To her was sacrificed an heifer with gilded horns.

50. *To touch the fillets of Ceres.*] The priestesses of Ceres were only to be of

And the crests of mullets, and the inveigling market-place. 40
 What think you may not come to pass, if any woman
 Be joined to Ursidius? If he, once the most noted of adul-
 terers,

Now reach his foolish head to the marriage-headstall,
 Whom, so often, ready to perish, the chest of Latinus has
 concealed? 44

What (shall we say beside?)—that a wife of ancient morals too
 Is sought by him—O physicians, open the middle vein!

Delightful man! adore the Tarpeian threshold

Prone, and slay for Juno a gilded heifer,

If a matron of chaste life fall to your share.

There are so few worthy to touch the fillets of Ceres, 50

Whose kisses a father would not fear. Weave a crown

For your gates, and spread thick ivy over your threshold.

Does one man suffice for Iberina? you will sooner that

Extort, that she should be content with one eye. 54

But there is great fame of a certain (girl) living at her father's

Country house: let her live at Gabii as she lived in the country;

Let her live at Fidenæ, and I yield the father's country seat.

But who affirms that nothing is done in mountains, or in

Dens? Are Jupiter and Mars grown so old?

Is there a woman shewn to you in the Porticos worthy 60

Your wish? have the spectacles, in all the benches,

chaste matrons; their heads were bound with fillets, and none but chaste women were to assist at her feasts.

51. *Whose kisses, &c.*] So lewd and debauched were the Roman women, that it was hardly safe for their own fathers to kiss them.

—*Weave a crown, &c.*] Upon wedding-days the common people crowned their doors and door-posts with ivy-boughs; but persons of fortune made use of laurel, and built scaffolds in the streets for people to see the nuptial solemnity. See L 78.

53. *Does one man suffice for Iberina?*] i. e. For the woman you are going to marry.

56. *Gabii.*] A town of the Volscians, about ten miles from Rome.

57. *Fidenæ.*] A city of Italy.

The poet means—"Let this innocent girl, who has such a reputation for living chastely in the country, be carried to some town, as Gabii, where there is a

concourse of people, or to Fidenæ, which is still more populous, and if she withstands the temptations which she meets with there, then, says he, *agello cedo paterno*—I grant what you say about her chastity, while at her father's house in the country."

59. *Are Jupiter and Mars, &c.*] Juvenal alludes to the amours of these gods, as Jupiter with Leda, &c. Mars with Venus, the wife of Vulcan, &c. and hereby insinuates that, even in the most remote situations, and by the most extraordinary and unlikely means, women might be unchaste.

60. *In the Porticos.*] These were a sort of piazza, covered over to defend people from the weather, in some of which the ladies of Rome used to meet for walking; as ours in the Park, or in other public walks.

61. *The spectacles.*] Spectacula—the theatres, and other public places for shews and games.

Quod securus ames, quodque inde excerpere possis?
 Chironomon Ledam molli saltante Batyllo,
 Tuccia vesicæ non imperat: Appula gannit
 Sicut in amplexu: subitum et miserabile longum. 65
 Attendit Thymeles; Thymeles tunc rustica discit.
 Ast aliæ, quoties aulaea recondita cessant,
 Et vacuo clausoque sonant fora sola theatro,
 Atque a plebeis longe Megalesia; tristes
 Personam, thyrsumve tenent, et subligar Acct. 70
 Urbicus exodio risum movet Atellanæ
 Gestibus Autonoe; hunc diligit Ælia pauper.
 Solvitur his magno comœdi fibula. Sunt, quæ
 Chrysogonum cantare vetent. Hispulla tragoedo
 Gaudet: an expectas, ut Quintilianus ametur? 75
 Accipis uxorem, de quâ citharœdus Echion
 Aut Glaphyrus fiat pater, Ambrosiusve choraules.
 Longa per angustos figamus pulpita vicos:
 Ornentur postes, et grandi janua lauro,
 Ut testudineo tibi, Lentule, conopeo 80

63. *When the soft Bathyllus, &c.*] This was some famous dancer, who represented the character and story of Leda embraced by Jupiter in the shape of a swan; in this Bathyllus exhibited such lascivious gestures as were very pleasing to the country ladies here mentioned. Chironomon, see sat. v. 121. and note.

65—6. *Thymeles long attends.*] Thymeles pays the utmost and unwearied attention to the dances, as well to the quicker motions, as to the languishing expressions of distress.

66. *Learus.*] Becomes acquainted with all this, and practises accordingly.

67. *The lock'd-up curtains, &c.*] *Aulaeum*, a piece of hanging, or curtain, as in the theatre. It may stand here for all the ornaments of the theatre, which were taken down and laid aside when the season came for the theatres to be shut up.

68. *The courts alone sound.*] The courts of justice with the pleadings of the lawyers.

69. *The Megalesian games, &c.*] The Megalesian games were instituted by Junius Brutus, in honour of Cybele, the mother of the gods. The Plebeian games were instituted either in remembrance of the people's liberty,

upon the expulsion of their kings, or for the reconciliation of the people after secession to mount Aventine. See sat. iii. 163. and note. The Megalesian were celebrated in April, the Plebeian at the latter end of November: so that there was a long distance of time between them.

70. *Possess the mask, &c.*] During this long vacation from public entertainments, these ladies divert themselves with acting plays, dressing themselves in the garb of the actors. See DAYDEN.

—*The thyrsus.*] A spear twisted about with ivy, and proper to Bacchus, used by actors when they personated him.

—*The sash.*] Subligar, a sort of clothing which the actors used to cover the lower parts of the body.

—*Acctus.*] The name of some famous tragedian.

71. *Urbicus.*] Some famous comedian, or buffoon.

—*Excites laughter.*] i. e. While he represents, in a ridiculous manner, the part of Autonoe, in some interlude written on the subject of her story, in the Atellan style; the drift of which was to turn serious matters into jest, in order to make the spectators laugh. Something like what we call burlesque.

That which you might love securely, and what you might
pick out from thence?

When the soft Bathyllus dances the nimble Leda,
Tuccia can't contain herself: Appula whines
As if embraced: the quick, the languishing Thymele 65
Long attends: then the rustic Thymele learns.

But others, as soon as the lock'd-up curtains cease,
And the courts alone sound, the theatre being empty and shut up,
And the Megalesian games, long from the Plebeian, sad
They possess the mask, or thyrsus, and sash of Accius. 70
Urbicus excites laughter in an interlude by the gestures
Of Atellan Autonoe; poor Ælia loves him.

The button of the comedian is loosen'd for these at a great
price. There are, who

Will forbid Chrysogonus to sing. Hispulla rejoices 74

In a tragedian: do you expect that Quintilian can be loved?

You take a wife, by whom the harper Echion,
Or Glaphyrus, will become a father; or Ambrosius the piper.

Let us fix long stages thro' the narrow streets,
Let the posts be adorned, and the gate with the grand laurel,
That to thee, O Lentulus, in his vaulted canopy, 80

71. *Interlude.*] Exodio. See sat. iii. l. 174. and note.

72. *Atellan.*] This species of interlude was called Atellan, from Atella, a city of the Osci, where it was first invented. It was a kind of Latin drama, full of jokes, banters, and merriments, (see ANSW.) the origin whereof may be seen in LIV. lib. vii. c. 2. See also ANT. Univ. Hist. vol. xil. p. 34. note 1.

—*Autonoe.*] Autonoe was the daughter of Cadmus, and mother of Actæon, who was turned into a stag, and eaten by his own hounds. There was an exordium, or farce, on this subject, in which it may be supposed that Autonoe was a principal character, probably the chief subject of the piece.

—*Poor Ælia, &c.*] Some woman of the Ælian family which had fallen into decay and poverty.

73. *The button of the comedian.*] The fibula here denotes a circle of brass, put on the young singers, so as to prevent commerce with women, which was reckoned to spoil their voice. The lewd women, here spoken of, were at a great expense to get this impediment taken off, that they might be intimate with these

youths. See l. 878. note.

74. *Will forbid Chrysogonus.*] This was a famous singer, of whom the ladies were so fond, as to spoil his voice with their caresses, so that they hindered his singing.

—*Hispulla.*] Some great lady, famous for her lewdness with players, of which she was very fond.

75. *Quintilian.*] A grave rhetorician, born at Caliguris, in Spain; he taught rhetoric at Rome, and was tutor to Juvenal. The meaning is, can it be expected that any virtuous, grave, and sober man can be admired, when the women are so fond of singers, players, and such low and profligate people?

76. *You take a wife, &c.*] The drift of this satire is to prejudice Ursidius, Juvenal's friend, so much against the women, as to make him afraid to venture on marriage. Here the poet intimates, that, if Ursidius should take a wife, she will probably be gotten with-child by some of the musicians.

78. *Let us fix, &c.*] See before, l. 52, and note.

80. *Vaulted canopy.*] Testudineo conopeo. Testudineus, from testudo, sig-

Nobilis Euryalum mirmillonem exprimat infans.

Nupta senatori comitata est Hippiâ ludium
Ad Pharon et Nilum, famosaque mœnia Lagi,
Prodigia et mores urbis damnante Canopo.
Immemor illa domûs, et conjugis, atque sororis, 85
Nil patriæ indulsit; plorantesque improba gnatos,
Utque magis stupeas, ludos, Paridemque reliquit.
Sed quanquam in magnis opibus, plumâque paternâ,
Et segmentatis dormisset parvula cunis,
Contempsit pelagus; famam contempserat olim, 90
Cujus apud molles minima est jactura cathedras:
Tyrrhenos igitur fluctus, lateque sonantem
Pertulit Ionium, constanti pectore, quamvis
Mutandum toties esset mare. Justa pericli
Si ratio est, et honesta, timent; pavidoque gelantur 95
Pectore, nec tremulis possunt insistere plantis:
Fortem animum præstant rebus, quas turpiter audent.

nifes of, belonging to, or like a tortoise, vaulted: for such is the form of the upper shell.

Conopeum, from *κανοπε*, a gnat. A canopy, or curtain, that hangs about beds, and is made of net-work, to keep away flies and gnats; an umbrella, a pavilion, a tester over a bed; which, from the epithet testudineo, we must suppose to be in a vaulted form.

But, probably, here we are to understand by conopeo the whole bed, synecdochically, as the manner was among great people, such as Ursidius appears to have been, had the posts and props inlaid with ivory, and tortoise-shell; so that, by testudineo, we are rather to understand the ornaments, than the form.

That the Romans inlaid their beds, or couches, with tortoise-shell, appears, sat. xi. l. 94, 5.

*Qualis in oceani fluctu testudo natarat,
Clarum Trojugenis factura ac nobile
fulcrum.*

This more immediately refers to the beds, or couches, on which they lay at meals; but, if these were so ornamented, it is reasonable to suppose, by testudineo conopeo, we are to understand, that they extended their expense and luxury to the beds on which they slept; therefore, that this noble infant was laid in a magnificent bed: this heightens the irony of the word nobilis, as it the more strongly marks the difference be-

tween the apparent and real quality of the child; which, by the sumptuous bed, would seem the offspring of the noble Ursidius, whereas, in fact, it would be the bastard of a gladiator. Comp. l. 89. which shews, that the beds, or cradles, in which they laid their children, were richly ornamented.

—*To thee, O Lentulus.*] The sense is, that if Ursidius should marry, and have a son, which is laid in a magnificent cradle, as the heir of a great family, after all, it will turn out to be begotten by some gladiator, such as Euryalus, and bear his likeness. He calls Ursidius by the name of Lentulus, who was a famous fencer, intimating that, like the children of Lentulus, Ursidius's children would have a gladiator for their father, *Exprimat—pourtray—resemble.*

82. *Hippiâ.*] Was the wife of Fabricius Veiento, a man of senatorial dignity in the time of Domitian. See sat. iii. 185. sat. iv. 113. She left her husband, and went away with Sergius, the gladiator, into Egypt.

83. *Pharos.*] A small island at the mouth of the Nile, where there was a lighthouse to guide the ships in the night.

—*Famosa.*] Famous, infamous, as we speak, for all manner of luxury and debauchery.

—*Lagus.*] i. e. Alexandria; so called from Ptolemy, the son of Lagos, who

The noble infant may express the sword-player Euryalus.

Hippia, married to a senator, accompanied a gladiator
To Pharos and the Nile, and the famous walls of Lagos,
Canopus condemning the prodigies and manners of the city.
She, unmindful of her family, of her husband, of her sister, 85
Indulged not (a thought) to her country, and, wicked, her
weeping children

Left, and, to astonish you the more, the games, and Paris.

But tho' in great riches, and paternal down,

And, when a little one, she had slept in an embroider'd cradle,
She despised the sea: she had long ago condemn'd her character,

The loss of which is the least of all things among fine ladies:

The Tyrrhene waves therefore, and the widely sounding

Ionian she bore, with a constant mind, altho'

The sea was so often to be changed. If there be a just

And honest cause of danger, they fear; and are frozen with
timorous 95

Breast, nor can they stand on their trembling feet:

They shew a dauntless mind in things that they shamefully
adventure.

succeeded Alexandria, from which son of Lagos came the kingdom of Lagides, which was overthrown, after many years, on the death of Cleopatra.

84. *Canopus condemning.*] Even the city of Canopus, bad as it was, condemned, as prodigious and unusual, the manners of the citizens at Rome.

87. *The games, and Paris.*] As if leaving her husband, children, &c. were not so extraordinary as leaving the theatres, and Paris, a handsome young actor, who was probably no small favourite of hers. This is a fine stroke of the poet, and exhibits a strong idea of the profligacy of such a woman's mind.

88. *In great riches.*] In the midst of a profusion of wealth.

—*Paternal down.*] Pluma signifies a small or soft feather—so, what we call down. The poet is here describing the tender, as well as costly manner, in which Hippia was brought up from a child; and, among other particulars, he here alludes to the soft and downy bed on which she used to lie at her father's house. Notwithstanding which, when the gratification of her lust was in question, she could not only forget all this, but bid defiance to the boisterous sea, and condemn all its dangers and inconveniences.

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91. *Among fine ladies.*] Molles cathedras, literally soft or easy chairs, in which the fine ladies used to be carried—a sort of covered sedan. Here used metonymically, for the ladies themselves. See sat. i. 65. Or by cathedras, here, may be meant the strata cathedra, or soft chairs, or couches, on which the fine ladies reposed themselves. Meton. for the ladies. See sat. ix. 52, and note.

92. *The Tyrrhene waves, &c.*] The mare Tyrrhenum means that part of the Mediterranean sea which washes the southern part of Italy.

—*The Ionian.*] Ionia was a country of Asia the Lesser, so called along the coast of the Archipelago; the sea which washed this coast was called Ionium mare, the Ionian sea.

93. *With a constant mind.*] Was quite firm in the midst of all the dangers which she underwent, and unmoved at the raging of the waves.

94. *The sea was so often to be changed, i. e.* She was to sail over so many different seas between Rome and Egypt.

97. *In things that, &c.*] Juvenal here lashes the sex very severely: he represents women as bold and daring in the pursuits of their vices, timorous and fearful of every thing where duty calls them. See sat. viii. 165.

—Z

Si jubeat conjux, durum est conscendere navem;
 Tunc sentina gravis; tunc summus vertitur aër.
 Quæ mæchum sequitur, stomacho valet: illa maritum 100
 Convomit: hæc inter nautas et prædet, et errat
 Per puppim, et duros gaudet tractare rudentes,
 Quâ tamen exarsit formâ? quâ capta juventâ
 Hippia? Quid vidit, propter quod ludia dici
 Sustinuit? nam Sergiolus jam radere guttur 105
 Cœperat, et secto requiem sperare lacerto.
 Præterea multa in facie deformia; sicut
 Attritus galeâ, mediisque in naribus ingens
 Gibbus, et acre malum semper stillantis ocelli,
 Sed gladiator erat; facit hoc illos Hyacinthos: 110
 Hoc pueris, patriæque, hoc prætulit illa sorori,
 Atque viro; ferrum est, quod amant: hic Sergius idem
 Acceptâ rude cœpisset Veiento videri.
 Quid privata domus, quid fecerit Hippia curas?
 Respice rivaless Divorum: Claudius audi 115
 Quæ tulerit: dormire virum cum senserat uxor,
 (Ausa Palatino tegetem præferre cubili,
 Sumere nocturnos mætrix Augusta cucullos,)

99. *The sink, &c.*] Sentina, the hold or part of the ship where the pump is fixed, and where the bulge-water gathers together and putrifies.

—*The top air, &c.*] Summus aër—the sky seems to run round over her head, and makes her giddy. All this can be complained of, as well as seasickness, and its effects, if with her husband; but if with a gallant, nothing of this is thought of.

105. *She on fire, &c.*] But let us consider a little the object of this lady's amorous flame, what sort of person it was that she was so violently fond of.

104. *To be called an actress.*] Ludia properly signifies an actress, or woman who dances, or the like, upon the stage: it seems the feminine of ludus, which signifies a stage-player or dancer, sword-player, &c. Ludia here is used by Juvenal, as denoting a stage-player's wife, which Hippia, by going away with Sergius the gladiator, subjected herself to be taken for.

105. *Sergius.*] Sergiolus, the diminutive of Sergius, is used here in derision and contempt, as satirizing her fondness for such a fellow, whom probably she might

wantonly call her little Sergius, when in an amorous mood.

—*To shave his throat, &c.*] i. e. Under his chin. The young men used to keep their beards till the age of twenty-one; then they were shaved: Here the poet means, that Sergius was an old fellow; and when he says, "he had already begun to shave," he is to be understood ironically, not as meaning literally that Sergius now first begun this, but as having done it a great many years before.

106. *Rest to his cut arm.*] He had been crippled in one of his arms by cuts received in prize-fighting, which could not add much to the beauty of his figure.

107. *Deformities in his face.*] The poet in this, and the two following lines, sets forth the paramour of this lady in a most forbidding light, as to his person, the better to satirize the taste of the women towards stage performers; as if their being on the stage was a sufficient recommendation to the favour of the sex, however forbidding their appearance might otherwise be.

107—8. *Called with his helmet.*] Which, by often rubbing and wearing the skin off his forehead, had left a scarred and disagreeable appearance.

If the husband command, it is hard to go aboard a ship;
Then the sink of the ship is burthensome—then the top air is
turned round.

She that follows an adukterer, is well at her stomach: she be-
spews 100

Her husband: this dines among the sailors, and wanders
About the ship, and delights to handle the hard cables.

But with what a form was she on fire? with what youth was
Hippia taken?—What did she see, for the sake of which to
be called an actress

She endured? for Sergy to shave his throat already had 105
Begun, and to hope for rest to his cut arm.

Beside many deformities in his face; as, galled
With his helmet, and in the midst of his nostrils a great
Wen, and the sharp evil of his ever-dropping eye.

But he was a gladiator, this makes them Hyacinths. 110

This she prefer'd to her children, her country, her sister,
And her husband: it is the sword they love: but this very
Sergius,

The wand accepted, had begun to seem Veiento.

Care you what a private family, what Hippia has done?

Consider the rivals of the gods: hear what things 115

Claudius has suffered: the wife, when she had perceived her
husband asleep,

(The august harlot daring to prefer a coarse rug to the
Bed of state, to take nocturnal hoods,)

108. *Midst of his nostrils, &c.*] Some large tumour, from repeated blows on the part.

109. *The sharp evil, &c.*] A sharp humour, which was continually distilling from his eyes—blear-eyed, as we call it—which fretted and disfigured the skin of the face.

110. *Hyacinths.*] Hyacinthus was a beautiful boy, beloved by Apollo and Zephyrus: he was killed by a quoit, and changed into a flower. See *ANSW.*

113. *The wand accepted.*] The rudis was a rod, or wand, given to sword-players, in token of their release, or discharge, from that exercise.

—*Had begun to seem Veiento.*] But this very Sergius, for whom this lady sacrificed so much, had he received his dismissal, and ceased to be a sword-player, and left the stage, she would have cared no more for, than she did for her husband Veiento. Sergius would have

seemed just as indifferent in her eyes.

114. *A private family.*] What happens in private families, or is done by private individuals such as Hippia, is comparatively, hardly worth notice, when we look higher.

115. *The rivals of the gods.*] The very emperors themselves are served as ill as private husbands are.

116. *Claudius.*] Caesar, the successor of Caligula.

—*The wife, &c.*] Messalina, who, as here related, took the opportunity, when her husband was asleep, to go to the common stews, like a prostitute.

117. *The august harlot.*] Augustus was an imperial title, which the poet sarcastically applies to this lewd empress; hence it may be rendered, the imperial harlot.

—*A coarse rug.*] See note on l. 121.

118. *The bed of state.*] Palatino cubili—literally the Palatinate bed; i. e.

- Linguebat, comite ancillâ non amplius unâ;
 Et nigrum flavo crinem abscondente galero, 120
 Intravit calidum veteri centone lupanar,
 Et cellam vacuum, atque suam: tunc nuda papillis
 Constitit auratis, titulum mentita Lyciscæ,
 Ostenditque tuum, generose Britannice, ventrem.
 Excepit blanda intrantes, atque æra poposcit: 125
 Mox lenone suas jam dimittente puellas,
 Tristis abit; sed, quod potuit, tamen ultima cellam
 Clausit, adhuc ardens rigidæ tentigine vulvæ,
 Et lassata viris, nondum satiata recessit:
 Obscurisque genis turpis, fumoque lucernæ 130
 Fœda, lupanaris tulit ad pulvinar odorem.
 Hippomanes, carmenque loquar, coctumque venenum,
 Privignoque datum? faciunt graviora coactæ
 Imperio sexûs, minimumque libidine peccant.
 Optima sed quare Cesennia teste marito? 135
 Bis quingenta dedit, tanti vocat ille pudicam:

the bed of her husband in the royal palace, which was on Mount Palatine.

118. *Nocturnal hoods.*] Nocturnos cucullos, a sort of hood, with which the women used to cover their heads when it rained. Messalina made use of something of this kind to disguise herself, when on her nightly expeditions.

120. *A yellow peruke.*] What the galerus was, is not very easy to define; but it seems (on this occasion at least) to have been something of the peruke kind, and made with hair of a different colour from the empress's, the better to disguise her.

121. *Warm with an old patched quilt.*] It is probable, that the only piece of furniture in the cell was an old patched quilt, or rug, on which she laid herself down. Or this may be understood to mean, that the stew was warm from the frequent concourse of lewd people there; and that Messalina carried with her some old tattered and patched garment, in which she had disguised herself, that she might not be known in her way thither. See ANSW. Cento.

122. *Which was her's.*] As hired and occupied by her, for her lewd purposes.

125. *Lyciscæ.*] The most famous courtesan of those times, whose name was

chalked over the chamber-door, where Messalina entertained her gallants.

124. *Thy belly, &c.*] i. e. The belly which bare thee. Britannicus was the son of Claudius and Messalina.

131. *To the pillow.*] To the royal bed. Thus returning to her husband's bed, defiled with the reck and stench of the brothel.

132. *Philtres and charms.*] Hippomanes, (from ἵππος, equus, and μαινομαι, insano,) according to Virgil, signifies something which comes from mares, supposed to be of a poisonous nature, and used as an ingredient in venefic potions, mixed with certain herbs, and attended with spells, or words of incantation.

Hinc demum hippomanes vero quod nomine dicunt

Pastores, lentum distillat ab inguine virus:

Hippomanes quod sæpe mala legere nocuerat,

Miscueruntque herbas, et non innoxia verba. Georg. iii. l. 280—3.

By the account of this, in the third line of the above quotation, we may understand it, in this passage of Juvenal, to denote a part of a poisonous mixture which step-mothers administered to destroy their husband's sons, that their own might inherit.

Left him, attended by not more than one maid-servant,
 And a yellow peruke hiding her black hair, 120
 She enter'd the brothel warm with an old patched quilt,
 And the empty cell which was hers; then she stood naked
 With her breasts adorned with gold, shamming the name of

Lycisca,

And shews thy belly, O noble Britannicus.
 Kind she received the comers in, and asked for money: 125

Presently, the bawd now dismissing his girls,
 She went away sad: but (which she could) she nevertheless
 Last shut up her cell, still burning with desire,
 And she retired, weary, but not satiated with men:

And filthy with soiled cheeks, and with the smoke of the lamp
 Dirty, she carried to the pillow the stench of the brothel. 131

Shall I speak of philtres and charms, and poison boiled,
 And given to a son-in-law? they do worse things, compelled
 By the empire of the sex, they sin least of all from lust.

But why is Cesennia the best (of wives) her husband being
 witness? 135

She gave twice five hundred, for so much he calls her chaste.

But the hippomanes seems to be of two sorts, for another is mentioned, *Æn. iv. l. 515, 16.*

Quaritur et nascentis equi de fronte revulsum,

Et matri præreptus ager—

This was supposed to be a lump of flesh that grows in the forehead of a foal newly dropped, which the mare presently devours, else she loses all affection for her offspring, and denies it suck. See *Artw. Hippomanes*, No. 3. Hence Virgil calls it *matris amor*. This notion gave rise to the vulgar opinion of its efficacy in love potions, or philtres, to procure love. In this view of the word, it may denote some love-potions, which the women administered to provoke unlawful love. The word *carmen* denotes a spell, or charm, which they made use of for the same purpose. *Carmen*, sing. for *carmina*, plur. synecdoche.

—*Poison boiled.*] This signifies the most deadly and quickest poison, as boiling extracts the strength of the ingredients much more than a cold infusion.

133. *A son-in-law*] To put him out of the way, in order to make room for

a son of their own. See *l. 628.*

134. *The empire of the sex, &c.*] *i. e.* That which governs, has the dominion over it. See *imperium* used in a like sense. *VING. Æn. i. l. 142. q. d.* What they do from lust is less mischievous than what they do from anger, hatred, malice, and other evil principles that govern their actions, and may be said to rule the sex in general.

135. *Cesennia.*] The poet is here shewing the power which women got over their husbands, by bringing them large fortunes; inasmuch that, let the conduct of such women be what it might, the husbands would gloss it over in the best manner they could; not from any good opinion, or from any real love which they bare them, but the largeness of their fortunes, which they retained in their own disposal, purchased this.

136. *She gave twice five hundred.*] *i. e.* She brought a large fortune of one thousand sesteria, which was sufficient to bribe the husband into a commendation of her chastity, though she had it not. See *sat. i. l. 106.* and note; and *sat. ii. l. 117.* and note.

Nec Verëris phœtreis mæcer est, aut lampade fervet:

Inde faces ardent; veniunt a dote sagittæ.

Libertas emitur: coram licet innuat, atque

Rescribat vidua est, locuples quæ nupsit avaro.

140

Cur desiderio Bibulæ Sertorius ardet?

Si verum excutias, facies, non uxor amatur

Tres rugæ subeant, et se cutis arida laxet,

Fiant obscuri dentes, oculique minores;

"Collige sarcinulas," dicet libertus, "et exi;

145

"Jam gravis est nobis, et sæpe einungeris; exi

"Ocyus, et propera; sicco venit altera naso."

Interea calet, et regnat, poscitque maritum

Pastores, et ovem Canusinam, ulmosque Falernas.

Quantulum in hoc? pueros omnes, ergastula tota,

150

Quodque domi non est, et habet vicinus, ematur:

Mense quidem brumæ, cum jam mercator lason,

Clausus, et armatis obstat casa candida nautis,

Grandia tolluntur crystallina, maxima rursus

137. *Lean, &c.*] He never pined for love. Phœtreis—lit. quivers.

—*The lamp.*] Or torch of Cupid, or of Hymen.

138. *From thence the torches burn, &c.*] He glows with no other flame than what is lighted up from the love of her money; nor is he wounded with any other arrows than those with which her large fortune has struck him.

139. *Liberty is bought.*] The wife buys for her large fortune the privilege of doing as she pleases, while the husband sells his liberty, so as not to dare to restrain her, even in her amours.

—*Tho' she nod.*] Innuat—give a hint by some motion or nod of her head, or make signs to a lover, even before her husband's face.

140. *Write an answer, &c.*] Pen an answer to a billet-doux in the very presence of her husband. *Comp. sat. i. 56—7.*

—*She is a widow.*] She is to be considered as such, and as responsible to nobody but to herself.

—*A miser.*] For he is too anxious about her money to venture disobliging her by contradiction.

142. *The face, not the wife, &c.*] The poet is still satirizing the female sex. Having shewn that some women were only attended to for the sake of their money, he here lets us see that others had no other inducement than exterior

beauty. While this lasted, they were admired and favoured, as well as indulged in a kind of sovereignty over the husband; but when their beauty decayed, they were repudiated, turned out of doors, and others taken in their room.

145. *The freedman, &c.*] "Pack up 'your all,'" says the husband, now emancipated from his bondage to her beauty, by her loss of it.

146. *You often wipe your nose.*] From the rheum which distills from it—one symptom of old age.

147. *Another is coming, &c.*] Young and handsome, to supply your place; who has not your infirmities.

148. *In the mean time, &c.*] i. e. In the days of her youth and beauty.

—*She is hot.*] She glows, as it were, with the rage of dominion over her husband, which she exercises—regnat.

149. *Demands of her husband, &c.*] In short, her husband must supply her with every thing she chooses to fancy.

149. *Canusinæ sheep.*] Canusium, a town of Apulia, upon the river Aufidus; it afforded the best sheep, and the finest wool in Italy, which nature had tinged with a cast of red.

—*Falernæ ælms.*] The vines of Falernum used to grow round the ælms; therefore ælms here denote the vines, and so the wine itself—metonym. See *Vine. Georg. i. l. 2.*

Nor is he lean from the shafts of Venus, nor does he glow
with the lamp;

From thence torches burn; arrows come from her dowry.

Liberty is bought: tho' she nod before (her husband) and

Write an answer, she is a widow, who, rich, hath married a
miser. 140

Why doth Sertorius burn with the desire of Bibula;

If you examine the truth, the face, not the wife, is beloved.

Let three wrinkles come on, and her dry skin relax itself,

Let her teeth become black, and her eyes less—

"Collect together your bundles, the freedman will say, and
go forth: 145

"You are now troublesome to us, and often wipe your nose,
go forth

"Quickly—and make haste—another is coming with a dry
nose."

In the mean time she is hot, and reigns, and demands of her
husband

Shepherds, and Canusian sheep, and Falernian olms.

How little (is there) in this? all boys, whole workhouses, 150

And what is not at home, and her neighbour has, must be
bought

Indeed, in the month of winter, when now the merchant Jason

Is shut up, and the white house hinders the armed sailors

(Great crystals are taken up, and again large (vessels).

150. *All boys.*] All sorts of beautiful boys must be purchased to wait upon her.

—*Whole workhouses.*] *Ergastula* were places where slaves were set to work; hence the word seems to denote the slaves themselves, numbers of which (whole workhouses—*hail*) must be purchased to please the lady's fancy. See *ANSW.* *Ergastulum*, No. 2.

151. *And her neighbour has.*] Whatever she has not, and her neighbour has, must be purchased.

152. *The month of winter.*] *Bruma-qu. brevisima*—the shortest day in the year, mid-winter—the winter solstice; this happens on the twenty-first of December; so that *mensis brumæ* means December. By *Synecdoche*—winter.

—*The merchant Jason.*] This is a fictitious name for a merchant who goes through the dangers of the seas in all climates for the sake of gain. Alluding to Jason's dangerous enterprise after the

golden fleece.

153. *Is shut up.*] At his own house, it not being a season of the year to venture to sea. So *clausum mare* is a phrase to denote the winter-time. *Cic.* See *ANSW.* *Clausus*.

—*The white house.*] All the houses covered with frost and snow.

—*Hinders.*] Prevents their going to sea, from the inclemency of the season.

—*Armed sailors.*] *Armatis* here means prepared for sea—i. e. as soon as the weather will permit.

So *VIRG.* *Æn.* iv. l. 989, 90.

*Classum aptent tacti, sociosque ad
litora cogent.*

Arma parent.

Where we may suppose *arma* to signify the sails, masts, and other tackling of the ship. *Arma nautica.*

154. *Great crystals.*] *Crystallina*, large vessels of crystal, which were very expensive.

- Myrrhina, deinde adamas notissimus, et Berenices 155
 In digito factus pretiosior: hunc dedit olim
 Barbarus incestæ; dedit hunc Agrippa sorori,
 Observant ubi festa mero pede sabbata reges,
 Et vetus indulget senibus clementia porcis.
 Nullane de tantis gregibus tibi digna videtur? 160
 Sit formosa, decens, dives, fœcunda, vetustos
 Porticibus disponat avos, intactior omni
 Crinibus effusis bellum dirimente Sabinâ:
 (Rara avis in terris, nigroque simillima cygno:)
 Quis feret uxorem, cui constant omnia? malo, 165
 Malo Venusinam, quam te, Cornelia, mater
 Gracchorum, si cum magnis virtutibus affers
 Grande supercilium, et numeras in dote triumphos
 Tolle tuum, precor, Hannibalem, victumque Syphacem
 In castris, et cum totâ Carthagine migra. 170

154. *Are taken up.*] Tolluntur. How, from this word, many translators and commentators have inferred, that this extravagant and termagant woman sent her husband over the seas, to fetch these things, at a time of year when they have just been told (l. 152, 3.) that the merchants and sailors did not venture to sea, I cannot say; but by tolluntur, I am inclined to understand, with Mr. Dryden, that these things were taken up, as we say, on the credit of the husband, who was to pay for them.

When winter shuts the seas, and fleecy snows

Make houses white, she to the merchant goes:

Rich crystals of the rock she takes up there, &c. &c. DRYDEN.

This is what is called in French, enlever de chez le marchand. Some have observed, that during the Saturnalia, a feast which was observed at Rome, with great festivity, for seven days in the month of December, there was a sort of fair held in the porches of some of the public baths, where the merchants made up shops, or booths, and sold toys and baubles. Vet. Schol. See Sigallaria. AINSW.

"Tolluntur crystallina." i. e. Ex mercatoris officina elewantur a Bibula, "solvente eo marito Sertorio." GRANG.

154—5. *Vessels of myrrh.*] Bowls to drink out of, made of myrrh, which was supposed to give a fine taste to the wine.

So MARTIAL, lib. xiv. ep. cxiii.

Si calidum potas, ardenti myrrha Falerio

Convenit, et mellor fit sapor inde mero.

155. *Berenice, &c.*] Eldest daughter of Herod Agrippa, king of Judæa, a woman of infamous lewdness. She was first married to Herod, king of Chalcis, her uncle, and afterwards suspected of incest with her brother Agrippa. See ARR. Un. Hist. vol. x. p. 6, note e.

156. *Made more precious.*] The circumstance of Berenice's being supposed to have received this diamond ring from her brother, and having worn it on her finger, is here hinted at, as increasing its value in the estimation of this lewd and extravagant woman.

—A barbarian.] The Romans, as well as the Greeks, were accustomed to call all people but themselves, barbarians.

158. *Their festival-sabbaths barefoot.*] Meaning in Judæa, and alluding to Agrippa and his sister's performing the sacred rites of sacrificing at Jerusalem without any covering on their feet. This was customary, in some parts of the Jewish ritual, to all the Jews, in imitation of Moses at the bush (see Exod. iii. 5, et seq.) and is practised, on particular days, in the Jewish synagogues to this very time. JOSEPH. Bel. Jud. lib. ii. says of Berenice. "Queen Berenice, that she might pay her vows for the recovery of her health, came to Jerusalem, and, when the victims were slain according to custom, with her

Of myrrh, then a famous adamant, and on the finger of Berenice
 Made more precious : this formerly a Barbarian gave,
 This Agrippa gave to his incestuous sister,
 Where kings observe their festival-sabbaths barefoot,
 And an ancient clemency is indulgent to old swine.

Does none from so great herds seem to you worthy? 160

Let her be handsome, decent, rich, fruitful : in porticos

Let her dispose her old ancestors, more chaste

Than every Sabine, with dishevelled hair, who put an end to
 the war :

(A rare bird in the earth, and very like a black swan)—

Who could bear a wife that has all these? I'd rather, 165

Rather have a Venusian (girl) than you, Cornelia, mother

Of the Gracchi, if, with great virtues, you bring

Great haughtiness, and you number triumphs as part of your
 dowry.

Take away, I pray, your Hannibal, and Syphax conquer'd

In his camp, and depart with the whole of Carthage. 170

"hair shaved, she stood barefooted before the sanctuary."

159. *Clemency is indulgent to old swine.*] The swine in Judæa says Tacitus, lived to be very old, as, by the law of Moses, they were forbidden to be eaten, and consequently they were not killed for that purpose.

160. *Herds.*] Numbers of such ladies as I have mentioned, and of which so many are to be found.

161—2. *In porticos—dispose, &c.*] It was usual for persons of noble families to place images of their ancestors in galleries, or porticos, about their houses ; so that the poet means here, let her be of high rank, as well as handsome, decent, &c.

163. *Than every Sabine, &c.*] The Sabines were a people of Italy, between the Umbrians and the Latins, famous for their gravity, sobriety, and chastity. Of the rape of the Sabine women, see *Ann. Univ. Hist.* vol. xi. p. 283. This occasioned a war between them and the Romans, which was put an end to by the intervention of the Sabine women, who having laid aside their ornaments, and put on mourning, one token of which was dishevelled the hair, obtained a truce, after which a peace succeeded, and the Romans and Sabines became one people. *Ib.* p. 287.

164. *A rare bird, &c.*] A proverbial

expression. See *Pers.* i. 46. alluding to the phoenix.

166. *A Venusian girl*] Some poor plain country wench from Venusium, in Apulia:

—*Cornelia.*] The mother of those two mutinous tribunes, Caius and Tiberius Gracchus, daughter to Scipio Africanus, that conquered Hannibal, and Syphax, king of Numidia, whose camp he burned and subjected Carthage to the power of Rome, to which it first became tributary, and then was destroyed and rased to the ground by Scipio Æmilianus.

168. *Great haughtiness.*] The poet having before satirized the women, as not endowed with virtues sufficient to make a man happy in marriage, here allows that it might be possible for a large assemblage of virtues to meet together ; but yet all these might be spoiled and counteracted by the pride which might attend the person possessed of them.

169.—70. *Your Hannibal—Syphax—Carthage*] See note on l. 166.—*i. e.* If, as part of her merit, she is to be for ever boasting of the victories and triumphs of her sons, assuming a very high respect on those accounts, her pride would make her troublesome and intolerable : a poor country girl, who had none of these things to puff her up, would be far more eligible than even Cornelia herself, under such circum-

Parce, precor, Pæan; et tu, Dea, Pone sagittas;
 Nil pueri faciunt, ipsam configite matrem;
 Amphion clamat: sed Pæan contrahit arcum.
 Extulit ergo gregem natorum ipsumque parentem,
 Dum sibi nobilior Latonæ gente videtur, 175
 Atque eadem scrofâ Niobe fecundior albâ.
 Quæ tanti gravitas? quæ forma, ut se tibi semper
 Imputet? hujus enim rari, summique voluptas
 Nulla boni, quoties animo corrupta superbo
 Plus aloës, quam mellis, habet. Quis deditus autem 180
 Usque adeo est, ut non illam, quam laudibus effert,
 Horreat, inque diem septenis oderit horis?
 Quædam parva quidem; sed non toleranda maritis:
 Nam quid rancidius, quam quod se non putat ulla
 Formosam, nisi quæ de Tuscâ Græcula facta est? 185
 De Sulmonensi mæra Cecropis? omnia Græce;
 Cum sit turpe minus nostris nescire Latine.
 Hoc sermone pavent; hoc iram, gaudia, curas,
 Hoc cuncta effundunt animi secreta. Quid ultra?
 Concumbunt Græce—dones tamen ista puellis: 190

stances. In short, Juvenal is not for allowing any such thing as a woman without some bad fault or other.

171. *Pæan.*] Apollo; either from *παιων*, Gr. to strike, because he struck and slew the Python with his arrows; or from *παιων*, a physician, medicus. Apollo was the fabled god of physic.

—*Theu, goddess.*] Diana, who slew the seven daughters of Niobe, as Apollo slew the seven sons. Niobe, was the wife of Amphion, king of Thebes, by whom she had seven sons, (according to some, fourteen sons,) and seven daughters; of which, together with her high birth, she grew so proud, as to slight the sacrifices, which the Theban women offered to Diana, comparing herself with Latona, and, because she had borne more children, even setting herself above her, which the children of Latona, Apollo, and Diana, resenting, he slew the males, together with the father, and she the females; on which Niobe was struck dumb with grief, and is feigned to have been turned into marble.

172. *The children do nothing, &c.*] To provoke thee. The poet is here shewing, in this allusion to the fable of Niobe and her children, that the pride of woman is

such, as not only to harass mankind, but even to be levelled at, and provoke, the gods themselves, so as to bring ruin on whole families.

175. *More noble*] On account of her birth, as the daughter of Tantalus, king of Corinth, or, according to some, of Phrygia, and as wife of Amphion.

176. *Than the white sow.*] Found by Æneas near Lavinium, which brought thirty pigs at a litter, and which was to be his direction where to build the city of Alba. *Virg. Æn. iii. 390.—S. Æn. viii. 43—8.*

177. *What gravity.*] Gravitas may here signify sedateness, sobriety of behaviour.

178. *Impute.*] i. e. That she should be always reckoning up her good qualities to you, and setting them to your account, as if you were so much her debtor, on account of her personal accomplishments, that you have no right to find fault with her pride and ill-humour. A metaphorical expression, alluding to the person's imputing, or charging something to the account of another, for which the latter is made his debtor.

190. *More of aloes than of honey.*]

"Spare, I pray, O Pæan; and thou, goddess, lay down
"thine arrows;

"The children do nothing, pierce the mother herself;"
Cries Amphion: but Apollo draws his bow,
And took off the herd of children, and the parent himself,
While Niobe seems to herself more noble than the race of
Latona, 175

And more fruitful than the white sow,
What gravity—what beauty is of such value, as that she should
always herself to you

Impute? for of this rare and highest good there is
No comfort, as often as, corrupted with a proud mind,
She has more of aloes, than of honey. But who is given up
To such a degree, as not to abhor her whom he extols
With praises, and hate her for seven hours every day?
Some things indeed are small; but not to be borne by husbands:
For what can be more fulsome, than that none should think
herself 184

Handsome, unless she who from a Tuscan, becomes a Grecian?
From a Sulmonian, a mere Athenian? every thing in Greek;
Since it is less disgraceful to our ladies to be ignorant of
speaking Latin.

In this dialect they fear, in this they pour forth their anger
joy, cares,

In this all the secrets of their minds. What beside?

They prostitute themselves in Greek. Yet you may indulge;
those things to girls: 190

More bitter than sweet in her temper
and behaviour.

180. *Given up, &c.*] To his wife, so
uxorious.

181. *As not to abhor, &c.*] Though he
may be lavish in her praises, in some
respects, yet no man can be so blind to
her pride and ill-temper, as not to have
frequent occasion to detest her many
hours in the day.

185. *From a Tuscan, &c.*] The poet
here attacks the affectation of the wo-
men, and their folly, in speaking Greek
instead of their own language. Some-
thing like our ladies' affectation of intro-
ducing French phrases on all occasions.
The Greek language was much affected
in Rome, especially by the higher ranks
of people; and the ladies, however ig-
norant of their own language, were
mighty fond of cultivating Greek, and

affected to mix Greek phrases in their
conversation.

186. *A Sulmonian.*] Sulmo, a town
of Peligni, in Italy, about ninety miles
from Rome, it was the birth-place of
Ovid.

—*Athenian*] Cecropis.—Athena was
called Cecropis, from Cecrops, who
reigned in Attica, and was the first king
of Athens. It may be supposed that
the poet here means to ridicule some
awkward country ladies, who, when they
came to Rome, affected to speak Greek
with elegance.

188. *They fear, &c.*] Express their
fears, joys, anger, and, in short, all their
passions.

190. *To girls.*] This may be allowable
perhaps in giddy girls; in them such
affectation may be forgiven.

Tune etiam, quam sextus et octogesimus annus
 Pulsat, adhuc Græce? non est hic sermo pudicus
 In vetulâ: quoties lascivum intervenit illud
 ΖΩΗ ΚΑΙ ΨΥΧΗ, modo sub lodice relictis
 Uteris in turbâ: quod enim non excitat inguen 195
 Vox blanda et nequam? digitos habet.—Ut tamen omnes
 Subsident pennæ (dicas hæc mollius Æmo
 Quamquam, et Carpophoro) facies tua computat annos. 200
 Si tibi legitimis pactam junctamque tabellis
 Non es amaturus, ducendi nulla videtur
 Causa; nec est quare cœnam et mustacœ perdas,
 Labente officio, crudis donanda: nec illud,
 Quod prima pro nocte datur; cum lance beatâ
 Dacicus, et scripto radiat Germanicus auro.
 Si tibi simplicitas uxoria, deditus uni 205
 Est animus: submitte caput service paratâ
 Ferre jugum: nullam invenies, quæ parcat amanti.
 Ardeat ipsa licet, tormentis gaudet amanti,
 Et spoliis: igitur longe minus utilis illi
 Uxor, quisquis erit bonus, optandusque maritus. 210

192. *Beats.*] Pulsat, knocks at the door, as we say, or beats in the pulse.

193—4. *That wanton Ζωη, &c.*] This was a wanton expression, my life! my soul! which the women affected to express in Greek. See *MAX.* lib. x. epigr. lxviii. l. 5—8.

194. *Just now left, &c.*] The poet reproves the old women for expressing themselves in public, or in a crowd of company (*turbâ*), in phrases, which are made use of in the more private and retired scenes of lasciviousness, from which these old women, if judged by their conversation, may be suspected to have newly arrived.

195. *It has fingers.*] Is as provocative as the touch.

196—7. *All desires, &c.*] Pennæ, lit. feathers. Metaph.—alluding to birds, such as peacocks, &c. which set up their feathers when pleased, and have a gay appearance, but they presently subside on approach of danger, or of any dislike. Thus, however lascivious words may tend to raise the passions, when uttered by the young and handsome; yet, from such an old hag, they will have a contrary effect; all will subside into calmness.

197. *Though you may say, &c.*] *q. d.*

However you may excel in softness of pronunciation, when you use such phrases, even Æmus and Carpophorus, the two Grecian comedians, whose fame is so great for their soft and tender manner of uttering lascivious speeches on the stage, (see note on *sat.* iii. l. 98.) yet fourscore and six stands written on your face, which has at least as many wrinkles as you are years old—a sure antidote.

199. *Lawful deeds.*] Tabellis legitimis, by such writings and contracts as were by law required—*q. d.* If, for the above reasons, you are not likely to love any woman you marry, I 200.

201. *Lose.*] *i. e.* Throw away the expense of a marriage-entertainment.

—*Bride-cakes.*] Mustacœ were a sort of cakes made of meal, anise-seed, cummin, and other ingredients, moistened with mustum, new wine, whence probably their name; they were of a carminative kind. They were used at weddings. *ANSW.*

202. *To weak stomachs.*] To the guests who have raw and queasy stomachs, in order to remove the flatulency and indigestion occasioned by eating too copiously at the entertainment.

—*Their office ceasing.*] Labente officio.

But do you too, whose eighty-sixth year
Beats, speak Greek still? This is not a decent dialect
In an old woman: as often as intervenes that wanton
ΖΩΗ ΚΑΙ ΨΥΧΗ, words just now left under the coverlet 194
You use in public: for what passion does not a soft and lewd
Word excite? It has fingers.—Nevertheless, that all
Desires may subside (though you may say these things softer
Than Æmus, and Carpophorus) your face computes your years.

If one, contracted, and joined to you by lawful deeds,
You are not about to love, of marrying there appears no 200
Cause, nor why you should lose a supper, and bride-cakes,
To be given to weak stomachs, their office ceasing; nor that
Which is given for the first night, when the Dacic in the
happy dish,

And the Germanic shines with the inscribed gold.
If you have uxorious simplicity, your mind is devoted 205
To her alone: submit your head, with a neck prepared
To bear the yoke: you'll find none who can spare a lover.
Tho' she should burn, she rejoices in the torments
And spoils of a lover: therefore a wife is by far less useful
To him, whoever will be a good and desirable husband. 210

It was so much reckoned a matter of duty to attend the marriage-entertainments of friends, that those, who were guests on the occasion, were said *ad officium venire*. *Labente officio* here means the latter end of the feast, when the company was going to break up, their duty then almost being ended; it was at this period that the bride-cakes were carried about and distributed to the company. See sat. ii. l. 132—5.

203. *The Dacic*] Dacicus, a gold coin, having the image of Domitian, called Dacicus, from his conquest of the Dacians.

—*The happy dish.*] Alluding to the occasion of its being put to this use.

204. *Germanic.*] This was also a gold coin with the image of Domitian, called Germanicus, from his conquest of the Germans. A considerable sum of these pieces was put into a broad plate, or dish, and presented by the husband to the bride on the wedding night, as a sort of piece for her person. This usage obtained among the Greeks, as among the Jews, and is found among many eastern nations. See PARKH. *Heb. Lex.*

מִן, No. 5. Something of this kind was customary in many parts of England, and perhaps is so still, under the name of dow purse.

—*Inscribed gold*] i. e. Having the name and titles of the emperor stamped on it.

205. *Uxorious simplicity.*] So simply uxorious; so very simple as to be governed by your wife.

206. *Submit your head, &c.*] Metaph. from oxen who quietly submit to the yoke. See l. 43. and note.

207. *Who can spare a lover.*] Who will not take the advantage of a man's affection for her to use him ill.

208. *Tho' she should burn, &c.*] Though she love to distraction, she takes delight in plaguing and plundering the man who loves her.

209—10. *Less useful to him, &c.*] The better husband a man is, the more will she tyrannize over him; therefore an honest man, who would make a good husband, will find that, of all men, he has the least reason to marry, and that a wife will be of less use to him than to a man of a different character.

Nil unquam invitâ donabis conjuge : vendas
 Hâc obstante nihil : nihil, hæc si nolit, emetur.
 Hæc dabit affectus : ille excludetur amicus
 Jam senior, cujus barbam tua janua vidit.
 Testandi cum sit lenonibus, atque lanistis
 Libertas, et juris idem contingat arenæ,
 Non unus tibi rivalis dictabitur hæres.

215

"Pone crucem servo:" "meruit quo crimine servus
 "Supplicium? quis testis adest? quis detulit? audi,
 "Nulla unquam de morte hominis cunctatio longa est." 220
 "O demens, ita servus homo est? nil fecerit, esto :
 "Hoc volo, sic jubeo, sit pro ratione voluntas."
 Imperat ergo viro : sed mox hæc regna relinquit,
 Permutatque domos, et flammea conterit : inde
 Avolat, et sprete repetit vestigia lecti. 225
 Ornatas paulo ante fores, pendentia linquit
 Vela domûs, et adhuc virides in limine ramos,
 Sic crescit numerus : sic fiunt octo mariti
 Quinque per autumnos : titulo res digna sepulchri.

213. *She.*] Hæc—this wife of yours.
 —*Will give affections.*] Direct your
 affections, dictate to you in what
 manner you shall respect, or ill-treat,
 your friends; whom you are to like,
 and whom to dislike.

214. *Whose beard your gate hath seen.*] An old friend, who used always to be welcome to your house, ever since the time he had first a beard on his chin.

215. *To make a will, &c.*] *q. d.* Panders, prize-fighters, and gladiators, have liberty to make their wills as they please; but your wife will dictate yours, and name not a few of her paramours, your rivals, to enjoy your estate. *N. B.* All the Romans, even the most inferior and most infamous sort of them, had the power of making wills. *DAYD.*

216. *The amphitheatre.*] Arenæ—metonym. the gladiators belonging to it.

218. "Set up, &c."] Crucifixion was the usual way of putting slaves to death, and of this the masters had the power : here the wife bids her husband do it, only out of caprice.

—"For what crime, &c."] The words of the husband remonstrating against this piece of wanton-barbarity.

219. "Hear."] Attend; mark what I say.

220. "No delay, &c."] Surely where the death of a fellow creature is depending, the matter should be well considered, and not hastily transacted; no delay, for deliberation, should be thought long.

221. "O madman, &c."] The words of the imperious wife, who insists upon her own humour, to be the sole reason of her actions. She even styles her husband a fool, or madman, for calling a slave a man. She seems to deny the poor slave human nature and human feelings, such is her pride and savage cruelty.

223. *She governs, &c.*] Therefore, in this instance, as in all others, it is plain that she exercises a tyranny over her husband.

—*Leaves these realms.*] *i. e.* Her husband's territories, over which she ruled, in order to seek new conquests, and new dominion over other men.

224. *Changes houses.*] She elopes from her husband to others, and so from house to house, as often as she chose to change from man to man.

—*Wears out her bridal veils.*] The flameum was a bridal veil, with which the bride's face was covered, during the marriage ceremony : it was of a yellow, or flame colour, whence its name.

You will never bestow any thing against your wife's will: you will sell

Nothing if she opposes: nothing, if she be unwilling, will be bought:

She will give affections: that friend will be shut out,

Now grown old, whose beard your gate hath seen.

When there is liberty to pimps and fencers to make a will,

And the same right happens to the amphitheatre, 216

Not one rival only will be dictated as your heir.

"Set up a cross for your slave:"—"for what crime has the slave deserved

"Punishment? what witness is there?—who accused?—hear—

"No delay is ever long concerning the death of a man." 220

"O madman!—so, a slave is a man! be it so—he has done nothing;

"This I will—thus I command—let my will stand as a reason."

Therefore she governs her husband: but presently leaves these realms,

And changes houses, and wears out her bridal veils: from thence

She flies away, and seeks again the footsteps of her despised bed.

The doors, a little before adorned, the pendant veils 226

Of the house she leaves, and the boughs yet green at the threshold.

Thus the number increases, thus eight husbands are made

In five autumns—a matter worthy the title of a sepulchre.

She divorced herself so often, and was so often married, that she even wore out, as it were, her veil, with the frequent use of it.

225. *She flies away, &c.*] The inconstancy and lewdness of this woman was such, that, after running all the lengths which the law allowed, by being divorced eight times, she leaves her paramours, and even comes back again to the man whom she first left.

—*And seeks again.*] Traces back the footsteps which once led her from his bed.

226. *The doors—adorned, &c.*] See before, l. 52. and note—*i. e.* She lives but a very short time with each of her husbands, quitting them, as it were, while the marriage garlands, veils, &c. were hanging about the doors.

228. *Eight husbands—in five autumns.*] The Roman law allowed eight divorces; beyond that was reckoned adultery.

Of these divorces Seneca says, *De Beneficiis*, c. xvi. "Does any body

"now blush at a divorce, since certain illustrious and noble women compute their years, not by the number of consuls, but by the number of husbands they have had."

Tertullian says, *Apol. c. vi.* "Divorce was now looked upon as one fruit of marriage."

When Martial is satirizing Thelesina as an adulteress, he represents her as having exceeded the number of divorces allowed by law.

Aut minus, aut certe non plus tricesimæ lux est,

Et nubit decimo jam Thelesina viro, Quæ nubit toties, non nubit, adultera lege est. Lib. v. ep. vii.

229. *The title of a sepulchre.*] Such actions as these, like other great and illustrious deeds, are well worthy to be recorded by a monumental inscription. Iron. It was usual, on the sepulchres of women, to mention the number of husbands to which they had been married.

- Desperanda tibi salvâ concordia socru : 230
 Illa docet spoliis nudi gaudere mariti :
 Illa docet, missis a corruptore tabellis,
 Nil rude, nil simplex rescribere : decipit illa
 Custodes, aut ære domat : tunc corpore sano
 Advocat Archigenem, onerosaque pallia jactat. 235
 Abditus interea latet accersitus adulter,
 Impatiensque moræ silet, et præputia ducit.
 Scilicet expectas, ut tradat mater honestos,
 Aut alios mores, quam quos habet ? utile porro
 Filiolam turpi vetulæ producere turpem. 240
 Nulla fere causa est, in quâ non fœmina litem
 Moverit. Accusat Manilia, si rea non est.
 Componunt ipsæ per se, formantque libellos,
 Principium atque locos Celso dictare paratæ.
 Endromidas Tyrias, et fœmineum ceroma 245
 Quis nescit ? vel quis non vidit vulnera pali,
 Quem cavat assiduâ sudibus, scutoque lacessit ?
 Atque omnes implet numeros ; dignissima prorsus
 Florali matrona tubâ ; nisi si quid in illo

230. *Mother-in-law.*] The poet seems willing to set forth the female sex as bad in every point of view. Here he introduces one as a mother-in-law, disturbing the peace of the family, carrying on her daughter's infidelity to her husband, and playing tricks for this purpose.

231. *She teaches.*] Instructs her daughter.

—*To plunder, &c.*] Till the poor husband is stripped of all he has.

232. *A corrupter.*] A gallant who writes billets-doux, in order to corrupt her daughter's chastity.

233. *Nothing ill-bred or simple.*] To send no answers that can discourage the man from his purpose, either in point of courtesy or contrivance.

233—4. *She deceives keepers, &c.*] She helps on the amour with her daughter, by either deceiving, or bribing, any spies which the husband might set to watch her.

235. *Archigenes.*] The name of a physician. The old woman shams sick, and, to carry on the trick, pretends to send for a physician, whom the gallant is to personate.

—*Throws away the heavy clothes.*] Pre-

tending to be in a violent fever, and not able to bear the weight and heat of so many bed-clothes.

236. *Meanwhile, &c.*] The old woman takes this opportunity to secrete the adulterer in her apartment, that, when the daughter comes, under a pretence of visiting her sick mother, he may accomplish his design.

238. *A mother should infuse, &c.*] It is not very likely that such a mother should bring up her daughter in any better principles than her own.

239. *It is profitable, &c.*] Since, by having a daughter as base as herself, she has opportunities of getting gain, and profit, by assisting in her prostitution, being well feed by her gallants. He next attacks the litigiousness of women.

241. *Almost no cause.*] No action at law, which a woman has not fomented. If she be not defendant, she will be plaintiff, l. 242.

242. *Manilia, &c.*] An harlot, whom Hostilius Mancinus the Curule Edile, prosecuted for hitting him with a stone.

243. *Compose, and form libels.*] The libelli in the courts of law at Rome seem to answer to those pleadings among us,

You must despair of concord while a mother-in-law lives :
 She teaches to rejoice in the plunder of the stripped husband :
 She teaches, to letters sent by a corrupter,
 To write back nothing ill-bred or simple : she deceives
 Keepers, or quiets them with money. Then, while in health,
 She sends for Archigenes, and throws away the heavy clothes.
 Meanwhile the sent-for adulterer lies hidden, 236
 Is silent, impatient of delay, and prepares for the attempt.
 But do you expect that a mother should infuse honest
 Morals, or other than what she has herself? moreover, it is
 profitable

For a base old woman to bring up a base daughter. 240

There is almost no cause in which a woman has not stirr'd up
 The suit. Manilia accuses, if she be not the accused.

They by themselves compose, and form libels,
 Prepared to dictate to Celsus, the beginning, and the places.

The Tyrian rugs, and the female ceroma, 245
 Who knows not? or who does not see the wounds of the stake,
 Which she hollows with continual wooden-swords, and pro-
 vokes with the shield?

And fills up all her parts; altogether a matron most worthy
 The Florian trumpet; unless she may agitate something more.

which are drawn up in writing by skillful lawyers on the part of the complainant. In our civil law-courts the term *libellus* is still in use, and answers to a declaration at common law, which contains the complaint.

244. *Celsus, &c.*] He was a noble orator and eminent lawyer: he left behind him seven books of institutes, all written by himself. The women had the impudence to think that they could direct him in the management of a cause; *sic*.

—*The beginning.*] i. e. How to open it—the exordium.

—*The places.*] The *sedes argumenti*, or parts of the libel from which the arguments were taken, and on which they were grounded, were called *loci*—so that they not only dictated to Celsus how to open a cause, but how to argue and manage it.

245. *The Tyrian rugs, &c.*] Women had the impudence to practise fencing, and to anoint themselves with the *ceroma*, or wrestlers' oil; like them they put on the *endromidae*, or *ruga*, after their exercise, to keep them from catching

cold; but, to shew their pride, they were dyed in Tyrian purple.

246. *The wounds of the stake.*] This was the exercise of the *palaris*, used by the soldiers at their camp, but now practised by impudent women. The *palus* was a stake fixed in the ground, about six feet high, at which they went through all the fencer's art, as with an enemy, by way of preparation to a real fight.

247. *She hollows, &c.*] By fencing at this post they wore hollow places in it, by the continual thrusts of their weapons against it, which were swords made of wood, with which the soldiers and prize-fighters practised the art of fencing (as we do now with foils,)—these were used by these masculine ladies.

—*And provokes with the shield.*] Presenting their shields to the post as to a real enemy, and as if provoking an attack.

248. *Fills up all her parts.*] *Omnes implet numeros.* This phrase may be understood, “goes through all the motions incident to the exercise.”

249. *The Florian trumpet.*] The Florian games, which were celebrated in honour of the goddess *Flora*, were exhibited

Pectore plus agitet, veræque paratur arenæ. 250
 Quem præstare potest mulier galeata pudorem,
 Quæ fugit a sexu, et vires amat? hæc tamen ipsa
 Vir nollet fieri: nam quantula nostra voluptas!
 Quale decus rerum, si conjugis auctio fiat,
 Balteus, et manicæ, et cristæ, crurisque sinistri 253
 Dimidium tegmen: vel si diversa movelbit
 Prælia, tu felix, ocreas vendente puellâ.
 Hæ sunt, quæ tenuj sudant in cyclade, quarum
 Delicias et panniculus bombycinus urit.
 Aspice, quo fremitu monstratos perferat ictus, 260
 Et quanto galeæ curvetur pondere; quanta
 Poplitibus sedeat; quam denso fascia libro;
 Et ride, scaphium positis cum sumitur armis.
 Dicite vos neptes Lepidi, cæcive Metelli,

by harlots with naked impudence, who danced through the streets to the sound of a trumpet.

250. *In that breast of hers.*] Unless she carry her impudence into another channel, and, by these preparations, mean seriously to engage upon the theatre; otherwise one should think that she was preparing to enter the lists with the naked harlots in the feasts of Flora.

251. *An helmeted woman.*] Who can so far depart from the decency and modesty of her sex as to wear an helmet.

252. *Feats of strength.*] Masculine exercises.

253. *How little is our pleasure.*] In intrigues, comparatively with that of the women; therefore, though such women desert their sex, yet they would not change it.

254. *What a fine shew of things, &c.*] Decus rerum, how creditable, what an honour to her husband and family, to have a sale of the wife's military accoutrements, and the whole inventory to consist of nothing but warlike attire!

255. *Her belt.*] Balteus signifies the sword-belt worn by soldiers and prize-fighters.

—*Her gauntlets.*] A sort of armed glove to defend the hand.

—*Crests.*] The crests which were worn on the helmets, made of tufts of horse-hair, or plumes of feathers.

—*The half covering, &c.*] The buskin, with which the lower part of the left

leg was covered, as most exposed; as in those days the combatants put forth the left leg when they engaged an enemy, and therefore armed it half-way with a stout buskin to ward off the blows to which it was liable; the upper part was covered by the shield. So Farnaby, and Jo. Britannicus. But this seems contrary to what VIRGIL says, *Æn. vii. l. 689, 90*, of the Hernicians:

—*Vestigia nuda sinistri*

Instituere pedis; crudus tegit altero
pervo.

256. *If she will stir up, &c.*] If, instead of the exercises above described, she chooses other kinds of engagements, as those of the Retiarii or Mirmillones, who wore a sort of boots on their legs, it would, in such a case, make you very happy to see your wife's boots set to sale.

257. *These are the women, &c.*] He here satirizes the women, as complaining under the pressure of their light women's attire, and yet, when loaded with military arms, were very contented. In short, when they were doing wrong, nothing was too hard for them; but when they were doing right, every thing was a burden. See before l. 94—102.

259. *Burns.*] Juvenal, in the preceding line, says that they sweat in a thin mantle, cyclade (made perhaps of light linen); but here, that they complain they are quite on fire if they have a little silk on. Delicias means, lit. delights; by which we may understand

In that breast of hers ; and be prepared for the real theatre.
 What modesty can an helmeted woman shew, 251
 Who deserts her sex, and loves feats of strength ? yet she herself
 Would not become a man : for how little is our pleasure !
 What a fine shew of things, if there should be an auction of
 your wife's,
 Her belt, her gauntlets, and crests, and the half covering 255
 Of her left leg ? or, if she will stir up different battles,
 Happy you, your wench selling her boots.
 These are the women who sweat in a thin gown, whose
 Delicate bodies even a little piece of silk burns.
 Behold, with what a noise she can convey the shewn hits, 260
 And with what a weight of helmet she can be bent ; how great
 She can sit on her hams : her swathe with how thick a fold :
 And laugh, when, her arms laid down, a female head-dress
 is taken.
 Say, ye grand-daughters of Lepidus, or of blind Metellus,

their persons, in which they delighted, and which were also the delights of men—*q. d.* their charms.

260. *With what a noise.*] By this it should seem probable, that the custom of making their thrusts at the adversary, with a smart stamp of the foot, and a loud “*Hab*,” was usual, as among us. These seem alluded to here, as instances of the indelicacy of these female fencers.

—*She can convey*] *Perfero* signifies to carry, or convey to a designed person or place ; hence *perferre ictus* may be a technical expression for a fencer’s making his thrust, by which he conveys the hit or stroke to his adversary.

—*The shewn hits.*] *Monstratos ictus*, *i. e.* the artificial hits which have been shewn her by the fencing-master who taught her.

261. *How great.*] How firmly, how dexterously, with what an air.

262. *On her hams.*] She squats upon her hams, to avoid the blow which is made at her.

—*Her swathe, &c.*] *Fascia* signifies a swathe, band, or roller, which the men used on their thighs and legs, instead of breeches. *AIMSW.* Such, on these occasions, were worn by these women.

—*A fold.*] *Libro*—quasi volumine. They could complain when dressed like women, though in the thinnest attire ; but when they engaged in these indecent

and improper exercises, nothing was thought cumbersome.

263. *Female head-dress.*] *Scaphium* From this seems derived the Fr. *excoffion*, which Boyer explains by *coiffure de tête pour des femmes* ; hence, perhaps, *Engl. coif*. See *AIMSW.* *Scaphium*—and *Marshal in loc.*

—*Is taken.*] *Sumitur. i. e.* When the lady puts off her heavy helmet, (*l. 261*) and takes, *i. e.* puts on, her coif, or female head-dress, thus changing from the appearance of a fierce gladiator to that of a delicate female, the sight must be highly ridiculous ; ride, laugh—*q. d.* *aspice et ride.* *Comp. l. 260.*

264. *The grand-daughters of Lepidus.*] The poet here intimates how much worse the women were grown, since the days of the great men here mentioned, who brought up their daughters to imitate their own severe and grave manners ; not to expose themselves, like the women in more modern times ; and, doubtless, it may be supposed, that the daughters of these respectable persons brought up theirs as they had been educated themselves.

By *Lepidus* is here meant *Æm. Lepidus*, who was chosen by the censors chief of the senate ; he was twice consul, pont. maximus, and colleague with *Fulvius Flaccus*, as censor.

—*Blind Metellus.*] Who, when the

- 6/4) Gurgitis aut Fabii, quæ ludia sumpserit unquam 265
 Hos habitus? quando ad palum gemat uxor Asylli?
 Semper habet lites, alternaque jurgia lectus,
 In quo nupta jacet: minimum dormitur in illo.
 Tunc gravis illa viro, tunc orbâ tigride pejor,
 Cum simulat gemitus occulti conscia facti. 270
 Aut odit pueros, aut fictâ pellice plorat
 Uberibus semper lachrymis, semperque paratis
 In statione suâ, atque expectantibus illam,
 Quo jubeat manare modo: tu credis amorem;
 Tu tibi tunc, curruca, places, fletumque labellis 275
 Exsorbes; quæ scripta, et quas lecture tabellas,
 Si tibi zelotypæ retegantur scrinia mœchæ!
 Sed jacet in servi complexibus, aut equitis: dic,
 Dic aliquem, sodes hic, Quintiliane, colorem.
 Hæremus: dic ipsa: olim convenerat, inquit, 280
 Ut faceres tu quod velles; necnon ego possem
 Indulgere mihi: clames licet, et mare cœlo
 Confundas, homo sum. Nihil est audacius illis
 Deprensus: iram atque animos a crimine sumunt.

temple of Vesta was on fire, lost his eyes in saving the palladium from the flames. See sat. iii. l. 139. and note.

265. *Fabius Gurgæ.*] The son of Q. Fabius the censor; he fined some matrons for the crime of adultery, and with the money built a temple to Venus. He was very extravagant when young, and his expenses almost swallowed up his fortune; hence he was named Gurgæ; but he afterwards grew sober, frugal, and an example of virtue.

—*What actress, &c.*] Ever had so much impudence as to habit and exercise herself in the manner these matrons do? See l. 104. and note.

266. *The wife of Asyllus.*] Asyllus was a famous gladiator and prize-fighter; but when did his wife ever behave as these ladies do, fencing at a post, habited like men, and pushing at the mark with the same noise as the men make?

267. *The bed, &c.*] Here the poet touches on what we call a curtain-lecture.

269. *A bereaved tigress.*] A tigress robbed of her whelps, than which nothing can be supposed more fierce and terrible. Comp. Prov. xvii. 12. Hos. xiii. 8.

270. *Of an hidden fact.*] Some secret adultery of her own; in this case she pretends some charge against her husband of the like kind.

271. *Hates the servants.*] Pueros—pretends to be angry at them, as having misbehaved towards her, or perhaps as privy to their master's amours.

—*A mistress being pretended.*] Pretends that her husband keeps some other woman.

273. *In their station, &c.*] A metaphor taken from the order in which soldiers stand ready to obey the commands of their officers; so her tears wait upon her will, and flow as, and when, she pleases.

—*Waiting for her, &c.*] Entirely attending her pleasure, waiting her direction.

274. *You think it love.*] That it is all out of pure fondness and concern for you.

275. *Hedge-sparrow.*] The poor cuckold, Juvenal calls curruca, or hedge-sparrow, because that bird feeds the young cuckows that are laid in its nest. So the cuckold must bring up other people's children.

—*Suck up the tears.*] Kim them off her

Or Fabius Gurgēs, what actress ever took . . . 265
These habits? when would the wife of Asyllus groan at a post?

The bed has always strifes, and alternate quarrels,
In which a wife lies : there is little sleep there.
Then she is grievous to her husband, then worse than a be-
reaved tigress,

When, conscious of an hidden fact, she feigns groans, 270
Or hates the servants, or, a mistress being pretended, she weeps
With ever fruitful tears, and always ready

In their station, and waiting for her,
In what manner she may command them to flow: you think
(it) love—

You then, O hedge-sparrow, please yourself, and suck up the
tears

With your lips; what writings and what letters would you read
If the desks of the jealous strumpet were opened!—

But she lies in the embraces of a slave, or of a knight; "Tell, Tell us, I pray, here, Quintilian, some colour."—

"We stick fast:—" say yourself:" formerly it was agreed," says she.

“That you should do what you would; and I also might
 “Indulge myself: though you should clamour, and confound
 “The sea with heaven, I am a woman.” Nothing is more bold
 Than they are when discovered; they assume anger and courage from their crime.

cheeks, and please yourself with thinking that all this is from her passion for you.

276. *What writings, &c.*] What a fine discovery of billets-doux and love-letters would be made, if the cabinet of this strumpet were to be opened, who all this while is endeavouring to persuade you that she is jealous of you, and that she grieves as an innocent and injured woman.

278. *She lies in the embraces, &c.*] Suppose her actually caught in the very act.

279. *Tell us, Quintilian, some colour.*] O thou great master of language and oratory, tell us, if you can, some colour of an excuse for such behaviour. See *sat. vii. 155.*

280. *We stick fast.* Even Quintilian himself is at a loss. "We orators" (Quintilian is supposed to answer) "have nothing to say in excuse for such a fact."

—*Say yourself.*] Though none other

could attempt to excuse or palliate such actions, yet women have impudence and presence of mind enough to find some method of answering—"So pray, madam, let us hear what you can say for yourself."

283. *I am a woman.*] Homo sum. Homo is a name common to us both, and so are the frailties of human nature; hence, having agreed mutually to do as we liked, you have no right to complain. Though you should bawl your heart out, and turn the world topsy-turvy, I can say no more. Comp. sat. ii. 25. and note.

284. *Anger.*] To resent reproach.

—Courage.] To defend what they have done.

So that, though, while undiscovered, they may affect a decent appearance, yet, when once discovered, they keep no measures with decency, either as to temper or behaviour.

Unde hæc monstra tamen, vel quo de fonte requiris? 285
 Præstabat castas humilis fortuna Latinas
 Quondam, nec vitiis contingi parva sinebat
 Tecta labor, somnique breves, et vellere Tusco
 Vexatæ, duræque manus, ac proximus urbi
 Hannibal, et stantes Collinâ in turre mariti. 290
 Nunc patimur longæ pacis mala: sævior armis
 Luxuria incubuit, victumque ulciscitur orbem.
 Nullum crimen abest, facinusque libidinis, ex quo
 Paupertas Romana perit: hinc fluxit ad istos
 Et Sybaris colles, hinc et Rhodos, atque Miletos, 295
 Atque coronatum, et petulans, madidumque Tarentum.
 Prima peregrinos obscœna pecunia mores
 Intulit, et turpi fregerunt secula luxu
 Divitiæ molles. Quid enim Venus ebria curat?
 Inguinis et capitis quæ sint discrimina, nescit; 300
 Grandia quæ mediis, jam noctibus ostrea mordet,
 Cum perfusa mero spumant unguenta Falernò,
 Cum bibitur conchâ, cum jam vertigine tectum

285. *Do you ask whence, &c.*] The poet is now about to trace the vice and profligacy of the Roman women to their true source, *viz.* the banishment of poverty, labour, and industry, and the introduction of riches, idleness, and luxury. So the prophet Ezek. xvi. 49. concerning the profligacy of the Jewish women.

288. *Short of sleep.*] Up early and down late, as we say.

—*The Tuscan fleece.*] The wool which came from Tuscany, which was manufactured at Rome by the women.

289. *Hannibal very near the city, &c.*] This great Carthaginian general marched his army so nigh to Rome, that he encamped it within three miles of the city, which obliged the citizens to keep constant guard.

290. *The Colline tower.*] One of the gates of Rome was on an hill, and therefore called Porta Collina—here was probably some tower, or other fortification, which, when an enemy was near, was garrisoned by the Roman people, some of which were constantly on duty. This made them sober and diligent.

292. *Hath invaded us.*] Incubuit. So *Hon. lib. i. od. iii. l. 50, 1.*

Nova febrium terris incubuit cohors.

Avenges the conquer'd world.] Luxury,

by destroying the manners of the Romans, plunged them into miseries, which might be truly said to revenge the triumphs of the Roman arms over the rest of the world.

293. *No crime is absent, &c.*] The banishment of poverty occasioned also the banishment of that hardness, plainness, and simplicity of living, for which the ancient Romans were remarkable; and this was the occasion of their introducing the vices of many of those countries which they had conquered, till every species of profligacy and lewdness overspread the city. *Sat. ix. 131—5.* As it follows—

294—5. *Hence flowed to these hills, &c.*] *i. e.* The seven hills of Rome, on which the city was built; here put for the city itself, or rather for the people.

295. *Sybaris.*] A city of Calabria, so addicted to pleasure and effeminacy, as to become proverbial.

—*Rhodes—Miletus (or Milla).*] Were equally famous for lewdness and debauchery. See *sat. iii. 69—71;* and *sat. viii. l. 113.*

296. *Tarentum.*] A city of Calabria.

—*Crowned.*] Alluding to the garlands and chaplets of flowers which they put on at their feasts.

—*Petulant.*] The poet here alludes

Do you ask—whence these monstrous things, or from what source? 285

An humble fortune rendered the Latin women chaste
Formerly, nor did labour suffer their small houses
To be touched with vices; short of sleep, and with the Tuscan fleece

Their hands chafed and hard, and Hannibal very near the city,

And their husbands standing in the Colline tower. 290

Now we suffer the evils of a long peace: more cruel than arms,
Luxury hath invaded us, and avenges the conquer'd world.

No crime is absent, or foul deed of lust, since
Roman poverty was lost. Hence flow'd to these
Hills, Sybaris, hence Rhodes too, and hence Miletus, 295

And the crowned, and petulant, and drunken Tarentum.

Filthy money foreign manners first

Brought in, and soft riches weakened the ages with

Base luxury? For what does a drunken woman regard? 299

She knows not the difference between her top and bottom.

She who eats large oysters at midnights,

When ointments, mixed with Falernan wine foam,

When she drinks out of a shell, when now with a whirl, the house

not only to the insolence with which they refused to restore some goods of the Romans, which they had seized in their port, but also to their having sprinkled urine on one of the ambassadors which the Romans sent to demand them.

—*Drunk.*] This may either allude to their excessive drinking, for sometimes *madidus* signifies drunk; or to their wetting or moistening their hair with costly ointments. See *Hox.* ode iii. lib. ii. l. 13. et al. This piece of luxury, Juvenal here seems to insinuate, was adopted by the Romans from the people of Tarentum, and was one of the delicacies of the Romans at their feasts and convivial meetings.

297. *Filthy money.*] *Obscena pecunia*; so called, because of its defilement of the minds of the people, by inviting them to luxury, and of the obscene and vile purposes to which it is applied.

298. *Soft riches.*] *Molles divitiæ*—because the introducers of softness and effeminacy of all kinds.

299. *A drunken woman.*] *Lit.* a drunken Venus—*q. d.* a woman adding drunkenness to lewdness.

300. *She knows not, &c.*] Whether she stands on her head or her heels, as the saying is.

301. *Who eats large oysters*] Which were reckoned incentives to lewd practices.

302. *When ointments mixed, &c.*] To such a pitch of luxury were they grown, that they mixed these ointments with their wine, to give it a perfume. See l. 155. and l. 418.

—*Foam.*] From the fermentation caused by the mixture.

303. *Drinks out of a shell.*] The shell in which the perfume was kept. So *concha* is sometimes to be understood, See *Hox.* lib. ii. ode vii. l. 22, 3.

Or it may mean here some large shell, of which was made (or which was used as) a drinking-cup: but the first sense seems to agree best with the preceding line.

Ambulat, et geminis exurgit mensa lucernis.
 I nunc, et dubita quâ sorbeat aëra sannâ 305
 Tullia; quid dicat notæ Collacia Mauræ;
 Maura Pudicitæ veterem cum præterit aram.
 Noctibus hic ponunt lecticas, micturiunt hic;
 Effigiemque Deæ longis siphonibus implent;
 Inque vices equitant, ac lunâ teste moventur: 310
 Inde domos abeunt. Tu calcas, luce reversâ,
 Conjugis urinam, magnos visurus amicos.
 84 214 Nota Bonæ secreta Deæ, cum tibia lumbos
 Incitat; et cornu pariter, vinoque feruntur
 Attonitæ, crinemque rotant, ululantque Priapi 315
 Mænades: ô quantus tunc illis mentibus ardor
 Concubitus! quæ vox saltante libidine! quantus
 Ille meri veteris per crura madentia torrens!
 Lenonum ancillas positâ Laufella coronâ
 Provocat, et tollit pendentis præmia coxæ: 320
 Ipsa medullinæ frictum crissantis adorat.
 Palmam inter dominas virtus natalibus æquat.
 Nil tibi per ludum simulabitur, omnia fient
 Ad verum, quibus incendi jam frigidus ævo
 Laomedontiades, et Nestoris hernia possit. 325
 Tunc prurigo moræ impatiens: tunc scœmina simplex;
 Et pariter toto repetitus clamor ab antro:

304. *Walks round, &c.*] When a person is drunk, the house and every thing in it, seems to turn round.

—*With double candles.*] The table seems to move upward, and each candle appears double.

305. *Go now.*] After what you have heard, go and doubt, if you can, of the truth of what follows.

—*With what a scoff, &c.*] With what an impudent scoff she turns up her nose, in contempt of the goddess, mentioned l. 307—9.

306. *What Collacia may say, &c.*] What a filthy dialogue passes between the impudent Collacia and her confidant Maura. These two, and Tullia above mentioned, were probably well-known strumpets in that day.

307. *The old altar, &c.*] Chastity had an altar, and was long worshipped as a goddess, but now despised and affronted by the beastly discourses and actions of

these women.

308. *Here they put their sedans, &c.*] When they went on these nightly expeditions, they ordered their chairs to be set down here for the purpose. See sat. i. l. 32, and note; and this sat. l. 91. note.

310. *The moon being witness.*] Diana, the goddess of chastity, in heaven was called Phœbe, the moon, the sister of Phoebus, or the sun. So that this circumstance greatly heightens and aggravates their crimes, and shews their utter contempt of all modesty and chastity.

312. *Of your wife.*] This is argumentum ad hominem, to make Ursidius the less eager to marry.

—*To see your great friends.*] People went early in the morning to the levees of their patrons. See sat. iii. l. 127—30. and sat. v. l. 76—9.

313. *The secrets of the good goddess.*] Secreta—the secret rites—i. e. the pro-

Walks round, and the table rises up with double candles.
 Go now, and doubt with what a scoff Tullia sups up 305
 The air, what Collacia may say to her acquaintance Maura,
 When Maura passes by the old altar of Chastity.
 Here they put down their sedans o' nights, here they stain
 And defile the image of the goddess, and each other,
 With their impurities, the moon being witness. 310
 Thence they go away home. You tread, when the light re-
 turns,
 In the urine of your wife, as you go to see your great friends.
 The secrets of the good goddess are known, when the pipe
 the loins
 Incites; and also with the horn, and with wine, the Mænads
 of Priapus
 Are driven, astonished, and toss their hair and howl. 315
 O what unchaste desires in their minds are raised!
 What a voice do they utter forth! how great
 A torrent of filthiness flows all about them.
 Laufella proposes a prize among the most impudent strumpets,
 And, in the impure contention, obtains the victory: 320
 She is all in rapture when Medullina acts her part.
 The more vile, the more honour they obtain
 Nothing is feigned, all things are done
 To the truth, by which might be fired, now cold with age,
 Priam, and the hernia of Nestor. 325
 Then their situation makes them impatient: then the woman is
 undisguised,
 And a clamour is repeated together thro' all the den:

fanation and abuse of them by these women; these are now notorious. See before, sat. ii. l. 86, and note.

313-14. *The pipe—horn—*] These rites were observed with music and dancing, which among these abandoned women, served to excite the horrid lewdness mentioned afterwards. See sat. ii. l. 90.

314. *Mænads of Priapus.*] Mænades Priapi.—The Mænades were women sacrificers to Bacchus; called Mænades, from the Gr. *μενέειν*, to be mad—for so they appeared by their gestures and actions. Thus these women from their horrid acts of lewdness might well be called the Mænades, or mad votaries of the obscene Priapus.

—*With wine, &c.*] All these circumstances were observable in the Mænades,

in their frantic worship of Bacchus.

316. *O what unchaste desires, &c.*] This, and the following lines, down to l. 333, exhibit a scene of lewdness, over which I have drawn the veil of paraphrase, in the words principally of a late ingenious translator.

325. *Priam.*] The last king of Troy, he lived to a great age, and was slain by Pyrrhus at the siege of that city. Priam was the son of Laomedon; hence he is called Laomedontiades.

—*Nemor.*] King of Pylos; he is said to have lived three ages, and to have had an hernia, or rupture.

327. *The den.*] Antrum is a den, or cave, or privy lurking-place. Such, no doubt, was chosen by these abandoned women to meet in.

Jam fas est, admittite viros ; jam dormit adulter ?
 Illa jubet sumpto juvenem properare cucullo :
 Si nihil est, servis incurritur : abstuleris spem 330
 Servorum, veniet conductus aquarius : hic si
 Quæritur, et desunt homines ; mora nulla per ipsam,
 Quo minus imposito clunem submittat asello,
 Atque utinam ritus veteres, et publica saltem
 His intacta malis agerentur sacra: sed omnes 335
 Noverunt Mauri, atque Indi, quæ psalteria penem
 Majorem, quam sint duo Cæsaris Anticatones,
 Illuc, testiculi sibi conscius unde fugit mus,
 Intulerit ; ubi velari pictura jubetur,
 Quæcunque alterius sexûs imitata figuram est. 340
 Et quis tunc hominum contemptor numinis ? aut quis
 Sympuvium ridere Numæ, nigrumque catinum,
 Et Vaticano fragiles de monte patellas
 Ausus erat ? sed nunc ad quas non Clodius aras ?
 Audio quid veteres olim moneatis amici : 345
 Pone seram, cohibe. Sed quis custodiet ipsas
 Custodes ? cauta est, et ab illis incipit uxor.
 Jamque eadem summis pariter minimisque libido ;
 Nec melior, silicem pedibus quæ conterit atrum,
 Quam quæ longorum vehitur service Syrorum. 350
 — Ut spectet ludos, conducit Ogulnia vestem,

329. *Hood.*]—L. 118, note, to disguise him.

336. *What singing-wench, &c.*] This, as plainly appears from what follows, alludes to P. Clodius, who, under the disguise of a singing-girl, in order to get at Pompeia, Cæsar's wife, went into the house of Cæsar, where the women were celebrating the rites of the Bona Dea. See a full account of this, *Ant. Univ. Hist.* vol. xiii p. 145—7, and note *b*.

—*The Moors and Indians.*] The inhabitants of the western and eastern parts of the world—*g. d.* This transaction of Clodius was public enough to be known all the world over.

337. *Anticatones of Cæsar*] J. Cæsar, to reflect on the memory of Cato Major, wrote two books, which he called *Anticatos*; and when they were rolled up in the form of a cylinder, as all books then were, they made a considerable bulk.

341. *Who of men was then, &c.*] While the rites of the Bona Dea were observed with such decency and purity as are

hinted at in the preceding lines, where was there a man to be found hardy enough to act in contempt of the goddess?

342. *The wooden bowl of Numa.*] Numa was the second king of the Romans ; he instituted many religious orders, and among the rest that of the vestals, who were the appointed priestesses of the Bona Dea ; these were obliged, by vow, to chastity, which, if they violated, they were buried alive. The sympuvium was a wooden, or according to some, an earthen bowl, used in their sacrifices by the institution of Numa. See an account of the vestals, *KENNEDY. Ant. book ii. part ii. chap. 6.*

—*The black dish.*] Some other of the sacrificial implements.

343. *From the Vatican mount.*] Vessels made from the clay of this hill, which were also used in the sacrifices, and held formerly in the highest veneration.

344. *At what altars, &c.*] However these rites were venerated in times past, so that no man, but the debauched,

"Now 'tis right, admit the men: is the adulterer asleep
"already?"—

She bids a youth hasten, with an assumed hood:
If there be none, she rushes on slaves: if you take away the
hope 330

Of having slaves, let an hired water-bearer come: if he
Be sought, and men are wanting, there's no delay thro' her,
That she can not prostitute herself to an ass.

I could wish the ancient rites, and the public worship 334
Might at least be observed untouched by these evils: but all
The Moors, and Indians, know what singing-wench brought
A stock of impudence more full than the two Anticato's of Cæsar,
Thither, from whence a mouse flieeth, conscious that he is a male;
Where every picture is commanded to be cover'd,
Which imitates the figure of the other sex. 340

And who of men was then a despiser of the deity? or who
Dared to deride the wooden bowl of Numa, and the black dish,
And the brittle ware from the Vatican mount?
But now at what altars is there not a Clodius?

I hear what ancient friends would formerly advise. 345
Put a lock—restrain her. But who will keep her very
Keepers? your wife is sly, and begins from these.
And, now-a-days, there is the same lust in the highest and in
the lowest.

Nor is she better who wears out the black flint with her foot,
Than she who is carried on the shoulders of tall Syrians. 350
That she may see plays, Ogulnia hires a garment,

and impudent Clodius, would have violated them by his presence; yet, so depraved are mankind grown, just such as he was are now every day to be found, and who shew their impieties at every altar.

345. *I hear, &c.] q. d. I know what the friends of a man that had such a wife would have advised in old times, when they might, perhaps, have found somebody that they might have trusted; they would have said, "Lock her up—confine her—don't let her go abroad—set somebody to watch—appoint 'a keeper to guard her." I answer, 'this might have succeeded then, but, in our more modern times, who will ensure the fidelity of the people that are to guard her? Now all are bad alike—therefore, whom shall we find to watch the keepers themselves?*

347. *Is sly, &c.] And will watch her*

opportunity to tamper with the very people you set to watch her; she will bribe them over to her designs—these she will begin with first.

348. *And now.] Now-a-days all are corrupt alike, from the highest to the lowest of them.*

349. *Wears out the black flint, &c.] Who tramps the streets on foot.*

350. *Who is carried, &c.] In her chair on the shoulders of two Syrian slaves, the tallest and stoutest of which were always selected for this purpose. Cervix signifies the hinder part of the neck, and sometimes the shoulders. ANSW. This is the most natural interpretation of the word in this place. See sat. i. 64; sat. iii. 240, and note.*

351. *May see plays.] May go to the public theatres.*

— *Hires a garment.] Something finer than she has of her own.*

Conducit comites, sellam, cervical, amicas,
 Nutricein, et flavam, cui det mandata, puellam.
 Hæc tamen, argenti superest quodcunque paterni,
 Lævibus athleticis, ac vasa novissima donat. 355
 Multis res angusta domi est: sed nulla pudorem
 Paupertatis habet; nec se metitur ad illum,
 Quem dedit hæc, posuitque modum. Tamen utile quid sit,
 Prospiciunt aliquando viri; frigusque, famemque,
 Formicâ tandem quidam expavere magistrâ. 360
 Prodigâ non sentit pereuntem scœmina censum:
 At velut exhaustâ redivivus pullulet arcâ
 Nummus, et e pleno semper tollatur acervo,
 Non unquam reputat, quanti sibi gaudia constant.
 Sunt quas eunuchi imbelles, ac inollia semper 365
 Oscula delectent, et desperatio barbæ,
 Et quod abortivo non est opus. Illa voluptas
 Summa tamen, quod jam calidâ matura juventâ
 Inguina traduntur medicis, janî pectine nigro.
 Ergo expectatos, ac jussos crescere primum 370
 Testiculos, postquam cœperunt esse bilibres,
 Tonsoris damno tantum rapit Heliodorus.
 Conspiciuus longe, cunctisque notabilis intrat
 Balnea, nec dubie custodem vitis et horti
 Provocat, a dominâ factus spado: dormiat ille 375
 Cum dominâ: sed tu jam durum, Posthume, jamque
 Tendendum eunucho Bromium committere noli.
 Si gaudet cantu, nullius fibula durat

352. *Attendants.*] Waiting-women to attend her.

—*A chair.*] Sellam.—This may mean a seat at the theatre, as well as a chair to be carried thither.

—*A pillow.*] Or cushion to lean upon, like other fine ladies.

—*Female friends.*] Who may appear as her clients and dependents.

353. *A nurse*] The rich and noble had always, among their female servants, a woman whose business it was to look after their children. Ogulnia, to exhibit this piece of expense, had such a one in her suite when she went into public, and was foolish enough to hire some woman for the purpose.

354. *A yellow-haired girl.*] Shining yellow hair was reckoned a great beauty, inasmuch that flava puella is equal to pulchra puella. So *Hos. lib. ii. ode iv.*

l. 14.

Phyllidis flava decorant parentes.

And again, *lib. iii. ode ix l. 19.*

Si flava excutitur Chloë.

—*To whom she may give her commands.*] As to her confidante, imparting some message, perhaps, to her gallant.

355. *Gives to smooth wrestlers.*] The end of all is, that, after her vanity and folly are gratified by an expensive appearance which she can't afford, she spends the very last shilling to gratify her passion for young and handsome wrestlers. By the epithet *læves, smooth*, we may understand that the wrestlers, in order to engage the affections of the women by their appearance, plucked off the hairs of their beards to make their faces smooth, and to give them an appearance of youth. It was the fashion for the ladies to be very fond of per-

She hires attendants, a chair, a pillow, female friends,
A nurse, and a yellow-haired girl to whom she may give her
commands.

Yet she, whatever remains of her paternal money,
And her last plate, gives to smooth wrestlers. 355

Many are in narrow circumstances: but none has the shame
Of poverty, nor measures herself at that measure
Which this has given, and laid down. Yet what may be useful
Sometimes men foresee; and cold and hunger, at length
Some have fear'd, being taught it by the ant. 360

A prodigal woman does not perceive a perishing income:
But, as if money reviving would increase in the exhausted chest,
And would always be taken from a full heap,
She never considers how much her pleasures cost her.

There are some weak eunuchs, and their soft kisses 365
Will always delight, and the despair of a beard,

Also that there is no need of an abortive. But that
Pleasure is the chief, that adults, now in warm youth,
Are deliver'd to the surgeons, now bearing signs of puberty.
Heliodorus, the surgeon, performs the operation 370
When all is full grown, all but the beard,
Which is the barber's loss only.

Afar off conspicuous, and observable by all, he enters
The baths, nor does this eunuch, made so by his mistress,
Doubtfully vie with the keeper of the vines and gardens: 375

Let him sleep with his mistress: but do you, Posthumus,
Take care how you put your boy Bromius in his power.

If she delights in singing, no public performer

formers on the stage, such as actors, wrestlers, &c. See the story of Hippia, in this satire, l. 82—113.

356. *None has the shame, &c.* No woman dreads the disgrace of reducing herself to poverty by her extravagance, or is possessed of that modest frugality which should attend narrow circumstances.

357. *Measures herself, &c.* Metaph. from ascertaining the quantity of things by measure.

358. *Which this has given, &c.* However poor a woman may be, yet she never thinks of proportioning her expenses to her circumstances, by measuring what she can spend by what she has.

360. *Taught it by the ant.* Which is said to provide, and to lay up in sum-

mer, against the hunger and cold of the winter. See *Hor. sat. i. lib. i. l. 33—8.*

365. *There are some.* The poet here is inveighing against the abominable lewdness of the women, in their love for eunuchs—but, for decency's sake, let us not enter into the paragraph above translated any farther than the translation, or rather paraphrase, in which it is left, must necessarily lead us.

375. *Keeper of the vines and gardens.* i. e. Priapus.

378. *No public performer, &c.* Literally, the button of none selling his voice to the prætors. The prætors gave entertainments to the people at their own expense, and, among others, concerts of music; the vocal parts of which were performed by youths, who hired themselves out on these occasions, and who,

Vocem vendentis Prætoribus. Organa sæpè
 In manibus: densi radiant testudine totâ 380
 Sardonyches: crispo numerantur pectine chordæ,
 Quo tener Hedymeles operam dedit: hunc tenet, hoc æ
 Solatur, gratoque indulget basia plectro.
 Quædam de numero Lamiarum, ac nominis alti,
 Cum farre et vino Janum, Vestamque rogabat, 385
 An Capitolinam deberet Pollio quercum
 Sperare, et fidibus promittere. Quid faceret plus
 Agrotante viro? medicis quid tristibus erga
 Filiolum? stetit ante aram, nec turpe putavit
 Pro citharâ velare caput; dictataque verba 390
 Protulit, (ut mos est,) et apertâ palluit agnâ.
 Dic mihi nunc, quæso, dic, antiquissime Divûm,
 Respondes his, Jæne pater? magna otia cœli:
 Non est, (ut video,) non est, quid agatur apud vos.
 Hæc de comædis te consulit: illa tragœdum 395

to preserve their voices, had clasps or rings put through the prepuce, in order to prevent their intercourse with women, which was reckoned injurious to their voice; these rings were called *fibulae*: but the musical ladies were so fond of these people, that they made them sing so much as to hurt their voices, inasmuch that they received no benefit from the use of the *fibulae*.

We read *supr.* l. 73. of some lewd women who loosed this button, or ring, from the singers, for another purpose, for which they were at great expense. See l. 73. and note.

379. *The musical instruments, &c.*] *Organum* seems a general name for musical instruments.—*q. d.* If she be a performer herself, she observes no moderation; she does nothing else but play from morning till night.

381. *The sardonyx.*] The sardonyx is a precious stone, partly the colour of a man's nail, and partly of a cornelian colour. By this passage it seems that these ladies were so extravagant, as to ornament their musical instruments with costly stones and jewels. Ovid describes Apollo's lyre as adorned with gems and ivory. *Met. lib. ii. l. 167.*

—*The trembling quill.*] They struck the strings sometimes with the fingers, sometimes with a piece of ivory made in form of a quill, which was called *pecten*.

So *VIRG. ÆN. vi. l. 646, 7.*

Obloquitur numeris septem discrimina vocum,

Jamque eodem digiti, jam pectine pulsas chorde.

Crispus here may, like *crispene*, signify quivering, trembling, from its effect upon the strings, to which it gives, and from them, in a measure, receives a vibratory motion.

382. *Hedymeles.*] Some famous harper, who was so called from Gr. *ἡδύς*, sweet, and *μελος*, a song. The *pecten*, or quill, that he made use of, was very highly valued, no doubt, by these fantastical women.

—*Perform'd.*] *Operam dedit*—made use of in playing.

383. *The grateful quill.*] *Grato* here signifies acceptable, agreeable. See *sat. iii. l. 4.* *Plectro*, plectrum, as well as *pecten*, signifies the quill, or other thing with which the strings were stricken, (from Gr. *πλησσω*, to strike.) The poet is setting forth the folly and absurdity of these musical ladies, who preserved as sacred relic, and consoled themselves in the possession of, and even bestowed kisses on, any instruments that had belonged to some admired and favourite performer.

384. *Of the number.*] i. e. Of the *Lamian* name or family.

—*Of the Lamia.*] A noble family,

Can keep himself safe. The musical instruments are always
In her hands: thick, on the whole lute, sparkle 380

Sardonyxes: the chords are ran over in order with the trem-
bling quill,

With which the tender Hedymeles perform'd: this she keeps,
With this she solaces herself, and indulges kisses to the grateful
quill,

A certain lady, of the number of the *Lamiae*, and of high name,
With meal and wine ask'd Janus and Vesta, 385

Whether Pollio ought for the Capitoline oak

To hope and promise it to his instrument. What could she
do more

If her husband were sick? what, the physicians being sad,
towards

Her little son? she stood before the altar, nor thought it shameful

To veil her head for a heart: and she uttered words dictated,
(As the custom is,) and grew pale when the lamb was opened.

"Tell me now, I pray, tell me, O thou most ancient of gods,

"Father Janus, do you answer these? the leisure of heaven.

"is great;

"There is not, (as I see,) there is not any thing that is done.

"among you.

"This (lady) consults you about comedians: another would

"recommend

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whose origin was from *Lamus*, the king
and founder of the city of *Formis*, in
Campania.

385. *With meal and wine.*] The usual
offering.

— *Janus and Vesta.*] The most ancient
and first deities of the Romans.

386. *Pollia.*] Some favourite and
eminent musician.

— *The Capitoline oak.*] Domitian
instituted sports in honour of *Jupiter*
Capitolinus, which were celebrated every
fifth year; he that came off conqueror
was rewarded with an oaken crown.

387. *Promise it to his instrument.*] i. e.
That he should so perform, as to excel
all his competitors.

— *Instrument.*] *Fidibus*. *Fides* signi-
fies any stringed instrument; hence our
word fiddle.

388. *The physicians being sad.*] Shaking
their heads, and giving over their pa-
tient.

389. *Her son.*] *Filiolum*—her little

only son.

390. *To veil her head.*] As suppliants
did.

— *For a harp.*] i. e. An harper. *Me-*
tonym.

— *Words dictated.*] Some form of
prayer prescribed for such occasions.

391. *When the lamb was opened.*] She
trembled and grew pale with anxiety
for the event; for, from the appear-
ance and state of the bowels of the sa-
crifices, the soothsayers foretold future
things.

392. *Most ancient of gods.*] See note
above, l. 385.

393. *Do you answer these.*] Such
requests of such votaries.

— *The leisure of heaven is great, &c.*]
The gods must surely have very little to
do if they can attend to such prayers,
and to such subjects as fiddlers and
actors. Juvenal here, as in other pas-
sages, ridicules the Roman mythology.



Commendare volet; varicosus fiet haruspex.
 Sed cantet potius, quam totam pervolet urbem
 Audax, et cœtus possit quam ferre virorum;
 Cumque paludatis ducibus, præsentem marito,
 Ipsa loqui rectâ facie, strictisque mamillis. 400
 Hæc eadem novit, quid toto fiat in orbe:
 Quid Seres, quid Thraces agant: secreta novercæ,
 Et pueri: quis amet: quis decipiatur adulter.
 Dicet, quis viduam prægnantem fecerit et quo
 Mense; quibus verbis concumbat quæque, modis quot. 405
 Instantem regi Armenio, Parthoque Cometem
 Prima videt: famam, rumoresque illa recentes
 Excipit ad portas; quosdam facit: isse Niphatem
 In populos, magnoque illic cuncta arva teneri
 Diluvio: nutare urbes, subsidere terras, 410
 Quocunque in trivio, cuicunque est obvia, narrat.
 Nec tamen id vitium magis intolerabile, quam quod
 Vicinos humiles rapere, et concidere loris
 Exorata solet: nam si latratibus alti
 Rumpuntur somni; fustes huc ocyus, inquit, 415
 Afferte atque illis dominum jubet ante feriri,
 Deinde canem: gravis occursu, teterrima vultu,
 Balnea nocte subit: conchas, et castra moveri

396. *The soothsayer.*] Who is forced to stand so often, and for so long together, while they are offering their prayers.

—*Will have swelled legs.*] With standing at the altar. Varicosus signifies having large veins from the swelling of the dropsy, or from standing long; the blood settling a good deal in the lower parts, and swelling the veins of the legs.

397. *Audacious.*] In an impudent, bold manner, like a prostitute.

398. *Assemblies of men*] Suffer herself to be in their company, and join in free conversation with them.

399. *In military attire*] Paludatis, having on the paludamentum, which was a general's white or purple robe, in which he marched out of Rome on an expedition; officers in their regimentals; red coats, as we should say.

400. *An unembarrassed countenance.*] Recta facie—with her face straight and upright, not turned aside, or held down, at any thing she saw or heard.

401. *Bare breasts.*] Strictis—literally, drawn out—metaph. from a sword drawn for an attack.

—*Knows what may be doing, &c.*] The poet now inveighs against the sex as gossips and tale-bearers, equally dispersing about public news and private scandal.

402. *The Seres.*] The Seres were a people of Scythia, who, by the help of water, got a sort of down from the leaves of trees, and therewith made a kind of silk.

—*Thracians.*] Were a people of the most eastern part of Europe; these were enemies to the Romans, but at length subdued by them.

—*The secrets of a step-mother, &c.*] Some scandalous story of an intrigue between a step-mother and her son-in-law.

403. *Who may love, &c.*] i. e. Be in love. This, and the two following lines, describe the nature of female tittle-tattle, and scandal, very humourously.

406. *Comet threatening, &c.*] Instantem; standing over, as it were, and threatening, as the vulgar notion was, destruction to the Armenians and Parthians, who were enemies to the Romans.

407. *She first sees.*] The poet here ri-

"A tragedian : the soothsayer will have swelled legs."
 But rather let her sing, than audacious she should fly over
 the whole
 Town, and than she should endure assemblies of men ;
 And with captains in military attire, in the presence of her
 husband,
 Converse, with an unembarrassed countenance, and with bare
 breasts. 400

This same knows what may be doing all the world over :
 What the Seres and Thracians may be doing : the secrets of
 a stepmother
 And her boy : who may love : what adulterer may be deceived :
 She will tell who made a widow pregnant, and in what
 Month : with what language every woman intrigues, and in
 how many ways 405

The comet threatening the Armenian and Parthian kings
 She first sees : report, and recent rumours,
 She catches up at the doors ; some she makes : that the Ni-
 phates had gone
 Over the people, and that there all the fields were occupied
 By a great deluge : that cities totter, and lands sink, 410
 She tells in every public street, to whomsoever she meets.

Nor yet is that fault more intolerable, than that
 To seize, and slash with whips her humble neighbours,
 Entreated she is wont : for if by barkings her sound
 Sleep is broken ; "Clubs," says she, "hither quickly 415
 "Bring"—and with them commands the master first to be
 beaten.

Then the dog. Terrible to be met, and most frightful in
 countenance,
 She goes by night to the baths : her conchs and baggage she
 commands

dicules her pretensions to wisdom and foresight.

407. *Report.*] Famam—rumour, common talk, scandal.

408. *At the doors.*] Where she stands listening ; to have it all at first hand.

—*She makes.*] Invents out of her own head.

—*The Niphates.*] A river of Armenia.

408—9. *Had gone over the people, &c.*] Drowned the inhabitants, and overflowed the country.

410. *Cities totter—lands sink.*] By earthquakes.

411. *Public street.*] Trivium signifies

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a place where three ways meet, a place of common resort.

412. *Nor yet is that fault, &c.*] The poet here shews the pride, impatience, and cruelty of these fine ladies, who, because they happen to be disturbed by the barking of a dog, send out their servants with whips and clubs, ordering them to beat their poor neighbours most barbarously, though they entreat forgiveness, and then fall on the dog.

417. *Terrible to be met, &c.*] Bearing the signs of anger and cruelty in her countenance and aspect.

418. *By night.*] At a late and unseasonable time.

Nocte jubet ; magno gaudet sudare tumultu :
 Cum lassata gravi ceciderunt brachia massâ, 420
 Callidus et cistæ digitos impressit aliptes,
 Ac summum dominæ femur exclamare cœgit,
 (Convivæ miseri interea somnoque fameque
 Urgentur,) tandem illa venit rubicundula, totum
 Cœnophorum sitiens, plenâ quod tenditur urnâ 425
 Admotum pedibus, de quo sextarius alter
 Ducitur ante cibum, rabidam facturum orexim,
 Dum redit, et loto terram ferit intestino.
 Marmoribus rivi properant, aut lata Falernum
 Pelvis olet : nam sic tanquam alta in dolia longus 430
 Decideret serpens, bibit, et vomit. Ergo maritus
 Nauseat, atque oculis bilem substringit opertis.
 Illa tamen gravior, quæ cum discumbere cœpit,
 Laudat Virgilium, perituræ ignoscit Elisæ ;
 Committit vates, et comparat ; inde Maronem, 435
 Atque aliâ parte in trutinâ suspendit Homerum.
 Cedunt grammatici, vincuntur rhetores, omnis
 Turba tacet ; nec causidicus, nec præco loquatur,
 Altera nec mulier : verborum tanta cadit vis ;

sonable hour. See note on sat. i. 49. and on sat. xi. 204. *Præc.* sat. iii. 4.

418. *Her conchs.*] Conchas may signify boxes or shells, for ointments, which were used at the baths. See before, l. 303.

— *Baggage.*] Things of various sorts which were used at the baths, which the poet humorously calls castra, from their variety and number, like camp equipage. *Metaph.*

419. *To be moved.*] To be carried after her. The word moveri is metaphorical, and alludes to the castra.

420. *When her tired arms, &c.*] They that sweated before they bathed, swung two leaden masses, or balls, to promote perspiration.

421. *The anointer.*] Aliptes so called from ἀλείφω, to anoint. This was some person who attended to anoint the bathers.

423. *Her miserable guests, &c.*] The people who were invited to supper at her house were half-starved with hunger, and tired almost to death with expecting her return from the bath, where she stayed, as if nobody was waiting for her.

424. *Somewhat ruddy.*] Flushed in the

face with her exercise at the bath, or, perhaps, from a consciousness of what had happened between her and the aliptes.

425. *A whole fagon, &c.*] Cœnophorum, from σίνας, wine, and φέρω, to bear or carry. This seems to have been a name for any vessel in which they brought wine, and was probably of a large size.

426. *Another sextary*] i.e. A second, implying that she had drunk off one before. The sextarius held about a pint and an half. *ANSW.*

426. *To provoke an eager appetite.*] Orexim, from ορεξίς, an eager desire, quod ab ορεγόμενος, appeto, to desire earnestly.

It was usual for the Roman epicures to drink a sort of thin and sharp Falernian wine, (sat. xiii. l. 216.) to make them vomit, before meals, that the stomach, being cleared and empty, might be more sensibly affected with hunger, and thus the party enabled to eat the more. See sat. iv. 67. This wine was called tropea, from τροπή, versio.

Bibit ergo tropea, ut vomat.

MASS. lib. xii. ep. 83.

To be moved by night : she rejoices to sweat with great tumult ;
 When her arms have fallen, tired with the heavy mass, 420
 And the sly anointer has played her an unlucky trick,
 By taking undue liberties with her person,
 (Her miserable guests in the mean time are urged with sleep
 and hunger,)

At last she comes somewhat ruddy, thirsting after
 A whole flagon, which, in a full pitcher, is presented, 425
 Placed at her feet ; of which another sextary
 Is drunk up before meat, to provoke an eager appetite,
 Till it returns, and strikes the ground with her washed inside.
 Rivers hasten on the pavement, or of Falernan the wide
 Bason smells : for thus, as if into a deep cask a long 430
 Serpent had fallen, she drinks and vomits. Therefore her
 husband

Turns sick, and restrains his choler with his eyes covered.

Yet she is more irksome, who, when she begins to sit at table,
 Praises Virgil, and forgives Elisa about to die :
 She matches the poets, and compares them ; then Virgil, 435
 And, on the other part, Homer, she suspends in a scale.
 The grammarians yield, the rhetoricians are overcome,
 All the crowd is silent ; neither lawyer, nor crier, can speak,
 Nor any other woman : there falls so great a force of words :

428. *Till it returns.*] Is brought up again.

—*With her washed inside.*] The washing of her stomach.

429. *Rivers, &c.*] The wine brought up from her stomach gushes on the marble pavement like a river, or she vomits into a bason, which smells of the wine vomited up from her stomach.

430—1. *As if a long serpent, &c.*] *PURR*, lib. x. c. 72. testifies that serpents are very greedy of wine. His words are, *Serpentes, cum occasio est, vinum præcipue appetunt, cum alioque exiguo indigeant potu.* But this one should suppose a mere notion, a sort of vulgar error, which, probably, Juvenal means to laugh at.

432. *Restrains his choler.*] The husband, finding himself grow sick at the sight, hides his eyes, that he may not any longer behold what he finds likely to raise his choler and resentment, which he dares not vent. Or perhaps, by bilem substringit, we may understand that he keeps himself from vomiting up the bile from his stomach, by no longer beholding his wife in so filthy a

situation, and therefore puts his hands before his eyes to cover them.

433. *Yet she is more irksome.*] The poet now inveighs against such of the sex as were pretenders to learning and criticism, and who affected wisdom and eloquence.

434. *Forgives Elisa, &c.*] Finds excuses, and endeavours to justify queen Dido, &c. (called also Elisa, *Æn.* iv. l. 335.) when she was going to destroy herself for love.

435. *Matches.*] See sat. i. 163, note.

436. *She suspends Homer, &c.*] Runs a parallel between Homer and Virgil, and weighs in her opinion, as in a balance, their several merits.

439. *So great a force of words, &c.*] The poet humourously represents orators and grammarians as quite outdone by this learned lady, and that her vociferation is such, that neither a common crier, nor a bawling lawyer, nor the company (*turba*) that surrounds her, can have an opportunity to put in a syllable, such a torrent of words comes from her, that it bears down all before it.

Tot pariter pelves, tot tintinnabula dicas 410
Pulsari: Jam nemo tubas, nemo æra fatiget,
Una laboranti poterit succurrere Lunæ.

Imponit finem sapiens et rebus honestis.
Nam quæ docta nimis cupis et facunda videri, 415
Crure tenus medio tunicas succingere debet,
Cædere Sylvano porcum, quadrante lavari.

Non habeat matrona, tibi quæ juncta recumbit,
Dicendi genus, aut curtum sermone rotato
Torqueat enthymema, nec historias sciat omnes:
Sed quædam ex libris, et non intelligat. Odi 450
Hanc ego, quæ repetit, volvitque Palæmonis artem,
Servatâ semper lege et ratione loquendi,
Ignotosque mihi tenet antiquaria versus,
Nec curanda viris Opicæ castigat amicæ
Verba. Solæcismum liceat fecisse marito. 455

Nil non permittit mulier sibi; turpe putat nil,
Cum virides gemmas collo circumdedit, et cum
Auribus extensis magnos commisit elenchos.
Intolerabilius nihil est quam fœmina dives.

441. *Weary trumpets, &c.*] When the moon was eclipsed, the Romans superstitiously, thought that she was under some charms or incantations, against which nothing would prevail but the sound of brass, from trumpets, basons, kettles, &c.

443. *Imposes the end, &c.*] Draws the line, as it were, nicely distinguishing, after the manner of the philosophers, on the subject of ethics, defining the honestum, the utile, the pulchrum, and where each begins and ends.

445. *To bind her coats up, &c.*] A lady who affects so much learning, should, doubtless, imitate the philosophers, as well in dress as in discourse, that she may completely resemble them. The Peripatetic philosophers wore a coat which came no lower than the mid-leg.

446. *An hog of Sylvanus.*] As the philosophers sought groves and retired places, in order to have more leisure for study and contemplation, they sacrificed an hog to Sylvanus, the god of the woods.

Women were not to be present at the solemnity. The poet humourously tells these philosophical ladies, that they ought undoubtedly to have the privi-

lege of sacrificing, as they ranked with philosophers.

—*To wash for a farthing.*] The usual small fee which the poor philosophers paid for bathing.

447. *Let not the matron.*] The poet now satirizes another sort of learned ladies, who affect to be skilled in logic and grammar, inasmuch that they are for ever finding fault with every little irregularity of speech in others.

448. *A method of haranguing.*] Genus dicendi, a particular kind of argumentation, *i. e.* the art of logic.

—*Twist, &c.*] Wind her argument into the small compass of an enthymeme. — Rotato—*i. e.* artfully turned.

449. *The short enthymeme.*] A short kind of syllogism, consisting only of two propositions, a third being retained in the mind; *sc. Symp.*, whence the name.

449. *Know all histories*] Aim or pretend to be a perfect historian.

450. *Some things from books.*] *q. d.* I allow her to have some taste for books, and to know a little about them.

—*Not understand them.*] *i. e.* Enter too deeply into them. She should not understand too much.

451. *The art of Palæmon.*] He was a

You would say, that so many bazons, so many bells were struck 440

Together. Now let nobody weary trumpets, or brass kettles, She alone could succour the labouring moon.

She, a wise woman, imposes the end to things honest.

Now she who desires to seem too learned and eloquent, Ought to bind her coats up to the middle of her leg, 445 And slay an hog for Sylvanus, and wash for a farthing.

Let not the matron, that joined to you lies by you, have A method of haranguing, nor let her twist, with turned discourse, The short enthymeme, nor let her know all histories: 449

But some things from books, and not understand them. I hate

Her who repeats, and turns over, the art of Palæmon, The law and manner of speaking being always preserved,

And, an antiquarian, holds forth to me unknown verses,

And corrects the words of her clownish friend

Not to be noticed by men. Let it be allowable for her husband to have made a solecism. 455

There is nothing a woman does not allow herself in; she thinks nothing base,

When she has placed green gems round her neck, and when She has committed large pearls to her extended ears:

Nothing is more intolerable than a rich woman.

conceited grammarian, who said that learning would live and die with him.

452. *The law and manner of speaking, &c.*] The poet means to say, that he hates a woman who is always conning and turning over her grammar-rules, like a pedant, and placing her words exactly in mood and tense.

453. *An antiquarian, &c.*] One who is studious of obsolete words and phrases, and so quoting old-fashioned verses, that nobody knows any thing of.

454. *Her clownish friend.*] *Opicus* signifies rude, barbarous, clownish; it is derived from the most ancient people of Italy, who were called *Opici*, from *ops*, the earth, from which they were said to spring. See sat iii. l. 207.

This learned lady is supposed to be so precise, as to chastise her neighbours, if they did not converse in the most elegant modern manner, and to find fault with any words which looked like barbarisms, such as men would not observe.

455. *To have made a solecism.*] So call-

ed from the people of Solos or Sola, a city of Cilicia, who were famous for incongruity of speech against grammar.

Let her not quarrel with her husband for speaking a little false Latin.

The Soli were a people of Attica, who being transplanted to Cilicia, lost the purity of their ancient tongue, and became ridiculous to the Athenians for their improprieties therein. *СЛАВЯНЫ*.

457. *Placed green gems.*] Put on an emerald necklace.

458. *Committed, &c.*] Has put earrings, made of large oblong pearls, in her ears, which are stretched and extended downwards with the weight of them. See *Alnusw. Elenchus*, No. 2.

459. *Nothing is more intolerable, &c.*] The poet is here satirizing the pride, in dress and behaviour, of wives who have brought their husbands large fortunes; which, by the laws of Rome, they having a power of devising away by will to whom they pleased, made them insufferably insolent. See l. 139, 40.

Interea fœda aspectu, ridendaque multo 460
 Pane tumet facies, aut pingua Poppæana
 Spirat, et hinc miseri viscantur labra mariti.
 Ad mœchum veniet lotâ cute: quando videri
 Vult formosa domi? mœchis foliata parantur;
 His emitur, quicquid graciles huc mittitis Indi. 465
 Tandem aperit vultum, et tectoria prima reponit:
 Incipit agnosci, atque illo lacte fovetur,
 Propter quod secum comites educit asellas,
 Exul Hyperboreum si dimittatur ad axem.
 Sed quæ mutatis inducitur, atque fovetur 470
 Tot medicaminibus, coctæque siliginis offas
 Accipit, et madidæ; facies dicitur, an ulcus?
 Est operæ pretium penitus cognoscere toto
 Quid faciant, agentque die. Si nocte maritus 475
 Aversus jacuit, periit libraria, ponunt
 Cosmetæ tunicas, tarde venisse Liburnus
 Dicitur, et pœnas alieni pendere somni
 Cogitur: hic frangit ferulas, rubet ille flagello,

461. *Swells with much paste.*] Appears beyond its natural bigness, by a quantity of paste stuck upon it, by way of preserving or improving her complexion. See sat. ii. l. 107.

—*Fat Poppæan.*] Poppæa, the wife of Nero, invented a sort of pomatum to preserve her beauty, which invention bore her name.

462. *Are glued together.*] On kissing her—owing to the viscous quality of the pomatum with which she had daubed her face.

463. *To an adulterer, &c.*] She will wash her face when she is to meet her gallant.

464. *Handsome at home.*] When will she take half these pains to appear handsome in the eyes of her husband.

—*Perfumes.*] Foliatum was a precious ointment made of spikenard. Comp. Mark xiv. 3. John xii. 3. Called in Gr. *ναρδά*; nardus, Lat. The using of this ointment was very expensive.

465. *The slender Indians.*] Thin and lean, from the continual waste of their bodies by the heat of the climate. From India were imported various sweet essences and perfumes, as well as the nard which the ladies made use of. See Esther ii. 12.

466. *She opens her countenance, &c.*]

Takes off the paste, (see l. 461. note,) and washes off the other materials, only smoothing her skin with asses' milk.

—*Her first coverings.*] The plaster or paste.

467. *She begins to be known.*] To look like herself.

—*With that milk, &c.*] The poet alludes here to Poppæa, the wife of Nero, above mentioned, (l. 461.) who, when she was banished from Rome, had fifty she-asses along with her, for their milk to wash in, and to mix up her paste with.

469. *Hyperborean axis.*] The northern pole, (from *ὑπερ*, supra, and *βορρæα*, the north,) because from thence the north wind was supposed to come.

470.—1. *Changed medicaments.*] Such a variety of cosmetics, or medicines for the complexion, which are for ever changing with the fashions or humours of the ladies.

471. *Baked and wet flour.*] Siligina. Siligo signifies a kind of grain, the flour of which is whiter than that of wheat; this they made a kind of poultice or paste of, by wetting it with asses' milk, and then applying it like a moist cake to the face. Offa denotes a pudding, or such like, or paste made with pulse. Also a cake, or any like composition.

Meanwhile, filthy to behold, and to be laugh'd at, her face 460
 Swells with much paste, or breathes fat Poppæan,
 And hence the lips of her miserable husband are glued together.
 To an adulterer, she will come with a wash'd skin : when is she
 Willing to seem handsome at home ? perfumes are prepared
 for her

Gallants : for these is bought whatever the slender Indians
 send hither. 465

At length she opens her countenance, and lays by her first
 coverings :

She begins to be known, and is cherish'd with that milk,
 On account of which she leads forth with her she-asses her
 attendants,

If an exile she be sent to the Hyperborean axis.

But that which is cover'd over, and cherish'd with so many
 changed 470

Medicaments, and receives cakes of baked and wet flour,
 Shall it be called a face, or an ulcer ?

It is worth while, to know exactly, for a whole
 Day, what they do, and how they employ themselves. If at
 night

The husband hath lain turned away, the housekeeper is un-
 done, the tire-women 475

Strip, the Liburnan is said to have come late,

And to be punish'd for another's sleep

Is compell'd : one breaks ferules, another reddens with the whip,

472. *A face, or an ulcer.*] Because the look of it, when these cakes or poultices are upon it, is so like that of a sore, which is treated with poultices of bread and milk, in order to assuage and cleanse it, that it may as well be taken for the one as the other.

475. *Turned away.*] Turns his back towards her, and goes to sleep. See below, l. 477.

—*The housekeeper.*] Libraria, a weigher of wool or flax, (from libra, a balance,) a sort of housekeeper, whose office it was to weigh out and deliver the tasks of wool to the other servants for spinning.

—*Is undone.*] Ruined, turned out of doors, after being cruelly lashed.

—*The tire-women.*] Cosmetæ, from Gr. *κοσμεω*, to adorn, were persons who helped to dress their mistresses, and who had the care of their ornaments, clothes, &c. something like our valets de chambre, or lady's women.

476. *Strip.*] Ponunt tunicas—put down their clothes from their backs to be flogged.

—*The Liburnan, &c.*] One of her slaves, who carried her litter. These chairmen, as we should call them, were usually from Liburnia, and were remarkably tall and stout. See sat. iii. l. 240. The lady, in her rage does not spare her own chairmen; these she taxes with coming after their time, and punishes.

477. *For another's sleep.*] Because her husband turned his back to her, and fell asleep. See above, l. 475.

478. *Ferules.*] Rods, sticks, or ferules made of a flat piece of wood, wherewith children and slaves were corrected. One poor fellow has one of these broken over his shoulders.

—*Reddens with the whip.*] Is whipped till his back is bloody.

Hic scuticâ : sunt quæ totoribus annua præstant.
 Verberat, atque obiter faciem linit ; audit amicas, 480
 Aut latum pictæ vestis considerat aurum ;
 Et cædens longi relegit transacta diurni.
 Et cædit donec lassis cædentibus, "Exi,"
 (Intonet horrendum,) "jam cognitione peractâ."
 Præfectura domûs Sicula non mitior aula : 485
 Nam si constituit, solitoque decentius optat
 Ornari ; et properat, jamque expectatur in hortis,
 Aut apud Isiacæ potius sacraria lenæ ;
 Componit crinem laceratis ipsa capillis
 Nuda humeros Psecas infelix, nudisque mamillis 490
 Altior hic quare cincinnus ? taurea punit
 Continuo flexi crimen, facinusque capilli.
 Quid Psecas admisit ? quænam est hic culpa puellæ,
 Si tibi displicuit nasus tuus ? Altera lævum,
 Extendit, pectitque comas, et volvit in orbem. 495
 Est in consilio matrona, admotaque lanis

479. *The thong.*] Scutica, a terrible instrument of punishment, made of leathern thongs, though not (according to *Hon. Sat. lib. i. sat. iii. 119*) so severe as the flagellum. Horace also mentions the ferula (l. 120.) as the mildest of the three.

—*Tormentors.*] Hire people by the year, who, like executioners, put in execution the cruel orders of their employers.

480. *He beats, &c.*] One of these tormentors, hired for this purpose, lashes the poor slaves, while madam is employed in her usual course of adorning her person, or conversing with company, or looking at some fine clothes.

482. *And as he beats, &c.*] The fellow still lays on, while she, very unconcernedly, looks over the family accounts.

483. *He beats, &c.*] Still the beating goes forward, till the beaters are quite tired.

—*Go,* &c.] Then she turns the poor sufferers out of doors, in the most haughty manner. "Be gone, now," says she, "the examination is over; all accounts are now settled between us." *Cognitio* signifies the examination of things, in order to a discovery, as accounts, and the like.

Cognitio also signifies trial, or hearing of a cause. If we are to understand the word in this sense, then she may be

supposed to say, in a taunting manner, "Be gone, you have had your trial; the cause is over."

485. *Than a Sicilian court.*] Where the most cruel tyrants presided; such as Phalaris, Dionysius, &c. See *Hon. lib. i. epist. ii. l. 58, 9.*

486. *An assignation.*] Constituit—has appointed—i. e. to meet a gallant. See *sat. iii. l. 12.* and note.

487. *In the gardens.*] Of Lucullus—a famous place for pleasant walks, and where assignations were made.

488. *At the temple.*] Sacraria—places where things sacred to the goddess were kept, which had been transferred from Egypt to Rome.

—*The bawd Isis.*] Or the Isiacan bawd; for her temple was the scene of all manner of lewdness, and attended constantly by pimps, bawds, and the like. See *sat. ix. l. 22.*

489. *Unhappy Psecas.*] Juvenal gives to the waiting-maid the name of one of chaste Diana's nymphs, who attended on the person of the goddess, and assisted at her toilet in the grotto of the vale Gargaphie. *Ovid. Met. lib. iii. l. 155—172.* This is very humorous, if we consider the character of the lady spoken of, who is attended at her toilet by her filles de chambres, who have each, like Diana's nymphs, a several office in adorning her person, while all these

Another with the thong: there are some who pay tormentors
by the year.

He beats, and she, by the bye, daubs her face; listens to her
friends, 480

Or contemplates the broad gold of an embroider'd garment:
And as he beats, she reads over the transactions of a long
journal:

And still he beats, till the beaters being tir'd—"Go,"
(She horridly thunders out,) "now the examination is finish'd."
The government of the house is not milder than a Sicilian
court: 485

For if she has made an assignation, and wishes more becomingly
than usual

To be dressed, and is in a hurry, and now waited for in the
gardens,

Or rather at the temple of the bawd Isis,
Unhappy Psecas arranges her hair, herself with torn locks,
Naked to the shoulders, and with naked breasts.— 490

"Why is this curl higher?"—The bull's hide immediately
punishes

The crime and fault of a curled lock.

What has Psecas committed? what is here the fault of the girl,
If your nose has displeased you? Another extends

The left side, and combs the locks, and rolls them into a circle.
A matron is in council, and who, put to the wool, 496

pains, to make herself look more handsome than usual, were because she was going to meet a gallant. The sad condition of poor Psecas bespeaks the violence which she suffered, from her cruel mistress, on every the least offence. However, this circumstance of her torn and dishevelled locks seems a farther humorous parody of the account which Ovid gives of one of Diana's nymphs, who dressed the goddess's hair.

—*Doctior illis*

*Ismenis Crocale, sparsus per colla capillos
Colligit in nodum, quumvis erat ipsa
solutis. Ov. ubi supr. l. 168—70.*

491. "Why is this curl higher?" i. e. Than it ought to be, says the lady, peevishly, to poor Psecas.

—*The bull's hide.*] Taurea—a leather whip made of a bull's hide, with the strokes of which, on her bare shoulders, (Comp. l. 490.) poor Psecas must atone for her mistake about the height of the curl.

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492. *The crime, &c.*] The poet humorously satirizes the monstrous absurdity of punishing servants severely for such trifles as setting a curl either too high or too low, as if it were a serious crime—a foul deed (facinus) worthy stripes.

494. *If your nose, &c.*] If you happen to have a deformity in your features—for instance, a long and ugly nose—is the poor girl, who waits on you, to blame for this? are you to vent your displeasure upon her?

495. *The left side.*] Another maid-servant dresses a different side of the lady's head, combs out the locks, and turns them into rings. Extendit expresses the action of drawing or stretching out the hair with one hand, while the other passes the comb along it.

496. *A matron, &c.*] She then calls a council upon the subject of her dress—first, an old woman, who has been set to the wool, (i. e. to spin,) being too old for

Emeritâ quæ cessat acu : sententia prima
 Hujus erit; post hanc ætate, atque arte minores
 Censebunt : tanquam famæ discrimen agatur
 Aut animæ : tanti est quærendi cura decoris. 500
 Tot premit ordinibus, tot adhuc compagibus altum
 Ædificat caput, Andromachen a fronte videbis;
 Post minor est : aliam credas. Cedo, si breve parvi
 Sortita est lateris spatium, breviorque videtur
 Virgine Pygmæâ, nullis adjuncta cothurnis, 505
 Et levis erectâ consurgit ad oscula plantâ ?
 Nulla viri cura interea, nec mentio fiet
 Damnorum : vivit tanquam vicina mariti :
 Hoc solo propior, quod amicos conjugis odit,
 Et servos. Gravis est rationibus. Ecce furentis 510
 Bellonæ, matrisque Deûm chorus intrat, et ingens
 Semivir, obscæno facies reverenda minori,
 Mollia qui ruptâ secuit genitalia testâ :
 Jampridem cui rauca cohors, cui tympana cedunt
 Plebeia, et Phrygiâ vestitur bucca tiarâ : 515

her former occupation of handling dexterously the crimping-pin, and of dressing her mistress's hair: she, as the most experienced, is to give her opinion first—then the younger maids, according to their age and experience. Emerita here is metaphorical; it is the term used for soldiers, who are discharged from the service; such were called milites emeriti.

500. *Of great importance, &c.*] One would think that her reputation, or even her life itself, was at stake, so anxious is she of appearing beautiful.

501. *She presses, &c.*] She crowds such a quantity of rows and stories of curls upon her towering head.

502. *Andromache.*] Wife of Hector, who is described by Ovid as very large and tall.

Omnibus Andromache visa est spatiosius æquo;

Unus, qui modicam diceret, Hector erat.
 De Art. ii.

503. *Another.*] There is so much difference in the appearance of her stature, when viewed in front, and when viewed behind, that you would not imagine her to be the same woman; you would take her for another.

—*Excuse her.*] Cedo-da—veniam understood—*g. d.* To be sure one should

in some measure excuse her, if she happen to be a little woman, short-waisted, and, when she has not high shoes on, seeming, in point of stature, shorter than a pigmy, inasmuch that she is forced to spring up on tip-toe for a kiss; I say, if such be the case, one ought to excuse her dressing her head so high, in order to make the most of her person. Thus the ridiculous little women who meant to disguise their stature, either by wearing high-heeled shoes, or by curling their hair, and setting it up as high as they could.

Cothurnus signifies a sort of buskin, worn by actors in tragedies, with a high heel on it, that they might seem the taller.

505. *Pygmean.*] See sat. xiii. l. 168. and note.

507—8. *No mention—of damages.*] Never takes any notice of the expenses she is putting her husband to, and the damage she is doing to his affairs by her extravagance, and to his comfort and reputation, by her conduct.

508. *As the neighbour, &c.*] Is upon no other footing with her husband, than if he were an ordinary acquaintance.

509. *In this only nearer, &c.*] The only difference she makes between her

Ceases from the discharged crisping-pin : her opinion
 Shall be first ; after her, those who are inferior in age and art
 Shall judge : as if the hazard of her reputation, or of her life,
 Were in question ; of so great importance is the concern of
 getting beauty. 500

She presses with so many rows, and still builds with so many
 joinings,

Her high head, that you will see Andromache in front :
 Behind she is less : you'd believe her another. Excuse her if
 She be allotted a short space of small waist, and seem shorter
 Than a Pygmean virgin, help'd by no high-soled shoes, 505
 And arises to kisses light with an erect foot.

In the mean while no concern for her husband, no mention
 made

Of damages : she lives as the neighbour of her husband :
 In this only nearer, that she hates the friends of her husband,
 And his servants ; she is grievous to his affairs.

———— Behold of mad 510

Bellona, and of the mother of the gods, a chorus enters, and a
 great

Half-man, a reverend face with little manhood,
 Who has cut his tender genitals with a broken shell :
 To whom, now long, an hoarse troop—to whom the plebeian
 tabours

Yield, and his cheek is clothed with a Phrygian turban : 515

husband and an ordinary neighbour is, that she hates his friends, detests his servants, and ruins his fortune. *Gravis rationibus* may mean, grievous in her expenses.

510. *Behold.*] The poet now ridicules the superstition of women, and the knavery of their priests; and introduces a procession of the priests of Bellona, and of Cybele.

511. *Bellona.*] The sister of Mars—she had a temple at Rome. Her priests were called *Bellonarii*; they cut their arms and legs with swords, and ran about as if they were mad, for which reason, perhaps, the people thought them inspired. Thus the priests of Baal, 1 Kings xviii. 28.

—*The mother of the gods.*] Cybele, whose priests were the *Corybantes*; they also danced about the streets with drums, tabors, and the like, in a wild and frantic manner.

—*A chorus enters.*] A pack of these

priests make their appearance, led on by their chief.

512. *Half-man.*] *Semivir*—an eunuch; the priests of Cybele were such, and were therefore called *semiviri*.

513. *A broken shell.*] Which he made use of by way of a knife

514. *An hoarse troop.*] An assembly of attending priests, who had bawled themselves hoarse with the noises they made.

—*The plebeian tabors.*] The tabors, or drums, which were beat by the inferior plebeian priests—here, by metonymy, the priests who played on them : all these bowed to him, and submitted to his authority.

515. *With a Phrygian turban.*] Which covered the head, and tied under the chin : part of the high-priest's dress, and called *Phrygian*, because first brought from Phrygia, one of the countries in which Cybele was first worshipped.

Grande sonat, metuique jubet Septembris, et austri
 Adventum, nisi se centum lustraverit ovis,
 Et xerampelinas veteres donaverit ipsi;
 Ut quicquid subiti et magni discriminis instat,
 In tunicas eat, et totum semel expiet annum.
 Hybernū fractâ glacie descendet in amnem,
 Ter matutino Tiberi mergetur, et ipsis
 Vorticibus timidum caput abluet: inde Superbi
 Totum regis agrum, nuda ac tremebunda cruentis
 Erepet genibus. / Si candida jusserit Iô,
 Ibit ad Ægypti finem, calidâque petitas
 A Meroë portabit aquas, ut spargat in æde
 Isidis, antiquo quæ proxima surgit ovili.
 Credit enim ipsius dominæ se voce moneri.
 En animam et mentem, cum quâ Di nocte loquantur!
 Ergo hic præcipuum, summumque meretur honorem
 Qui grege linigero circumdatus, et grege calvo
 Plangentis populi, currit derisor Anubis.

520

525

530

516. *Loudly he sounds forth.*] Grande sonat may not only mean that he bawled with a loud voice, (Comp. l. 484. *intinet horrendum*.) but it may also be meant to express the self importance of his manner, being about to utter a sort of prophetic warning in fanatical and bombast verses.

—*The coming of September, &c.*] At which time of year the blasts of the south wind were supposed to generate fevers, and other dangerous diseases. Comp. sat. iv. l. 59.

517. *She purify herself, &c.*] Eggs were used in expiations, lustrations, &c. and particularly in the sacred rites of Isis. They were given to the high-priest, who, it may be supposed, took care to bestow them chiefly upon himself, while he pretended to offer them to the goddess.

518. *Old murrey-colour'd garments.*] Xerampelinus-a-um, adj. (Gr. ξερὰ μπιλινος, from ξηρός, dry, and μπιλος, a vine,) somewhat ruddy, like vine leaves in autumn. These garments were worn by the priests of Cybele and Isis, and were presented to them by superstitious and foolish women, out of devotion, being made to believe that all their sins were transferred from the votary to the vestments, and thus taken away, so as to secure the party from the punishment of them for a whole year together; inso-

much that they should avoid impending dangers and judgments during that time. By veteres we may understand that this custom was very ancient. Some read vestes.

521. *She will descend, &c.*] At the bidding of the priest, these women will even plunge into the river Tiber in the very depth of winter, when the ice must be broken for them.

522. *The early Tiber.*] i. e. The Tiber early in a cold morning. They thought that the water of the Tiber could wash away their sins.

523. *Whirlpools.*] Her superstition subdued all her fears, so that she would venture into the most dangerous parts of the river at the bidding of the priest. See PRÆTUS, sat. ii. l. 15, 16.

524. *Field of the proud king.*] i. e. The Campus Martius, which once belonged to Tarquin the Proud; when he was driven out, it was given to the people, and consecrated to Mars.

525. *She will crawl over, &c.*] If the priest impose this penance on her, persuading her it is the command of the goddess Io, (the same as Isis,) she will go naked on her bare knees all over the Campus Martius, till the blood comes, and trembling with cold.

—*While Io*] Io was the daughter of the river Inachus, and changed by Jupi-

Loudly he sounds forth—and commands the coming of
September, and of the
South-wind, to be dreaded, unless she purify herself with an
hundred eggs,

And give to him old murrey-colour'd garments :
That whatever of sudden and great danger impends,
May go into the clothes, and may expiate the whole year at
once. 520

She will descend (the ice being broken) into the wint'ry river,
Three times be dipp'd in the early Tiber, and in the very
Whirlpools wash her fearful head : then, the whole
Field of the proud king, naked and trembling, with bloody
Knees she will crawl over —If the white Io should command,
She will go to the end of Egypt, and will bring waters fetch'd
From warm Meroe, that she may sprinkle them in the temple
Of Isis, which rises next to the old sheepfold.

For she thinks herself admonish'd by the voice of the mistress
herself.

Lo! the soul and mind, with which the gods can speak by
night ! 530

Therefore he gains the chief and highest honour,
Who (surrounded with a linen-bearing flock, and a bald tribe
Of lamenting people) runs the derider of Anubis.

ter into a white cow ; she afterwards recovered her shape, married Osiris, and became the goddess of Egypt, under the name of Isis, she had priests, and a temple at Rome, where she was worshipped after the Egyptian manner. See l. 488.

526. *The end, &c.*] The utmost borders.

527. *From warm Meroe.*] The Nile flows round many large islands, the largest of which was called Meroe, and has here the epithet warm, from its being nearest the torrid zone.

—*Sprinkle them, &c.*] By way of lustrations.

528. *Next to the old sheepfold.*] The temple of Isis stood near that part of the Campus Martius, where the Tarquins, in their days, had numbers of sheep, and which, from thence, was called the sheepfold.

529. *Of the mistress herself*] i. e. Of the goddess herself. Such a power had these priests over the minds of these weak women, that they could make them believe and do what they pleased.

530. *Lo ! the soul, &c.*] This apostrophe of the poet carries a strong ironical reflection on these cunning and imposing priests. As if he had said—“ Behold what these fellows are, with “whom the gods are supposed to have nightly intercourse!” — Lactantius says, *Anima, qua vivimus; mens, qua cogitamus.*

531. *Therefore, &c.*] Because these deluded women are persuaded that this priest has a real intercourse with heaven, and that all he enjoins them comes from thence ; therefore, &c.

532. *A linen-bearing flock.*] A company of inferior priests, having on linen vestments.

—*A bald tribe, &c.*] They shaved their heads, and went howling up and down the streets, in imitation of the Egyptians, who did the same at certain periods in search of Osiris.

533. *Runs.*] Up and down in a frantic manner.

—*The derider of Anubis*] At these fooleries the high priest carried an image of Anubis, the son of Osiris, whom they

Ille petit veniam, quoties non abstinet uxor
 Concubitu, sacris observandisque diebus; 535
 Magnaque debetur violato pœna cadurco:
 Et movisse caput visa est argentea serpens.
 Illius lachrymæ, meditataque murmura præstant,
 Ut veniam culpæ non abnuat, ansere magno
 Scilicet, et tenui popano corruptus Osiris. 540
 Cum dedit ille locum, cophino, fœnoque relicto,
 Arcanam Judæa tremens mendicat in aurem,
 Interpres legum Solymarum, et magna sacerdos
 Arboris, ac summi fida internumcia cœli;
 Implet et illa manum, sed parcius : ære minuto, 545
 Qualiæcunque voles Judæi somnia vendunt.
 Spondet amatorem tenerum, vel divitis orbi
 Testamentum ingens, calidæ pulmone columbæ
 Tractato, Armenius, vel Commagenus aruspex;
 Pectora pullorum rimatur, et exta catelli, 550
 Interdum et pueri : faciet quod deferat ipse.

worshipped under the form of a dog, the priest all the while laughing (in his sleeve, as we say) at such a deity, and jeering at the folly of the people, who could join in such a senseless business.

The worship of Isis, Osiris, and Anubis, came from Egypt.

534. *He seeks pardon, &c.*] Here the poet represents the priest as imploring pardon for a wife who had used the marriage-bed on some forbidden days. By which he still is lashing the priests for their imposition, and the people for their credulity.

536. *For a violated coverlet.*] i. e. For the bed which was supposed to be defiled.

537. *The silver serpent, &c.*] In the temple of Isis and Osiris there was an image with three heads, the middlemost like a lion, the right side like a dog, the left a wolf; about all which a silver serpent, i. e. made of silver, seemed to wrap itself, bringing its head under the right hand of the god. The nodding of the serpent (which by some spring or other device it was probably made to do) denoted that the priest had his request granted.

538. *His tears, &c. prevail.*] This kindness of the god, and compliance with the request made him, were wholly ascribed

to the prevalence of the priest's tears and prayers

539—40. *By a great goose, &c. corrupted.*] The priest took good care of himself all this while, by receiving from the hands of the devotees a good fat goose and a cake, by virtue of which he pretended that Osiris was brought over to compliance; but these, no doubt, the priest applied to his own use. Popanum signifies a brood, round, thin cake, which they offered in old times to the gods.

541. *When he has given place.*] When this knavish priest is done with. The poet, still deriding the superstition of the women, now introduces a Jewish woman as a fortuneteller.

—*Her basket and hay.*] This Jewess is supposed to come out of the wood, near the gate of Capena, into the city, to tell fortunes, therefore won't appear as a common Jew-beggar; and she whispers secretly in the lady's ear, not choosing to be overheard and detected, the emperor having banished the Jews from Rome. See sat. iii. l. 14, note.

542. *Trembling*] For fear of a refusal, or perhaps shivering with cold, or trembling with old age, or for fear of being overheard and charged with contempt of the gods of Rome, or of the emperor's order.

He seeks pardon, as often as the wife does not abstain
 From her husband, on sacred and observable days 535
 And a great punishment is due for a violated coverlet :
 And the silver serpent seemed to have moved its head,
 His tears and meditated murmurs prevail,
 That Osiris will not refuse pardon, by a great goose,
 That is to say, and a thin cake, corrupted. 540
 When he has given place, her basket and hay being left,
 A trembling Jewess begs into the secret ear,
 Interpreter of the laws of Solyma, high priestess
 Of a tree, and a faithful messenger of high heaven.
 And she fills her hand, but very sparingly : for a small piece
 of money, 545
 The Jews sell whatever dreams you may choose.
 But an Armenian or Commagenian soothsayer promises
 A tender love, or a large will of a childless rich man,
 Having handled the lungs of a warm dove : 549
 He searches the breasts of chickens, and the bowels of a whelp,
 And sometimes of a child : he will do what he himself would
 betray.

542. *Begs, &c.*] Asks something to tell the lady's fortune, whispering into her ear with a low voice.

543. *Laws of Solyma.*] The Jewish law. The Latins called Jerusalem, Solyma, arum, its name having been Solyma at first.

543—4. *High priestess of a tree.*] This is spoken in contempt of the Jews, who lived in woods, forests, &c. and therefore the poet probably hints, in a ludicrous manner, at the priestesses of the temple in the wood of Dodona, who pretended to ask and receive answers from oak-trees.

544. *A messenger.*] Internuntius is properly a messenger between parties—a go-between.

545. *She fills her hand, &c.*] The lady to whom she applies presents her with a small piece of money; she need not give much. See the next note.

546. *Whatever dreams you may choose.*] They pretended to dreams, in which they received intelligence concerning people's fortunes; these they sold to the credulous at a very cheap rate, always accommodating their pretended dreams to the fancy or wishes of the parties. See Ezek. xiii. 17—23.

547. *An Armenian*] Having exposed

the superstition of the women, with respect to the Jewish fortunetellers, he now attacks them on the score of consulting soothsayers, who travelled about to impose on the credulous.

Armenia and Syria (of which Commagena is a part) were famous for these.

548. *A large will, &c.*] Tells the lady who consults him, that she will be successful in love, or that some old rich fellow, who dies without heirs, will leave her a large legacy.

549—50. *Lungs of a warm dove—breasts of chickens—bowels of a whelp—*] The aruspices, or soothsayers, always pretended to know future events from the inspection of the insides of animals, which they handled and examined for the purpose.

551. *Sometimes of a child.*] Which one of these fellows would not scruple to murder on the occasion.

—*He will do what, &c.*] He will commit a fact, which, if any body else did, he would be the first to inform against him, if he could get any thing by it.

Deferre, is to accuse or inform against; hence the delatores, informers, mentioned so often by our poet as an infamous set of people. See sat. i. 33. iii. 116. iv. 48. et al.

Chaldæis sed major erit fiducia : quicquid
 Dixerit astrologus, credent a fonte relatum
 Hammonis ; quoniam Delphis oracula cessant,
 Et genus humanum damnat caligo futuri. 555
 Præcipuus tamen est horum, qui sæpius exul,
 Cujus amicitia, conducendâque tabellâ
 Magnus civis obit, et formidatus Othoni.
 Inde fides arti, sonuit, si dextera ferro
 Lævaque, si longo castrorum in carcere mansit. 560
 Nemo inathematicus genium indemnatus habebit ;
 Sed qui pene perit : cui vix in Cyclada mitti
 Contigit, et parvâ tandem caruisse Seripho.
 Consulit ictericæ lento de funere matris,
 Ante tamen de te, Tanaquil tua ; quando sororem 565
 Efferat, et patruous : an sit victurus adulter
 Post ipsam : quid enim majus dare numina possunt ?
 Hæc tamen ignorat, quid sidus triste minetur
 Saturni ; quo læta Venus se proferat astro ;
 Qui mensis damno quæ dentur tempora lucro. 570
 Illius occursus etiam vitare memento,

552. *Chaldeans, &c.*] The Chaldeans, living about Babylon, were looked upon as great masters in the knowledge of the stars, or, what has been usually called judicial astrology. Some of these, like other itinerant impostors, travelled about, and came to Rome, where they gained great credit with silly women, such as the poet has been describing, as open to every imposture of every kind.

554 *Of Hammon*] From the oracle of Jupiter Hammon, of which there were several in Lybia, and were in very high repute.

—*Because the Delphic oracles cease.*] It is said, that the Oracle of Apollo, at Delphos, ceased, at the birth of Christ.

555. *A darkness, &c.*] Men were now condemned, or consigned over, to utter ignorance of things to come, since the ceasing of the Delphic oracle ; and this gave so much reputation to the oracle of Jupiter Hammon.

556. *Been oftener, &c.*] The more wicked the astrologer, the greater credit he gained with these women.

557. *Hired tablet.*] These astrologers used to write down on parchment, or in tablets, the answers which they pretended to come from the stars ; in order

to obtain a sight of which, people used to give them money. *Conducenda*—lit. to be hired.

558. *A great citizen died, &c.*] By the astrologer, mentioned in these lines, is meant Seleucus, a famous astrologer, who had been several times banished from Rome, and by whose instigation and prediction, Otho (with whom he was intimate) failing to be adopted by Galba, caused Galba to be murdered.

559. *With iron, &c.*] If he has been manacled with fetters on both hands, i. e. hand-cuffed. *Sonuit* alludes to the clinking of the fetters.

560. *Long confinement, &c.*] These predictors, who foretold things in time of war, were carried as prisoners with the army, and confined in the camp, in expectation of the event ; in which condition they had a soldier to guard them, and, for more safety, were tied together with a chain of some length (which, by the way, may be intimated by the *longo carcere*) for convenience, the one end whereof was fastened to the soldier's left arm, the other to the prisoner's right. *Carcere* signifies any place of confinement.

561. *Uncondemned, &c.*] In short, no astrologer is supposed to have a true

But her confidence in Chaldeans will be greater: whatever
 An astrologer shall say, they think brought from the fount
 Of Hammon; because the Delphic oracles cease,
 And a darkness of futurity condemns the human race. 555
 Yet the most eminent of these is, he who has been oftenest an
 exile,
 By whose friendship, and by whose hired tablet,
 A great citizen died, and one fear'd by Otho:
 Thence confidence [is given] to his art, if with iron his right
 hand has clatter'd,
 And his left: if he has remained in the long confinement of
 camps. 560
 No astrologer uncondemn'd will have a genius;
 But he who has almost perished: to whom to be sent to the
 Cyclades
 It has scarcely happened, and at length to have been freed
 from little Seriphus,
 Your Tanaquil consults him about the lingering death of her
 jaundic'd
 Mother; but, before this, concerning you: when her sister
 she may 565
 Bury, and her uncles; whether the adulterer will live
 After her: for what greater thing can the gods bestow?—
 These things, however, she is ignorant of—what the baleful star
 Of Saturn may threaten, with what star propitious Venus may
 shew herself,
 What month for loss, what times are given for gain. 570
 Remember also to avoid the meeting of her

genius for his art, who has not been within an ace of hanging.

563. *Scarcely happened, &c.*] With the greatest difficulty obtained the favour of banishment to the Cyclades, which were islands in the Archipelago: they were accounted fifty-three in all; to some of these criminals were banished.

564. *Your tanaquil.*] i. e. Your wife, whom he calls so after the name of the wife of Tarquinius Priscus, a woman skilled in divination, who foretold her husband should be king.

—*Consults him, &c.*] He laments the wickedness of the women of his time, who not only consulted astrologers about the death of their husbands, but of their parents and nearest relations.

565. *Whether the adulterer, &c.*] Her paramour, whose life she not only prefers

to that of her husband and relations, but even to her own, as if no greater blessing could be vouchsafed her, than that he should outlive her.

568. *She is ignorant of, &c.*] She is so earnest about the fate of others, that she is content to be ignorant about her own.

569. *Saturn.*] Was reckoned an unlucky planet; and if he arose when a person was born, was supposed to portend misfortunes. Pessius calls Saturn, *gravem*. *Hoæ. impium.*

—*Propitious Venus*] Reckoned fortunate if she arose in conjunction with certain others.

570. *What month, &c.*] The Romans were very superstitious about lucky and unlucky times.

571. *Remember also, &c.*] The poet

In cujus manibus, ceu pinguis succina, tritas
 Cernis ephemeridas; quæ nullum consulit, et jam
 Consulitur; quæ castra viro patriamque petente,
 Non ibit pariter, numeris revocata Thrasylli. 575
 Ad primum lapidem vectari cum placet, hora
 Sumitur ex libro; si prurit frictus ocelli
 Angulus, inspectâ genesi collyria poscit.
 Ægra licet jaceat, capiendo nulla videtur
 Aptior hora cibo, nisi quam dederit Petosiris. 580
 Si mediocris erit, spatium lustrabit utrumque
 Metarum, et sortes ducet; frontemque manumque
 Præbebit vati crebrum poppysma roganti.
 Divitibus responsa dabit Phryx angur, et Indus
 Conductus dabit, astrorum mundique peritus; 585
 Atque aliquis senior, qui publica fulgura condit.
 Plebeium in Circo positum est, et in aggere fatum:
 Quæ nullis longum ostendit cervicibus aurum,

continues his rallery on the superstition of women; and now comes to those who calculate their fortunes out of books which they carry about with them, and consult on all occasions.

572.—*3. Like fat amber—worn diaries.* Ephemeridas signifies, in this place, a sort of almanacks, in which were noted down the daily rising and setting of the several constellations; by the consulting of which, these women pretended to know their own fortunes, and to tell those of other people. The poet represents these as thumbed very often over, so as to be spotted, and to bear the colour and appearance of amber that had been chafed by rubbing.

574. *The camp, and his country, &c.]* Whether being at home he is going to the war, or being in the camp wants to return home, she refuses to go with him, if her favourite astrologer says the contrary.

575. *The numbers of Thrasyllus.]* Numeros may here either mean numbers, or figures, in which some mystery was set down or delivered; or some mystical verses, which it was very usual for that sort of people to make use of. Thrasyllus was a Platonist, a great mathematician, once in high favour with Tiberius; afterwards, by his command, thrown into the sea at Rhodes.

576. *The first stone.] i. e.* The first

mile-stone from Rome; for there were mile-stones on the roads, as now on ours. *q. d.* She can't stir a single mile without consulting her book.

577. *Of her eye, &c.]* The poet puts these ridiculous instances, to shew, in the strongest light, the absurdity of these people, who would not do the most errant trifles without consulting the ephemeris, to find what star presided at their nativity, that from thence they might gather a good or ill omen.

580. *Petosiris.]* A famous Egyptian astrologer, from whose writings and calculations a great part of her ephemeris, probably, was collected.

581. *She will survey, &c.]* The woman in mean circumstances runs to the Circus, and looks from one end to the other, till she can find some of those itinerant astrologers, who made that place their haunt.

582. *Draw lots.]* For her fortune. This was one instance of her superstition.

—*Her forehead and hand.]* That by the lines in these she might have her fortune told.

583. *To a prophet.]* A fortuneteller.

—*A frequent stroking.]* viz. Her hand. Poppysma signifies here, a stroking with the hand, which the fortuneteller made use of, drawing his hand over the lines of her forehead and hand, as taking great pains to inform himself aright.

In whose hands, like fat amber, you see worn
Diaries : who consults no one, and now is
Consulted : who, her husband going to the camp, and his country,
Will not go with him, called back by the numbers of Thra-
syllus. 575

When she pleases to be carried to the first stone, the hour
Is taken from her book : if the rubb'd angle of her eye
Itches, she asks for eye-salve, her nativity being inspected :
Tho' she lie sick, no hour seems more apt
For taking food, than that which Petosiris has allotted. 580
If she be in a middle station, she will survey each space
Of the goals, and will draw lots : and her forehead and hand
She will shew to a prophet, who asks a frequent stroking.
To the rich a Phrygian augur will give answers, and an hired
Indian, skilled in the stars and sphere, will give them ; 585
And some elder who hides the public lightning.
The plebeian fate is placed in the Circus, and in the mount :
She who shews no long gold on her neck,

Or perhaps we may understand that he did it wantonly. *Poppysma* signifies, also, a popping or smacking with the lips, and at the same time feeling, and handling, or patting the neck of an horse, to make him gentle : this word may therefore be used here metaphorically, to express the manner in which these chiromants felt and handled the hands of the women who consulted them, perhaps smacking them with their lips.

584. *A Phrygian.*] Tully, de Divinat. lib. i. says, that these people, and the Cilicians and Arabs, were very assiduous in taking omens from the flight of birds.

585. *Indian, &c.*] The Brachmans were Indian philosophers, who remain to this day. They hold, with Pythagoras, the transmigration of the soul. These the richer sort applied to, as skilled in the science of the stars, and of the motions of the celestial globe, from whence they drew their auguries.

586. *Some elder.*] Some priest, whom the Latins called senior, and the Greeks presbyter—both which signify the same thing.

—*Who hides the public lightning.*] If a place were struck by lightning, it was expiated by a priest. They gathered what was scorched by lightning, and, praying with a low voice, hid or buried it in the earth.

These lightnings were reckoned either public or private, as where the mischief happened either to public buildings, or to private houses, and the like.

Private lightnings were supposed to forebode things to come for ten years only ; public lightnings, for thirty years.

587. *Placed in the Circus.*] The common sort apply to the quacks and cheats who ply in the Circus.

—*In the mount.*] What was called Terquin's mount, which he cast up on the eastern side of Rome, as a defence to the city ; this was also the resort of these fraudulent people, who took but small fees for their services.

588. *Shews no long gold, &c.*] The poet, at l. 581. speaks of women in middling circumstances, who go to the Circus in order to find an itinerant fortuneteller, whom they may consult at a small price. See the note. Then he mentions the rich, who could afford to pay well, and therefore employed a more expensive sort.

Here he mentions the lower order of women, which, in contradistinction to the former, he describes as wearing no gold as ornaments about their necks. Hence I think *nullis cervicibus aurum* the right reading, i. e. *nullum aurum cervicibus*. Hypallage. See sat. ii. l. 90. and note.

Consulit ante Phalas, Delphinorumque columnas,
An saga vendenti nubat, caupone relicto.

590

Hæ tam et partûs subeunt discrimen, et omnes
Nutricis tolerant, fortunâ urgente, labores :

Sed jacet aurato vix ulla puerpera lecto :

Tantum artes hujus, tantum medicamina possunt,
Quæ steriles facit, atque homines in ventre necandos

595

Conducit. Gaude, infelix, atque ipse bibendum

Porrige quicquid erit : nam si distendere vellet,

Et vexare uterum pueris salientibus, esses

Æthiopis fortasse pater : mox decolor hæres

Impleret tabulas, nunquam tibi mane videndus.

600

Transeo suppositos, et gaudia, votaue sæpe

Ad spurcos decepta lacus, atque inde petitos

Pontifices, Salios, Scaurorum nomina falso

Corpore laturus. Stat fortuna improba noctu,

Arridens nudis infantibus : hos fovet omnes,

605

Involvitque sinu ; domibus tunc porrigit altis,

Secretumque sibi mimum parat : hos amat, his se

Ingerit, atque suos ridens producit alumnos.

Reading nudis cervicibus, &c. as if the vulgar, or common sort, wore necklaces of gold about their necks, seems a contradiction.

589. *Pillars of the dolphins.*] In the Circus were lofty pillars, on which were placed the statues of dolphins, erected for ornament. Others understand this of the temple of Cn. Domitius, in the Flaminian Circus, on which were the figures of Nereids riding upon dolphins. The Phalæ were wooden towers.

These places are also mentioned here as the resort of gypsies, common fortune-tellers, and such sort of folks, who were consulted by the vulgar.

590. *Whether, &c.*] She is supposed to determine, by the answers from these wretches, which of her sweethearts she shall take, and which leave.

591. *These undergo, &c.*] The poet now lashes the vice of procuring abortion, so frequent among the ladies of Rome, and introduces it with saying, that, indeed, the poorer sort not only bring children, but nurse them too; but then this is owing to their low circumstances, which will not afford them the means of abortion, or of putting out their children to nurse.

593. *Hardly any lying-in women, &c.*]

i. e. You'll scarce hear of a lying-in woman among the ladies of quality, such is the power of art, such the force of medicines, prepared by these who make it their business to cause barrenness and abortion!

596. *Rejoice, thou wretch.*] He calls

the husband infelix, an unhappy wretch, i. e. in having such a wife as is capable of having children by others; but yet he bids him rejoice in administering medicines to make her miscarry, for that if she went her full time, she would produce a spurious child.

599. *Father of a blackmoor*] Forced to be reputed the father of a child, begotten on your wife by some black slave.

600. *Fill your will, &c.*] A discoloured child, the real offspring of a Moor, will be your heir, and as such inherit your estate after your death (tabulas here means the pages of the last will and testament). See sat. i. l. 63 and 68.

—*Never, &c.*] To meet him in a morning would be construed into an ill omen. The Romans thought it ominous to see a blackmoor in a morning, if he was the first man they met.

Consults before the Phalæ, and the pillars of the Dolphins,
Whether she shall marry the blanket-seller, the victualler
being left, 590

Yet these undergo the peril of child-birth, and bear all
The fatigues of a nurse, their fortune urging them :
But hardly any lying-in woman lies in a gilded bed ;
So much do the arts, so much the medicines of such a one
prevail,

Who causes barrenness, and conduces to kill men in the 595
Womb. Rejoice, thou wretch, and do thou thyself reach forth
To be drunk whatever it may be : for if she is willing to dis-
tend,

And disturb her womb with leaping children, you may be,
Perhaps, the father of a blackmoor : soon a discoloured heir
May fill your will, never to be seen by you in a morning. 600

I pass by suppositious children, and the joys, and vows, often
Deceived at the dirty lakes, and the Salian priests fetch'd
From thence, who are to bear the names of the Scauri
In a false body. Waggish fortune stands by night
Smiling on the naked infants : all these she cherishes, 605
And wraps in her bosom, then conveys them to high houses,
And prepares a secret farce for herself : these she loves,
With these she charges herself, and, laughing, produces her
own foster-children.

601. *The joys, and vows, &c.*] Here he inveighs against the women who deceive their husbands, by introducing suppositious children for their own.

602. *At the dirty lakes.*] Some usual place where children were exposed.

The poor husband looks on them as his joy, and as the fruit of his vows and wishes, which are thus deceived by bastards, who are exposed in some place in Rome, (famous probably for such things,) and taken from thence to the houses of the great, who bring them up, thinking them their own, till at length they pass for the offspring of noble families, and fill the chief offices in the city.

—*Salian priests.*] These were priests of Mars, and so made from among the nobility.

603. *The names of the Scauri, &c.*] Being supposed to be nobly born, they falsely bear the names of the nobility who bring them up as their own.

604. *Waggish fortune.*] Fortune may

here properly be styled waggish, as diverting herself with these frauds.

605. *Smiling on the naked infants, &c.*] Exposed as they were by night, she stands their friend, and, delighting to carry on the deceit, makes them, as it were, her favourites—makes their concerns her own, and laughs in secret at the farce they are to exhibit, when conveyed to the lofty palaces of the great, and educated there, till she produces them into the highest honours of the city. This reminds one of Hor. lib. iii. ode xxix. l. 49—52.

Fortuna, sævo læta negotio,

Ludum insolentem ludere pertinat—&c.

608. *She charges herself.*] *His se ingé-rit—i. e.* she charges herself with the care of them. So the French say, *s'ingérer dans des affaires des autres.*

—*Her own foster-children.*] *Alumnus* signifies a nurse-child, or foster-child, and may be well applied to these children, nursed, as it were, in the bosom and lap of Fortune, who has not only

Hic magicos affert cantus, hic Thessala vendit
 Philtra, quibus valeant mentem vexare mariti;
 Et soleâ pulsare nates. Quod desipis, inde est;
 Inde animi caligo, et magna oblivio rerum,
 Quas modo gessisti. Tamen hoc tolerabile, si non
 Et furere incipias, ut avunculus ille Neronis,
 Cui totam tremuli frontem Cæsonia pulli
 Infudit. Quæ non faciet, quod Principis uxor?
 Ardebant cuncta, et fractâ compage ruebant,
 Non aliter quam si fecisset Juno maritum
 Insanum. Minus ergo nocens erit Agrippinæ
 Boletus: siquidem unius præcordia pressit
 Ille senis, tremulumque caput descendere jussit
 In cælum, et longâ manantia labra salivâ.
 Hæc poscit ferrum, atque ignes, hæc potio torquet,
 Hæc lacerat mistos equitum cum sanguine patres.
 Tanti partus equar, tanti una venefica constat.
 Oderunt natos de pellice: nemo repugnat,
 Nemo vetat; jamjam privignum occidere fas est.
 Vos ego, pupilli, moneo, quibus amplior est res,

preserved them from perishing, but has contrived to make them pass for the children of nobles, and to be educated accordingly.

609. *One brings, &c.*] Now the poet inveighs against love-potions, and magical arts, which were used by the women towards their husbands.

609—10. *Thessalian philtres.*] Philtra, denotes love potions, or medicines causing love. For these Thessaly was famous, and the Roman women either procured, or learnt them from thence. See l. 132. and note the first.

610. *Vex the mind, &c.*] So deprive him of his reason and understanding as to use him as they please, even in the most disgraceful manner.

611. *From thence.*] i. e. From these philtres.

612. *This is tolerable.*] That you suffer in your understanding and recollection is tolerable in comparison of what is much more fatal, that is to say, being driven into raving madness.

614. *Uncle of Nero, &c.*] Cæsar Caligula, whom Cæsonia, his wife, drenched with a love-potion made of hippomanes, (a little skin, or bit of flesh, taken from the forehead of a colt newly foaled,) which drove him into such mad-

ness, that he would often shew her naked to his friends. This potion of Cæsonia's was infinitely worse than Agrippina's mushroom, for that only destroyed a drivelling old emperor: but Caligula, after his draught, became a merciless, cruel, and bloody tyrant, and committed infinite slaughter without distinction.

615. *A trembling colt.*] Tremuli—trembling with cold on being dropped from the dam.

616. *What women will not do, &c.*] i. e. Other women, stirred up by the example of so great a personage, will not be afraid to do the same.

617. *All things were burning.*] Alluding to the devastations of Caligula's mad cruelty, which raged and destroyed like fire.

—*Fell to pieces, &c.*] A metaphor taken from an house falling down by the beams giving way; so every bond of civil and human society was destroyed by the tyrant, and seemed to threaten universal ruin.

618. *If Juno, &c.*] The sovereign of Rome, being thus driven into madness by his wife, was as destructive to Rome, as if Juno had made Jupiter mad enough to have done it himself. Per-

One brings magical incantations, another sells Thessalian
Philtres, by which they can vex the mind of the husband, 610
And clap his posteriors with a slipper: that you are foolish,
is from thence;

Thence darkness of mind, and great forgetfulness of things,
Which you did but just now. Yet this is tolerable, if you don't
Begin to rave too, as that uncle of Nero,
For whom Cæsonia infused the whole forehead of a trembling
colt. 615

What woman will not do what the wife of a prince did?
All things were burning, and fell to pieces, the bond
Being broken, not otherwise than if Juno had made her husband
Mad. Less hurtful therefore was the mushroom of Agrippina:
For that oppressed the bowels of one old man, 620
And commanded his trembling head to descend into
Heaven, and his lips flowing with long slaver.
This potion calls for the sword, and fire, this torments,
This tears to pieces senators, mixed with the blood of knights.
Of so great consequence is the offspring of a mare: of so
much importance is one witch. 625

They hate the offspring of the husband's mistress: nobody
opposes,
Nobody forbids it: now-a-days it is right to kill a son-in-law.
Ye, O orphans, who have a large estate, I admonish;

haps the poet alludes to the outrageous fondness of Jupiter for Juno, effected by the cestus or girdle of Venus.

619. *The mushroom of Agrippina.*] The wife of the emperor Claudius, whom, that she might make her son Nero emperor, she poisoned with mushrooms, by contriving a subtle poison to be put among them. See sat. v. l. 147, 8. and note.

620. *One old man.*] The emperor Claudius, who was poisoned in the sixty-fourth year of his age, very much debilitated and infirm, from his excesses and debaucheries.

621—2. *To descend into heaven.*] Claudius had been canonized by Nero after his death, and ranked among the gods. The poet here humorously describes him as going downwards to heaven, i. e. to the heaven prepared for such a monster of folly and cowardice, which could be no other than the infernal regions. See Anx. Univ. Hist. vol. xiv. p. 370. note c.

623. *This potion, &c.*] For the explanation of this, and the following line, see before, note on l. 614.

624. *Senators mixed, &c.*] Mixes senators and knights in one undistinguished carnage.

625. *The offspring of a mare.*] The colt from which the hippomanes was taken. See note on l. 614. and l. 132. note.

—*One witch.*] i. e. One such woman as Cæsonia.

626. *Offspring of the husband's mistress.*] The husband's children by some woman he keeps. Pellex properly denotes the concubine of a married man.

627. *Now-a-days, &c.*] Nobody blames a wife for not liking the husband's bastards; but things are now come to such a pass; that it is looked upon as no sort of crime to dispatch a husband's children by a former wife, that their own children, by those husbands, may inherit their estates. Comp. l. 132, 3.

628. *Ye, O orphans.*] Ye that have lost your fathers. The poet here in-

Custodite animas, et nulli credite mensæ :
 Livida materno fervent adipata veneno. 630
 Mordeat ante aliquis, quicquid porrexerit illa
 Quæ peperit : timidus prægustet pocula pappæ.
 Fingimus hæc, altum Satirâ sumente cothurnum,
 Scilicet, et finem egressi legemque priorum,
 Grande Sophocleo carmen bacchamur hiatu 635
 Montibus ignotum Rutulis, cœloque Latino.
 Nos utinam vani ! sed clamat Pontia, Feci,
 Confiteor, puerisque meis aconita paravi,
 Quæ deprênsa patent ; facinus tamen ipsa peregi.
 Tune duos unâ, sævissima vipera, cænâ ? 640
 Tune duos ? septem, si septem forte fuissent.
 Credamus tragicis, quicquid de Colchide sævâ
 Dicitur, et Progne. Nil contra conor : et illæ
 Grandia monstra suis audebant temporibus ; sed
 Non propter nummos. Minor admiratio summis 645
 Debetur monstris, quoties facit ira nocentem
 Hunc sexum : et rabie jecur incendente feruntur
 Præcipites : ut saxa jugis abrupta, quibus mons

weighs against those unnatural mothers, who would poison their own children, that they might marry some gallant, and their children by him inherit what they had. Pupillus denotes a fatherless man-child, within age, and under ward.

629 *Take care of your lives*] Lest you be killed by poison.

—*Trust no table.*] Be cautious what you eat.

630. *The livid fat meats, &c.*] The dainties which are set before you to invite your appetite are, if you examine them, black and blue with the venom of some poison, and this prepared by your own mother.

631. *Let some one bite before you, &c.*] Have a taster for your meat before you eat it yourself, if it be any thing which your mother has prepared for you.

632. *The timid tutor.*] Pappas was a servant that brought up and attended children, and, as such, very likely to be in the mother's confidence ; if so, he might well fear and tremble if set to be the children's taster.

633—5. *Surely we feign these things, &c.*] *q. d.* What I have been saying must appear so monstrous, as to be regarded by some as a fiction ; and, in-

stead of keeping within the bounds and laws of satire, I have taken flights into the fabulous rants of tragedy, like Sophocles, and other fabulous writers of the drama. *Hiatus*, lit. a gaping—an opening the mouth wide. Hence bawling. *Metaph.* like actors of highflown tragedy.

636. *Unknown to the Rutulian mountains, &c.*] Such as no Roman satirist ever before attempted. The Rutuli were an ancient people of Italy—Latium also a country of Italy. Or perhaps the poet's allusion is to the subjects on which he writes ; which for their enormity and horrid wickedness, were unknown to former ages.

637. *Pontia.*] The poet, to clear himself from suspicion of fiction, introduces the story of Pontia, the daughter of Tit. Pontius, who had done what is here mentioned of her. Holyday, in his illustrations, mentions an old inscription upon a stone, to the following purpose ; viz. " Here I Pontia, the daughter of " Titus Pontius, am laid, who, out of " wretched covetousness, having poison- " ed my two sons, made away with " myself."

639. "*Which discovered,*" &c.] *q. d.*,

Take care of your lives, and trust no table ;
 The livid fat meats are warm with maternal poison. 630
 Let some one bite before you whatever she who bore you
 Shall offer you, let the timid tutor taste first the cups.

Surely we feign these things, satire assuming the lofty buskin ;
 Having exceeded the bound and law of all that went before,
 We rant forth lofty verse in Sophoclean strains, 635
 Unknown to the Rutulian mountains, and to the Latin climate.
 I would we were false ! but Pontia cries out—" I have done it !
 " I confess I have prepared poisons for my boys ;—
 " Which discover'd are evident : but the deed I myself per-
 " petrated"— 639

" Didst thou, O most savage viper, destroy two at one meal ?
 " Didst thou two ?"—" Yes, seven, if haply seven there had
 " been."

Let us believe whatever is said in tragedies of cruel
 Colchis, and Progne. I endeavour nothing against it : and
 those women

Dared in their day (to commit) great enormities, but
 Not for the sake of money. But little wonder is due 645
 To the greatest enormities, as often as anger makes this sex
 Mischievous, and, rage inflaming the liver, they are
 Carried headlong : as stones broken off from hills, from which
 the mountain

The fact being discovered needs no question ; but yet I avow it.

642. *Let us believe, &c.*] *q. d.* After such a fact as this we may believe any thing.

643. *Colchis.*] Medea, the daughter of Æta, king of Colchis, who fled away with Jason, and, being pursued by her father, cut her brother Absyrtus in pieces, and scattered the limbs in her father's way, to retard his pursuit.

—*Progne.*] Daughter of Pandion king of Athens, and wife to Tereus king of Thrace, who having ravished her sister Philomela, she, in revenge, killed her son Itys, and served him up to her husband to eat.

—*I endeavour nothing against it.*] If you say you believe these things, I shall offer nothing to the contrary.

645. *Little wonder is due, &c.*] To be sure those women did monstrous things, but then not for the sake of money, which is the case with our women ; this still is almost incredible : as for what

the sex will do through anger, or revenge, or malice, there is nothing that they are incapable of, when thoroughly provoked. See L 134, note.

648. *As stones, &c.*] Women as naturally precipitate into mischief and cruelty, when in a passion, as stones fall down from the top of an eminence, when that which supports them is removed from under them.

The poet supposes large stones, or rocks, on the summit of a high cliff on the top of a mountain, and, by an earthquake, the mountain sinking, and the cliff receding from under the bases of the rocks : of course these must not only fall, but threaten ruin wherever they alight. This simile is very apt and beautiful to illustrate his description of women, who, when provoked, so that all reserve is taken away, their mischief will fall headlong. (like the rock from the top of the cliff,) and destroy those on whom it alights.

Subtrahitur, clivoque latus pendente recedit.

Illam ego non tulerim, quæ computat, et scelus ingens 650

Sana facit. Spectant subeuntem fata mari ti

Alcestim; et, similis si permutatio detur.

Morte viri cuperent animam servare catellæ.

Occurrent multæ tibi Bekides, atque Eriphylæ:

Mane Clytemnestram nullus non vicus habebit. 655

Hoc tantum refert, quod Tyndaris illa bipennem

Insulam et fatuam dextrâ lævâque tenebat:

At nunc res agitur tenui pulmone rubetæ;

Sed tamen et ferro, si prægustarit Atrides

Pontica ter victi cautus medicamina regis. 660

651. *While in her sound mind.*] In-cold blood, as we say.

—*Alceste, &c.*] The wife of Admetus, king of Thessaly, who being sick, sent to the oracle, and was answered that he must needs die, unless one of his friends would die for him: they all refused, and then she voluntarily submitted to die for him.

The ladies of Rome saw a tragedy on this subject frequently represented at the theatres; but so far from imitating Alceste, they would sacrifice their husbands to save the life of a favourite puppy-dog.

654. *Belides.*] Alluding to the fifty daughters of Danaus, the son of Belus, who all except one, slew their husbands on the wedding-night. See *Hoz. lib. iii. ode xi. l. 25—40.*

—*Eriphyla.*] i. e. Women like Eriphyla, the wife of Amphiarus, who for a bracelet of gold discovered her husband, when he hid himself to avoid

going to the siege of Troy, where he was sure he should die.

655. *Clytemnestra.*] The daughter of Tyndarus, and wife of Agamemnon, who living in adultery with Ægysthus, during her husband's absence at the siege of Troy, conspired with the adulterer, to murder him at his return, and would have slain her son Orestes also; but Electra, his sister, privately conveyed him to king Strophius. After he was come to age, returning to Argos, he slew both his mother and her gallant.

656. *What Tyndaris.*] i. e. That daughter of Tyndarus—Clytemnestra. Juvenal, by the manner of expression, *illa Tyndaris*, means to insinuate, that this name belonged to others beside her, viz. to many of the Roman ladies of his time.

656—7. *Held a stupid and foolish axe, &c.*] The only difference between her and the modern murderers of their husbands is, that Clytemnestra, without

Is withdrawn, and the side recedes from the hanging cliff.

I could not bear her, who deliberates, and commits a great
crime 650

While in her sound mind. They behold Alceste undergoing
the fate

Of her husband, and, if a like exchange were allowed,
They would desire to preserve the life of a lap-dog by the
death of an husband.

Many Belides will meet you, and Eriphylæ:
No street but will have every morning a Clytemnestra. 655

This is the only difference, that that Tyndaris held a stupid
And foolish axe, with her right hand and her left:

But now the thing is done with the small lungs of a toad;
But yet with a sword too, if cautious Atreides has beforehand
tasted

The Pontic medicines of the thrice conquer'd king. 660

any subtle contrivance, but only with a foolish, bungling axe, killed her husband. Comp. *Hoz. lib. i. sat. i. 99, 100.* Whereas the Roman ladies, with great art and subtlety, destroy theirs, by insinuating into their food some latent poison, curiously extracted from some venomous animal. See *sat. i. 70.*

659. *With a sword too, &c.*] Not but they will go to work as Clytemnestra did, rather than fail, if the wary husband, suspecting mischief, has prepared and taken an antidote to counteract the poison, so that it has no effect upon him.

—*Atreides.*] Agamemnon, the son of Atreus. Juvenal uses this name, as descriptive of the situation of the husband,

whom the modern Clytemnestra is determined to murder, for the sake of a gallant. Thus he carries on the severe, but humorous parallel, between the ancient and modern scenes of female treachery, lust, and cruelty.

660. *The Pontic medicines, &c.*] Mithridates, king of Pontus, invented a medicine, which, after him, was called Mithridate; here the Pontic medicine, an antidote against poison.

—*Thrice-conquer'd king.*] He was conquer'd by Sylla, then by Lucullus, and then by Pompey. After which, it is said, he would have poisoned himself, but he was so fortified by an antidote which he had invented, and had often taken, that no poison would operate upon him.

SATIRA VII.

ARGUMENT.

This Satire is addressed to Telesinus, a poet. Juvenal laments the neglect of encouraging learning. That Cæsar only is the patron of the fine arts. As for the rest of the great and noble Romans, they gave no heed to the protection of poets,

ET spes, et ratio studiorum in Cæsare tantum :
 Solus enim tristes hâc tempestate camœnas
 Respexit; cum jam celebres, notique poëtæ
 Balneolum Gabiis, Romæ conducere furnos
 Tentarent : nec fœdum alii, nec turpe putarent
 Præcones fieri; cum desertis Aganippes
 Vallibus, esuriens migraret in atria Clio.
 Nam si Pieriâ quadrans tibi nullas in umbrâ
 Ostendatur, ames nomen, victumque Machæræ ;
 Et vendas potius, commissâ quod auctio vendit

Line 1. The hope and reason, &c.] i. e. The single expectation of learned men, that they shall have a reward for their labours, and the only reason, therefore, for their employing themselves in liberal studies, are reposed in Cæsar only. Domitian seems to be meant, for though he was a monster of wickedness, yet Quintilian, Martial, and other learned men, tasted of his bounty. Quintilian says of him, "Quo nec præsentius aliquid, nec studiis magis propitium numen est." See l. 20, 1.

2. *The mournful Muses.]* Who may be supposed to lament the sad condition of their deserted and distressed votaries.

4. *Bath at Gabii, &c.]* To get a livelihood by. Gabii was a little city near Rome. Balneolum, a small bagnio.

—*Ovens.]* Public bakehouses, where people paid so much for baking their bread.

6. *Criers.]* Præcones—whose office at Rome was to proclaim public meetings, public sales, and the like—a very mean employment; but the poor starving poets disregarded this circumstance—"any thing rather than starve"—and indeed, however meanly this occupation might be looked upon, it was very profitable. See sat. iii. l. 157, note.

—*Aganippe.]* A spring in the solitary part of Boeotia, consecrated to the nine Muses.

7. *Hungry Clio.]* One of the nine Muses, the patroness of heroic poetry; here, by meton. put for the starving poet, who is forced, by his poverty, to leave the regions of poetry, and would fain beg at great men's doors. Atrium signifies the court or court-yard, before great men's houses, where these poor poets are supposed to stand, like other beggars, to ask alms.

SATIRE VII.

ARGUMENT.

historians, lawyers, rhetoricians, grammarians, &c. These last were not only ill paid, but even forced to go to law, for the poor pittance which they had earned, by the fatigue and labour of teaching school.

BOTH the hope, and reason of studies, is in Cæsar only:
 For he only, at this time, hath regarded the mournful Muses,
 When now our famous and noted poets would try
 To hire a small bath at Gabii, or ovens at Rome:
 Nor would others think it mean, nor base, 5
 To become criers; when, the vallies of Aganippe
 Being deserted, hungry Clio would migrate to court-yards.
 For if not a farthing is shewn to you in the Pierian shade,
 You may love the name, and livelihood of Machæra;
 And rather sell what the intrusted auction sells 10

8. *In the Pierian shade.*] See sat. iv. l. 35, note. *g. d.* If by passing your time, as it were, in the abodes of the Muses, no reward or recompense is likely to be obtained for all your poetical labours. Some read *arca*—but *Pieria umbra* seems best to carry on the humour of the metonymy in this and the preceding line.

9. *Love the name, &c.*] *Machæra* seems to denote the name of some famous crier of the time, whose business it was to notify sales by auction, and, at the time of sale, to set a price on the goods, on which the bidders were to increase; hence such a sale was called *auctio*. See *ANRW. Præco*, No 1.

g. d. If you find yourself penniless, and so likely to continue by the exercise of poetry, then, instead of thinking it below you to be called a crier, you may cordially embrace it, and be glad to get a livelihood by auctions, as *Machæra*

does.

10. *Intrusted.*] So *Holyday*. *Commissus* signifies any thing committed to one's charge, or in trust. *Comp. sat. ix. l. 93—96.*

Goods committed to sale by public auction are intrusted to the auctioneer in a twofold respect—first, that he sell them at the best price; and, secondly, that he faithfully account with the owner for the produce of the sales.

Commissa may also allude to the commission, or licence, of the magistrate, by which public sales in the forum were appointed.

Some understand *commissa auctio* in a metaphorical sense, alluding to the contention among the bidders, who, like gladiators matched in fight, *commissi*, (see sat. i. 163, note,) oppose and engage against each other in their several biddings.

Stantibus, cenophorum, tripodes, armaria, cistas,
 Alcithoen Pacci, Thebas et Terea Fausti.
 Hoc satius, quam si dicas sub iudice, Vidi,
 Quod non vidisti : faciant equites Asiani,
 Quamquam et Cappadoces faciant equitesque Bithyni, 15
 Altera quos nudo traducit Gallia talo.
 Nemo tamen studiis indignum ferre laborem
 Cogetur posthac, nectit quicunque canoris
 Eloquium vocale modis, laurumque momordit.
 Hoc agite, ô Juvenes : circumspicit, et stimulat vos, 20
 Materiamque sibi duces indulgentia quærit.
 Si qua aliunde putas rerum expectanda tuarum
 Præsidia, atque ideo croceæ membrana tabellæ
 Impletur ; lignorum aliquid posce ocyus, et quæ
 Componis, dona Veneris, Telesine, marito : 25
 Aut claude, et positos tineâ pertunde libellos.
 Frange miser calamos, vigilataque prælia dele,
 Qui facis in parvâ sublimia carmina cella,
 Ut dignus venias hederis, et imagine macrâ.

11. *To the standards by.*] i. e. The people who attend the auction as buyers.

12. *The Alcithœ—the Thebes, &c.*] Some editions read Alcyonem Bacchi, &c. These were tragedies written by wretched poets, which Juvenal supposes to be sold, with other lumber, at an auction.

13. *Than if you said, &c.*] This, mean as it may appear, is still getting your bread honestly, and far better than hiring yourself out as a false witness, and forswearing yourself for a bribe in open court.

14. *The Asiatic knights*] This satirises those of the Roman nobility, who had favoured some of their Asiatic slaves so much, as to enrich them sufficiently to be admitted into the equestrian order. These people were, notwithstanding, false, and not to be trusted.

Minoris Asia populis nullam fidem esse adhibendam. Cic. pro Flacco.

15. *The Cappadocians.*] Their country bordered on Armenia. They were like the Cretans, (Tit. l. 12.) liars and dishonest to a proverb ; yet many of these found means to make their fortunes at Rome.

—*The knights of Bithynia.*] Bithynia was another eastern province, a country of Asia Minor, from whence many such people, as are above described, came

and were in high favour, and shared in titles and honours.

16. *The other Gaul, &c.*] Gallo-Græcia, or Galatia, another country of Asia Minor : from hence come slaves, who, like others, were exposed to sale with naked feet. Or it may rather signify that these wretches (however afterwards highly honoured) were so poor, when they first came to Rome, that they had not so much as a shoe to their feet.

The poet means, that getting honest bread, in however mean a way, was to be preferred to obtaining the greatest affluence, as these fellows did, by knavery.

16. *Brings over.*] Traducit signifies to bring, or convey, from one place to another. It is used to denote transplanting trees, or other plants, in gardens, &c. and is a very significant word here, to denote the transplanting, as it were, of these vile people from the east to Rome.

18. *That joins, &c.*] The perfection of heroic poetry, which seems here intended, is the uniting grand and lofty expression, eloquium vocale, with tuneful measures, mœdis canoris.

Vocalis signifies sometimes loud—making a noise—therefore, when applied to poetry, lofty—high sounding.—*g. d.* No writer, hereafter, who excels in uniting

To the standers by, a pot, tripods, book-cases, chests,
The Alcithoë of Paccius, the Thebes and Terens of Faustus.
This is better than if you said before a judge, "I have seen,"
What you have not seen: tho' the Asiatic knights
And the Cappadocians may do this, and the knights of Bi-
thynia, 15

Whom the other Gaul brings over barefoot.
But nobody to undergo a toil unworthy his studies
Hereafter shall be compelled, whoe'er he be that joins, to tuneful
Measures, melodious eloquence, and hath bitten the laurel.
Mind this, young men, the indulgence of the emperor 20
Has its eye upon, and encourages you, and seeks matter for
itself.

If you think protectors of your affairs are to be expected
From elsewhere, and therefore the parchment of your saffron-
colour'd tablet

Is filled, get some wood quickly, and what
You compose, Telesinus, give to the husband of Venus: 25
Or shut up, and bore thro' with the moth your books laid by.
Wretch, break your pens, and blot out your watched battles,
Who makeest sublime verses in a small cell,
That you may become worthy of ivy, and a lean image.

loftiness of style with harmony of verse. shall be driven, through want, into employments which are below the dignity of his pursuits as a poet. Comp. l. 3—6.

19. *Bitten the laurel.*] *Laurum* memoridit. It was a notion, that, when young poets were initiated into the service of the Muses, it was a great help to their genius to chew a piece of laurel, in honour of Apollo. Some think that the expression is figurative, and means those who have tasted of glory and honour by their compositions; but the first sense seems to agree best with what follows.

20. *Mind this.*] *Hoc agite*—lit. do this—i. e. diligently apply yourselves to poetry.

—*Of the emperor.*] *Ducis* is here applied to the emperor, as the great patron and chief over the liberal arts.

21. *Seeks matter for itself.*] Carefully endeavours to find out its own gratification by rewarding merit.

22. *Therefore the parchment, &c.*] They wrote on parchment, which sometimes was dyed of a saffron-colour; sometimes it was white, and wrapped up in coloured parchment. The *tabellæ* were the books

themselves—i. e. the pages on which their manuscripts were written.

If, says the poet, you take the pains to write volumes full, in hopes of finding any other than Cæsar to reward you, you had better prevent your disappointment, by burning them as fast as you can. *Lignorum aliquid posce cecyus*—lose no time in procuring wood for the purpose.

25. *Telesinus.*] The poet to whom this Satire is addressed.

—*The husband of Venus.*] Vulcan, the fabled god of fire—here put for the fire itself. He was the husband of Venus.

g. d. Put all your writings into the fire.

26. *Or shut up, and bore, &c.*] Lay by your books, and let the moths eat them.

27. *Your watched battles.*] Your writings upon battles, the descriptions of which have cost you many a watchful, sleepless night.

28. *A small cell.*] A wretched garret, as we say.

29. *Worthy of ivy, &c.*] That, after all the pains you have taken, you may have

Spes nulla ulterior: didicit jam dives avarus	30
Tantum admirari, tantum laudare disertos,	
Ut pueri, Junonis avem. Sed defluit ætas,	
Et pelagi patiens, et cassidis, atque lignonis.	
Tædia tunc subeunt animos, tunc seque suamque	
Terpsichoren odit facunda et nuda senectus.	35
Accipe nunc artes, ne quid tibi conferat iste,	
Quem colis: Musarum et Apollinis ædæ relictâ,	
Ipse facit versus, atque uni cedit Homero,	
Propter mille annos. At si dulcedine famæ	
Succensus recites, Maculonus commodat ædes;	40
Ac longe ferrata domus servire jubetur,	
In quâ sollicitas imitatur janua portas.	
Scit dare libertos extremâ in parte sedentes	
Ordinis, et magnas comitum disponere voces.	
Nemo dabit regum, quanti subællia constant,	45
Et quæ conducto pendent anabathra tigillo,	
Quæque reportandis posita est orchestra cathedris.	

an image, *i. e.* a representation of your lean and starved person, with a little paltry ivy put round the head of it, in the temple of Apollo.

30. *There is no farther hope.*] You can expect nothing better, nothing beyond this.

32. *As boys the bird of Juno.*] As children admire, and are delighted with the beauty of the peacock, (see ANRW. tit. Argus,) which is of no service to the bird; so the patrons, which you think of getting, however rich and able to afford it they may be, will yet give you nothing but compliments on your performances: these will do you no more service, than the children's admiration does the peacock.

32—33. *Your age passes away.*] You little think that, while you are employing yourself to no purpose, as to your present subsistence, or provision for the future, by spending your time in writing verses, your life is gliding away, and old age is stealing upon you; your youth, which is able to endure the toils and dangers of the sea, the fatigues of wars, or the labours of husbandry, is decaying.

34. *Then.*] When you grow old.
—*Weariness. &c.*] You'll be too feeble, in body and mind, to endure any labour, and become irksome even to your-

self.

35. *Hates both itself and its Terpsichore.*] Your old age, however learned, clothed in rags, will curse itself, and the Muse that has been your undoing. Terpsichore was one of the nine Muses, who presided over dancing and music; she is fabled to have invented the harp; here, by meton. lyric poetry may be understood.

36. *His arts, &c.*] The artifices which your supposed patron will use, to have a fair excuse for doing nothing for you.

37. *The temple, &c.*] There was a temple of the Muses at Rome, which was built by Martius Philippus, where poets used to recite their works. Augustus built a library, and a temple to Apollo, on Mount Palatine, where the poets used also to recite their verses, and where they were deposited. See PRA. prol. l. 7. and HOS. lib. i. epist. iii. l. 17.

Among the tricks made use of by these rich patrons, to avoid giving any thing to their poor clients, the poets, they affected to make verses so well themselves, as not to stand in need of the poetry of others; therefore they deserted the public recitals, and left the poor retainers of Apollo and the Muses to shift as they could.

There is no farther hope : a rich miser hath now learnt 30
 As much to admire, as much to praise witty men,
 As boys the bird of Juno. But your age, patient of the sea,
 And of the helmet, and of the spade, passes away.
 Then weariness comes upon the spirits; then, eloquent
 And naked old age hates both itself and its Terpsichore. 35
 Hear now his arts, lest he whom you court should give you
 Any thing : both the temple of the Muses, and of Apollo,
 being forsaken,
 Himself makes verses, and yields to Homer alone,
 Because a thousand years [before him.] But if, with the de-
 sire of fame
 Inflamed, you repeat your verses, Maculonus lends a house; 40
 And the house strongly barr'd is commanded to serve you,
 In which the door imitates anxious gates.
 He knows how to place his freedman, sitting in the extreme part
 Of the rows, and to dispose the loud voices of his attendants.
 None of these great men will give as much as the benches may
 cost, 45
 And the stairs which hang from the hired beam,
 And the orchestra, which is set with chairs, which are to be
 carried back.

38. *Fields to Homer alone.*] In his own conceit; and this only upon account of Homer's antiquity, not as thinking himself Homer's inferior in any other respect.

39. *If, with the desire of fame, &c.*] If you don't want to get money by your verses, and only wish to repeat them for the sake of applause.

40. *Maculonus, &c.*] Some rich man will lend you his house.

41. *Strongly barr'd.*] Longe—lit. exceedingly—very much—*q. d.* If you are thought to want money of him for your verses, the doors of the house will be barred against you, and resemble the gates of a city when besieged, and under the fear and anxiety which the besiegers occasion; but if you profess only to write for fame, he will open his house to you, it will be at your service, that you may recite your verses within it, and will procure you hearers, of his own freedmen and dependents, whom he will order to applaud you.

43. *He knows how to place, &c.*] Dare, lit. to give.—*q. d.* He knows how to dispose his freedmen on the farthest seats behind the rest of the audience,

that they may begin a clap, which will be followed by those who are seated more forward. Ordo is a rank or row of any thing, so of benches or seats.

44. *And to dispose, &c.*] How to dispose his clients and followers, so as best to raise a roar of applause—euge!—bene!—bravo! as we say, among your hearers. All this he will do, for it costs him nothing.

46. *The stairs, &c.*] These were for the poet to ascend by into his rostrum, and were fastened to a little beam, or piece of wood, which was hired for the purpose.

47. *The orchestra, &c.*] The orchestra at the Greek theatres was the part where the chorus danced—the stage. Among the Romans it was the space between the stage and the common seats, where the senators and nobles sat to see plays acted. The poor poet is here supposed to make up such a place as this for the reception of the better sort, should any attend his recitals; but this was made up of hired chairs, by way of seats, but which were to be returned as soon as the business was over.

Nos tamen hoc agimus, tenuique in pulvere suleos
 Ducimus, et littus sterili versamus aratro.
 Nam si discedas, laqueo tenet ambitiosi 50
 Consuetudo mali : tenet insanabile multos
 Scribendi cacoëthes, et ægro in corde senescis.
 Sed vatem egregium, cui non sit publica vena,
 Qui nihil expositum soleat deducere, nec qui
 Communi feriat earmen triviale monetâ ; 55
 Hunc, qualem nequeo monstrare, et sentio tantum,
 Anxietate carens animus facit, omnis acerbi
 Impatiens, cupidus sylvarum, aptusque bibendis
 Fontibus Aonidum : neque enim cantare sub antro
 Pierio, thyrsumve potest contingere sana 60
 Paupertas, atque æris inopa, quo nocte dieque
 Corpus eget. Satur est, cum dicit Horatius, Euhoe !
 Quis locus ingenio : nisi cum se carmine solo
 Vexant, et dominis Cirrhæ, Nisæque feruntur
 Pectora nostra, duas non admittentia curas ? 65
 Magnæ mentis opus, nec de lodice parandâ
 Attonitæ, currus et equos, faciesque Deorum

48. *Yet we still go on.*] Hoc agimus—lit. we do this—we still pursue our poetical studies. Hoc agere is a phrase signifying to mind, attend to, what we are about. See *Ter.* And. act i. sc. ii. l. 12. So before, l. 20. hoc agite, © Juvenes.

48. *Draw furrows.* &c.] We take much pains to no purpose, like people who should plough in the dust, or on the sea-shore. Comp. sat. i. 157. note.

50. *Would leave off.*] Discedas—if you would depart from the occupation of making verses.

—*Custom of ambitious evil.*] Evil ambition, which it is so customary for poets to be led away with.

51. *An incurable ill habit.*] Cacoëthes (from Gr. κακός, bad, and ἔθος, a custom or habit) an evil habit. Many are got into such an itch of scribbling, that they cannot leave it off. Cacoëthes also signifies a boil, an ulcer, and the like.

52. *Grows insatiate.* &c.] It grows old with the man, and roots itself, as it were, by time, in his very frame.

53. *No common vein.*] Such talents as are not found among the generality.

54. *Nothing trifling.*] Expositum—common, trifling, obvious—nothing in a common way.

55. *Trivial verse.* &c.] Trivialis comes from trivium, a place where three ways meet, a place of common resort : therefore I conceive the meaning of this line to be, that such a poet as Juvenal is describing writes nothing low or vulgar ; such verses as are usually sought after, and purchased by the common people in the street. The word feriat is here metaphorical. Ferio literally signifies to strike, or hit ; thus to coin or stamp money ; hence to compose or make (hit off, as we say) verses ; which, if done by a good poet, may be said to be of no common stamp. Moneta is the stamp, or impression, on money ; hence, by metaph. a style in writing.

57. *A mind.* &c.] i. e. Such a poet is formed by a mind that is void of care and anxiety.

58. *Impatient.*] That hates all trouble, can't bear vexation.

—*Desirous of woods.*] Of sylvan retirement.

59. *Fountains of the Muses.*] Called Aonides, from their supposed habitation in Aonia, which was the hilly part of Boeotia, and where there were many springs and fountains sacred to the Muses. Of these fountains good poets were, in a figurative sense, said to drink,

Yet we still go on, and draw furrows in the light
 Dust, and turn up the shore with a barren plough.
 For if you would leave off, the custom of ambitious evil 50
 Holds you in a snare : many an incurable ill habit of writing
 Possesses, and grows inveterate in the distemper'd heart.
 But the excellent poet, who has no common vein,
 Who is wont to produce nothing trifling, nor who
 Composes trivial verse in a common style, 55
 Him (such a one I can't shew, and only conceive)
 A mind free from anxiety makes ; of every thing displeasing
 Impatient, desirous of woods, and disposed for drinking the
 Fountains of the Muses : for neither to sing in the
 Pierian cave, or to handle the thyrsus, is poverty, 60
 Sober, and void of money, (which night and day the body
 wants,)

Able. Horace is satisfied, when he says—Euhoe!
 What place is there for genius, unless when with verse alone
 Our minds trouble themselves, and by the lords of Cirrha and
 Nisa

Are carried on, not admitting two cares at once? 65
 It is the work of a great mind, not of one that is amazed about
 Getting a blanket, to behold chariots, and horses, and the faces

and by this to be assisted in their compositions.

59—60. *In the Pierian cave, &c.* Pieria was a district of Macedon, where was a cave, or den, sacred to the Muses.

60. *Thyrsus.* A spear wrapt about with ivy, which they carried about in their hands at the wild feasts of Bacchus, in imitation of Bacchus, who bore a thyrsus in his hand. The meaning of this passage is, that, for a poet to write well, he should be easy in his situation, and in his circumstances. for those who are harassed with poverty and want cannot write well, either in the more sober style of poetry, or in the more enthusiastic and flighty strains of composition. By sana paupertas, the poet would insinuate, that no poor poet that had his senses would ever attempt it.

62. *Horace is satisfied, &c.* It might be objected, that Horace was poor when he wrote, therefore Juvenal's rule won't hold, that a poor poet can't write well. To this Juvenal would answer, "True, Horace was poor, considered as to himself; but then remember what a

patron he had in Mæcenas, and how he was enabled by him to avoid the cares of poverty. When he wrote his fine Ode to Bacchus, and uttered his sprightly *Eue* or *Euhoe*, he, doubtless, was well sated with good cheer." See lib. ii. ode xix. l. 5—8.

64. *The lords of Cirrha and Nisa*] Apollo and Bacchus, the tutelary gods of poets. Cirrha was a town of Phocis, near Delphos, where Apollo had an oracle.

Nisa, a den in arabia, where Bacchus was educated by the nymphs, when sent thither by Mercury. From hence Bacchus was called Dionysius, ex Διός, and Nisa; Gr. Διονυσίας.

65. *Carried on.* i. e. Inspired, and assisted.

66. *Not of one, &c.* q. d. It is the work of a great and powerful mind, above want, not of one that is distracted about getting a blanket for his bed, to fix the eye of the imagination, so as to conceive and describe horses and chariots, and godlike appearances, in such a manner as to do justice to these sublime subjects of heroic verse.—See *Vind. Æn.* xii. l. 326, 7.

Aspicere, et qualis Rutulum confundit Erinny's.
 Nam si Virgilio puer, et tolerabile desit
 Hospitium, caderent omnes a crinibus hydri :
 Surda nihil gemeret grave buccina. Poscimus ut sit
 Non minor antiquo Rubrenus Lappa cothurno,
 Cujus et alveolos et lænam pignerat Atreus ?
 Non habet infelix Numitor, quod mittat amico ;
 Quintillæ quod donet, habet : nec defuit illi,
 Unde emeret multâ pascendum carne leonein
 Jam domitum. Constat leviori bellua sumptu
 Nimirum, et capiunt plus intestina poetæ.
 Contentus famâ jaceat Lucanus in hortis
 Marmoreis : et Serrano, tenuique Saleio
 Gloria quantalibet, quid erit, si gloria tantum est ?
 Curritur ad vocem jucundam, et carmen amicæ
 Thebaidos, lætam fecit cum Statius urbem,
 Promisitque diem : tantâ dulcedine captos
 Afficit ille animos, tantâque libidine vulgi
 Auditur : sed cum fregit subsellia versu,
 Esurit, intactam Paridi nisi vendat Agaven.

70

75

80

85

68. *And what an Erinny's.*] How Alecto looked when she astonished the Rutulian king Turnus, when she filled him with terror, by throwing her torch at him. *Æn.* vii. l. 456, 7. Erinny's is a name common to the three furies of hell, of which Alecto was one.

70. *All the snakes would have fallen, &c.] q. d.* Had Virgil been poor, and without his pleasures and conveniences, he never would have been able to describe, in the manner he has done, the snake tresses of Alecto. See *Æn.* vii. l. 450. All this had been lost to us.

71. *The silent trumpet.]* *Surdus* not only means to express one who does not hear, but that also which gives no sound. See sat. xiii. l. 194.

Juvenal alludes to *Æn.* vii. l. 519, 20, 1.

72. *Rubrenus Lappa, &c.]* An ingenious, but poor and miserable tragic poet, who lived in Juvenal's time.

—*Less than the ancient buccina.]* Not inferior to the old writers of tragedy. *Cothurno*, per metonym. put here for the tragic poets, as it often is for tragedy.

73. *Atreus had laid in pawn.]* It has been observed by Ainsworth, against

Stephanus and other lexicographers, that *pignero* does not mean to take, or receive, a thing in pawn, but to send it into pawn. In this view we may understand *Atreus* to be the name of some tragedy, on the subject of Atreus, king of Mycenæ, which met with such bad success as to oblige poor Rubrenus to pawn his clothes and furniture. Stephanus and others understand *pignerat* in the sense of taking to pawn, and suppose *Atreus* to be the name of the pawnbroker, to whom Rubrenus had pawned his goods.

The first sense seems to have the best authority; but with whichever we may agree, the thought amounts to the same thing in substance; *viz.* Can it be expected that this poor poet should equal the fire and energy of the old tragic writers, while his clothes and furniture were pawned, in order to supply him with present necessities to keep him from starving? A man in such distress, whatever his genius might be, could not exert it.

74. *Numitor.]* The name Numitor may stand here for any rich man, who would let a poet starve for want of that money which he lays out upon his mis-

Of the gods, and what an Erinnys confounded the Rutulian :
For if a boy, and a tolerable lodging had been wanting to
Virgil,

All the snakes would have fallen from her hairs : 70
The silent trumpet have groaned nothing disastrous. Do we
require

That Rubrenus Lappa should not be less than the ancient buskin,
Whose platters, and cloke, Atreus had laid in pawn ?

Unhappy Numitor has not what he can send to a friend ;
He has what he can give to Quintilla : nor was there wanting
to him 75

Wherewithal he might buy a lion, to be fed with much flesh,
Already tamed. The beast stands him in less expense,
Doubtless, that the intestines of a poet hold more.

Lucan, content with fame, may lie in gardens adorn'd with
Marble : but to Serranus, and to thin Saleius, 80
What will ever so much fame be, if it be only fame ?

They run to the pleasing voice, and poem of the favourite
Thebais, when Statius has made the city glad,

And has promised a day : with so great sweetness does he affect
The captivated minds, and is heard with so much eager desire
Of the vulgar : but when he has broken the benches with his
verse, 86

He hungers, unless he should sell his untouched Agave to
Paris.

tress, or in buying some useless curiosity
such as a tame lion. Infelix is here
ironical.

78. *Doubtless, &c.*] Ironically said,
No doubt it would cost more to main-
tain a poet than a lion.

79. *Lucan, &c.*] A learned and rich
poet of Corduba in Spain, who, coming
to Rome, was made a knight. He
wrote, but lived not to finish, the civil
war between Cæsar and Pompey, in an
heroic poem called *Pharsalia*. He was
put to death by Nero. See more,
ANW. Lucanus.

—*May lie in gardens, &c.*] Repose
himself in ease and luxury, fame being
sufficient for one who wants nothing
else. *Marmoreis*—adorned with fine
buildings of marble.

80. *Serranus, and to thin Saleius, &c.*] These were two poor poets in Juvenal's time. Of the latter Tacitus says, "Who takes any notice of, or even attends to, or speaks to, our excellent poet Sa-

leius ?"

These men may get fame by the excellence of their compositions ; but what signifies that, if they get nothing else ? fame won't feed them.

Perhaps the poet calls Saleius tennia, thin, from his meagre appearance.

82. *They run.*] *Curritur*, here used impersonally, like *concurritur*. Hoz. sat. i. l. 7.

—*The pleasing voice, i.e.*] Of Statius, when he reads over his Thebais in public.

84. *Promised a day.*] i. e. Appointed a day for a public recital of his poem on the Theban war.

86. *Broken the benches, &c.*] By the numbers of his hearers, who flocked to attend him when he recited his Thebais. Notwithstanding this, he must starve, for any thing the nobles will do for him.

87. *His untouched Agave.*] His new play called *Agave*, which has never been heard or performed. This play was

Ille et militiæ multis largitur honorem ;
 Semestri vatum digitos circumligat auro.
 Quod non dant proceres, dabit histrio. Tu Camerinos 90
 Et Bareas, tu nobilium magna atria curas ?
 Præfectos Pelopea facit, Philomela tribunos.
 Haud tamen invidias vati, quem pulpita pascunt.
 Quis tibi Mecænas ? quis nunc erit aut Procleius,
 Aut Fabius ? quis Cotta iterum ? quis Lentulus alter ? 95
 Tunc par ingenio pretium : tunc utile multis
 Pallere, et vinum toto nescire Decembri.
 Vester porro labor sæcundior, historiarum.
 Scriptores : petit hic plus temporis, atque olei plus :
 Namque oblita modi millesima pagina surgit 100
 Omnibus, et crescit multâ damnosa papyro.

formed upon the story of Agave, the daughter of Cadmus, who was married to Echion king of Thebes, by whom she had Pentheus, whom she, and the rest of the Menades, in their mad revels, tore limb from limb, because he would drink no wine, and for this was supposed to alight the feasts of Bacchus. ANSW. See Hoz. Sat. lib. ii. sat. iii. l. 303 ; and Ovid, Met. iii. 725—8.

—Paris.] A stage-player, in high favour with Domitian ; inasmuch that Domitian fell in love with him, and repudiated his wife Domitia for his sake.

What Juvenal says here, and in the three following lines, in a seeming complimentary way, was no more than a sneer upon Paris the player, and, through him, upon the emperor, who so understood it, and turned our author's jest into his punishment ; for in his old age he sent him into Egypt, by way of an honorary service, with a military command. This shews that this Satire was written in the time of Domitian, and he is meant by Cæsar, l. 1.

However, it is very evident, that Juvenal meant to rebuke the nobles for their parsimony towards men of genius, by shewing how generous Paris was to them, inasmuch that they ought to be ashamed to be outdone by a stage-player.

89. *Semestrian gold.*] Semestris not only means a space of six months, (sex mensium), but the half or middle of a month. The moon is called semestris, when she is arrived at the middle of her month, and is quite round in form.

The aurum semestre here means gold

in a round form, i. e. a ring ; such as was worn by knights, to which dignity some poets had been raised, through the interest of this stage-player with the emperor. But qu.—If there be not here an allusion to the winter and summer rings ? See sat. i. l. 28.

91. *Camerini and Bareas, &c.*] Some rich nobles, whose levees the poor poets might attend in vain.

92. *Pelopea makes prefects.*] The tragedy of Pelopea, the daughter of Thyestes, who was lain with by her own father, and produced Egysthus, who killed Agamemnon and Atreus.

—*Philomela tribunes.*] The tragedy of Philomela, the daughter of Pandion king of Athens, ravished by Tereus, who had married her sister Progne. See more, ANSW. tit. Philomela.

The poet seems here to insinuate, that the performance of Paris, in these tragedies, so charmed the emperor, and gave the actor such an ascendancy over him, as to enable Paris to have the great offices of state at his disposal, so that they were conferred on whomever he pleased.

93. *Envy not, &c.*] *q. d.* Though, in some instances, great things have been done for some individuals, through the influence and interest of Paris, yet, in general, those who have nothing else to depend on but writing for the stage, are left to starve, and therefore are hardly (hard) to be envied. Pulpita—see sat. iii. l. 174, note.

94. *Mecænas.*] Who is the rich man that is such a patron to you, as Mecænas was to Horace ? who not only enriched

He also bestows military honour on many;
 He binds round the fingers of poets with Semestrian gold.
 What nobles do not give, an actor will. Dost thou trouble
 thine 90

Head about the Camerini and Bareæ, and the great courts of
 nobles?

Pelopea makes prefects, Philomela tribunes.

Yet envy not the poet whom the stage maintains.

Who is your Mæcenas? who now will be either a Proculeius,
 Or a Fabius? who a second Cotta? who another Lentulus? 95
 Then reward was equal to genius: then 'twas useful to many
 To be pale, and to know nothing of wine for a whole December.

Moreover your labour, ye writers of histories is more
 Abundant: this demands more time, and more oil;
 For the thousandth page, forgetful of measure, arises 100
 To ye all, and increases ruinous with much paper:

him, but made him his friend and companion, and introduced him to the favour of the emperor Augustus.

94. *Proculeius*.] A Roman knight, intimate with Augustus. He was so liberal to his two brothers, Scipio and Murena, that he shared his whole patrimony with them, when they had been ruined by the civil wars. See *Hon. lib. ii. ode ii. l. 5, 6.*

95. *Fabius*.] The Fabius is, perhaps, here meant, to whom Ovid wrote four epistles in his banishment, as to a noble and generous patron of men of genius. Or it may relate to Fabius Maximus, who sold his estate, in order to redeem some Romans who had been taken captives by Hannibal.

—*Cotta*.] A great friend to Ovid, who wrote to him three times from Pontus, as to a constant patron. Ovid says to him,

*Cumque labent alii, jactatque, velant
 resinguant,*

*Tu lacera remanes anchora sola rati:
 Grata tua est igitur pietas. Ignoscimus
 illis.*

Qui, cum fortunâ, terga dedere fugæ.

—*Lentulus*.] A man of great liberality, to whom Cic. *epist. vii. lib. i ad famil.* thus writes: *Magna est hominum opinio de te, magna commendatio liberalitatis.*

96. *Reward was equal*, &c.] When there were such men as these to encourage genius, and to be the patrons of learning, then reward was equal to merit.

97. *To be pale*.] With constant study and application, which were then sure to be profitable. *Comp. Hon. epist. iii. l. 10. PRAE. sat. i. 134.*

—*To know nothing of wine*, &c.] The feast of the Saturnalia was observed in the month of December, with great festivity and jollity, with plenty of wine and good cheer: all this it was worth a poet's while to give up entirely for his study; and rather than not finish what he was about, not taste so much as a single drop of wine during the whole festival, knowing that he was certain to be well paid for his pains.

98. *Your labour*, &c.] He now speaks of the writers of history, whose labour and fatigue are beyond those of other writers, and yet they are equally neglected.

98—9. *Is more abundant*, &c.] The subject-matter more various and extensive.

99. *More oil*.] Alluding to the lamps which they used to write by, in which they consumed a great quantity of oil. See *sat. i. l. 51, note.*

100. *Forgetful of measure*.] The subjects are so various, and the incidents crowd in so fast upon the historian, that he passes all bounds without attending to the size of the work, it rises to a thousand pages before you are aware.

101. *Ruinous with much paper*.] So much paper is used, as to ruin the poor historian with the expense of it.

Sic ingens rerum numerus jubet, atque operum lex.
 Quæ tamen inde seges? terræ quis fructus apertæ?
 Quis dabit historico, quantum daret acta legenti?
 Sed genus ignavum, quod lecto gaudet et umbrâ. 105
 Dic igitur, quid causicidicis civilia præstent
 Officia, et magno comites in fasce libelli?
 Ipsi magna sonant; sed tunc cum creditor audit
 Præcipue, vel si tetigit latus acrior illo,
 Qui venit ad dubium grandi cum codice nomen: 110
 Tunc immensa cavi spirant mendacia folles,
 Consputiturque sinus. Verum deprendere messem
 Si libet; hinc centum patrimonia causicidorum,
 Parte aliâ solum russati pone Lacertæ.
 Consedere duces: surgis tu pallidus Ajax, 115
 Dicturus dubiâ pro libertate, Bubulco
 Judice. Rumpe miser tensum jecur, ut lasso biti

102. *The great number of things.* i. e. Which are treated of.

—*The law of such works.*] The rules of history, which oblige the historian to be particular in his relation of facts, and, of course, diffuse.

103. *What harvest, &c.*] What profit do ye reap?

—*The far-extended ground.*] The wide and boundless field of history. Comp. VING. GEOR. III. 194, 5; and GEOR. II. 280.

Some think that this expression of terræ apertæ, taken in conjunction with the seges, is, as that is, metaphorical, and alludes to the labour of the husbandman, in opening the ground by tillage, in order to prepare it for the seed. So the historian ploughs, and digs, and labours, as it were, in the field of history, in hopes of reaping profit thereby.

104. *A collector of the registers.*] The acta were journals, registers, acts of the senate, or the like records. The clerk who wrote or collected them; was called actarius. He was a sort of historian in his way.

105. *They are an idle race, &c.*] But perhaps it may be said, that though they write much, yet that they write at their ease; that they, as well as the poets, are a lazy set of fellows, who write lolling upon their couches, or repose themselves in shady places. Hence HOR. LIB. I. ode xxxii. l. 1.

*Poscimus. Si quid vacui sub umbra.
 Lusimus tecum.*

And again:

Somno gaudentis et umbrâ.

Epist. II. lib. II. l. 87.

106. *Civil offices, &c.*] What they get by their pleading for their clients in civil actions.

107. *The libels, &c.*] Their bundles of briefs which they carry with them into court.

108. *A great noise*] Bawls aloud—magna, adverbially, for magnopere. Græcism. See sat. VI. 516. Grande sonat.

108—9. *Especially—when the creditor hears.*] Creditor signifies one that lends, or trusts, a creditor.

The lawyer here spoken of must be supposed to be of council with the plaintiff, or creditor, who makes a demand of money lent to another. If the lawyer observes him to be within hearing, he exerts himself the more.

109. *One more keen.*] If another, of a more eager disposition, and more earnest about the event of his cause, who sues for a book-debt of a doubtful nature, and brings his account-books to prove it, thinks that the lawyer does not exert himself sufficiently in his cause, and intimates this to the pleader, by a jog on the side with his elbow—then, &c. See AINSW. CODEX, No. 2; and NOMEN, No. 5.

111. *His hollow bellows, i. e.] His lungs.*

—*Breathe out prodigious lies.*] In order

Thus the great number of things ordains, and the law of (such) works.

What harvest is from thence? what fruit of the far-extended ground?

Who will give an historian as much as he would give to a collector of the registers?

But they are an idle race, which rejoices in a couch or a shade.

Tell me then, what civil offices afford to the lawyers, 106

And the libels their attendants in a great bundle?

They make a great noise, but especially then, when the creditor

Hears, or if one, more keen than he, has touched his side,

Who comes with a great book to a doubtful debt: 110

Then his hollow bellows breathe out prodigious lies,

And his bosom is spit upon. But if you would discover the

Profit, put the patrimony of an hundred lawyers on one side,

And on the other that of the red-clad *Lacerta* only.

The chiefs are set down together, thou risest a pale Ajax, 115

In order to plead about doubtful freedom, *Bubulcus*

Being judge: break, wretch, your stretched liver, that, to you fatigued,

to deceive the court, and to make the best of a bad cause.

112. *Is spit upon.*] Is slavered all over with his foaming at the mouth.

—*If you would discover, &c.*] Were it possible to compute the gains of lawyers, you might put all they get in one scale, and in the other those of Domitian's coachman, and there would be no comparison, the latter would so far exceed.

As some understand by the *russati Lacertæ*, a charioteer belonging to Domitian, who was clad in a red livery, and was a great favourite of that emperor; so others understand some soldier to be meant, who, as the custom then was, wore a red or russet apparel: in this view the meaning is, that the profits of one hundred lawyers, by pleading, don't amount in value to the plunder gotten by one soldier. So Mr. C. DRYDEN:

*Ask what he gains by all this lying prate,
A captain's plunder trebles his estate.*

So Joh. Britannicus—*Russati Lacertæ.*] *Lacerta*, nomen militis, fictum a poeta: nam milites Romani uti sunt in prælio vestibus russatis, &c.

115. *The chiefs, &c.*] *Consedere dices.* The beginning of Ovid's account of the dispute, between Ulysses and Ajax, for the armour of Achilles. OVID,

VOL. I.

Met. lib. xiii. l. 1. Here humourously introduced to describe the sitting of the judges on the bench in a court of justice.

—*Thou risest a pale Ajax.*] Alluding to OVID, lib. xiii. l. 2.

Surgit ad hos clypei dominus septemplex Ajax—

by way of ridicule on the eager and agitated lawyer, who is supposed to arise with as much fury and zeal in his client's cause, as Ajax did to assert his pretensions to the armour in dispute.

116. *Doubtful freedom.*] The question in the cause is supposed to be, whether such or such a one is entitled to the freedom of the city; there were many causes on this subject.

116—17. *Bubulcus being judge.*] This may mean C. Atilius Bubulcus, who was consul. Or, by Bubulcus, the poet may mean some stupid, ignorant fellow, who was fitter to be an herdsman, than to fill a seat of justice. And thus the poet might satirize the advancement of persons to judicial offices, who were totally unqualified and unfit for them.

117. *Break your stretched liver.*] Which, with the other contents in the region of the diaphragm, must be distended by the violent exertions of the speaker: or

Figantur virides, scalarum gloria, palmæ.
 Quod vocis pretium? siccus petasunculus, et vas
 Pelamidum, aut veteres, Afrorum epimenid, bulbi; 120
 Aut vinum Tiberi devectum: quinque lagenæ,
 Si quater egisti. Si contigit aureus unus,
 Inde cadunt partes, ex fœdere pragmaticorum.
 Æmillo dabitur, quantum petet, et melius nos
 Egimus: hujus enim stat currus aheneus, alti 125
 Quadrijuges in vestibulis, atque ipse feroci
 Bellatore sedens curvatum hastile minatur
 Eminus, et statuâ meditatur prælia luscâ.
 Sic Peto conturbat, Matho deficit: exitus hic est
 Tongilli, magno cum rhinocerote lavari 130
 Qui solet, et vexat lutulentâ balnea turbâ,
 Perque forum juvenes longo premit assere Medos,
 Empturus pueros, argentum, myrrhina, villas:

it may mean the liver distended by anger. So Horace on another occasion *fervens difficili bile tumet jecur*. *Hos. ode xiii. lib. i. l. 4.*

118. *Greek palms, &c.*] It was the custom of the client, if he succeeded in his cause, to fix such a garland at the lawyer's door.

—*The glory of your stairs.*] By which the poor lawyer ascended to his miserable habitation.

119. *Of your voice.*] Of all your bawling—What do you get by all the noise which you have been making?

120. *Of sprats.*] Pelamidum. It is not very certain what these fish were; but some small and cheap fish seem to be here meant. Ainsworth says they were called pelamides, à Gr. πηλες, lutum—clay, or mud. Most likely they were chiefly found in mud, like our grigs in the Thames, and were, like them, of little worth.

—*Old bulbous roots, &c.*] Perhaps onions are here meant, which might be among the small presents sent monthly from Africa to Rome. See Ainsw. *Epimenia*. *PLIN. xix. 5.* calls a kind of onion, epimenidium, from Gr. επιμηνιδιον. Ainsw. *Epimenidium*. Those sent to the lawyer were veteres—old and stale.

121. *Wine brought down the Tiber.*] Coming down the stream from Veiento, or some other place where bad wine grew.

—*Five flacons.*] Lagenæ was a sort of bottle in which wine was kept. The five lagenæ cannot be supposed to make up any great quantity. Five bottles of bad wine, for pleading four causes, was poor pay.

122. *A piece of gold, &c.*] If it should so happen, that you should get a piece of gold for a fee. The Roman aureus was in value about 1*l.* 4*s.* 3*d.* according to *Pliny, lib. xxxiii. c. 3.* See post, l. 243.

123. *Thence shares fall, &c.*] This poor pittance must be divided into shares, and fall equally to the lot of others besides yourself.

—*According to the agreement, &c.*] Ainsworth says, that the pragmatici were prompters, who sat behind the lawyers while they were pleading, and instructed them, telling them what the law, and the meaning of the law, was. For this, it may be supposed, that the pragmatici agreed with the lawyers, whom they thus served, to share in the fees. We use the word pragmatical, to denote busily meddling and intruding into others' concerns; hence foolishly talkative, impertinent, saucy. *PALLIUS. Gr. pragmaticus*—solers in negotiis agendis.

124. *To Æmilius will be given, &c.*] We may suppose that this Æmilius was a rich lawyer, who, though of inferior abilities to many poor pleaders, yet got a vast deal of money by the noble and splendid appearance which he made.

Green palms may be fixed up, the glory of your stairs.
What is the reward of your voice? a dry bit of salt bacon,
and a vessel

Of sprats, or old bulbous roots which come monthly from Africa,
Or wine brought down the Tiber: five flagons, 121
If you have pleaded four times—If one piece of gold befalls,
From thence shares fall, according to the agreement of prag-
matics.

To Æmilius will be given as much as he will ask: and we have
Pleaded better: for a brazen chariot stands, and four stately 125
Horses in his vestibules, and himself on a fierce
War-horse sitting, brandishes a bent spear
Aloft, and meditates battles with a blinking statue.
Thus Pedo breaks—Matho fails: this is the end
Of Tongillus, who to bathe with large rhinoceros 130
Is wont, and vexes the baths with a dirty crowd;
And thro' the forum presses the young Medes with a long pole,
Going to buy boys, silver, vessels of myrrh, and villas;

124—5. *We have pleaded better.*] Though there be some among us who are abler lawyers,

125. *A brazen chariot, &c.*] He had a large brazen statue, a fine bronze, as we should call it, of a chariot, drawn by four horses, placed in his vestibule, or entrance to his house, which made a magnificent appearance. Quadrijugis signifies four horses harnessed together, and drawing in a chariot.

126—7. *Himself—sitting, &c.*] There was also an equestrian statue of Æmilius himself, mounted on a war-horse, in the very action of bending back his arm, as if ready to throw a javelin.

128. *A blinking statue.*] The statue represents Æmilius as meditating some great stroke against an enemy, and having one eye shut, in order to take aim with the other. Or perhaps Æmilius had but one eye, which the statue represented. All these things, which can add no real worth or ability to the owner of them, yet strike the vulgar with high veneration for Æmilius, and engage them to employ him in preference to others, inasmuch that he may have what fees he pleases. See l. 124.

129. *Thus Pedo breaks.*] Conturbat—ruins himself, by wanting to appear rich, in order to draw clients.

—*Matho fails.*] Becomes bankrupt, as

it were, by the expense he puts himself to on the same account.

130. *Of Tongillus.*] This was some other lawyer, who ruined himself by wanting to seem rich and considerable.

—*With large rhinoceros.*] The richer sort used to go to the baths, with their oil in a vessel made of the horn of a rhinoceros, which was very expensive. Tongillus did this in order to be thought rich. So ivory is called elephant. Geor. iii. 26. Meton.

131. *With a dirty crowd.*] Who followed him through the dirty streets, as his attendants, and therefore were themselves muddy and dirty, and, of course, very offensive to the gentry who resorted to the public baths.

132. *Presses the young Medes.* &c.] He rides through the forum in a litter, set upon poles which rested on the shoulders of the bearers.

—*Young Medes.*] The Romans were furnished with slaves from Media and Persia, who were very tall and robust; these were chiefly employed in carrying the lectice, or litters, in which the richer people were carried through the streets of Rome.

133. *Going to buy, &c.*] Appearing thus, as some great man who was going to lay out money in various articles of luxury. Pueros, here, means young slaves.

Spondet enim Tyrio stlataria purpura filo.
 Et tamen hoc ipsis est utile: purpura vendit 135
 Causidicum, vendunt amethystina: convenit illis
 Et strepitu; et facie majoris vivere censûs.
 Sed finem impensæ non servat prodiga Roma.
 Ut redeant veteres, Ciceroñi nemo ducentos
 Nunc dederit nummos, nisi fulserit annulus ingens. 140
 Respicit hoc primum qui litigat, an tibi servi
 Octo, decem comites, an post te sella, togati
 Ante pedes. Ideo conductâ Paulus agebat
 Sardonyche, atque ideo pluris, quam Cossus agebat,
 Quam Basilus. Rara in tenui facundia panno. 145
 Quando lice fientem Basilo producere matrem?
 Quis bene dicentem Basilum ferat? accipiat te
 Gallia, vel potius nutricula causidicorum
 Africa, si placuit mercedem imponere linguæ.

134. *His foreign purple, &c.*] His dress was also very expensive, and was such as the nobles wore.

—*Promises for him.*] i. e. Gains him credit. Spondeo properly signifies to undertake, to be surety for another, and it is here used in a metaphorical sense; as if the expensive dress of Tongillus was a surety for him as being rich, because by this he appeared to be so.

—*Foreign purple.*] Stlatarius (from stlata, a ship or boat) signifies outlandish, foreign, as imported by sea from a foreign country.

—*Tyrian thread.*] The thread, of which the garment of Tongillus was made, was dyed in the liquor of the murex, a shell-fish, of which came the finest purple dye, and the best of which were found near Tyre; therefore we often read of the Tyrian purple. See Æn. iv. 262. Hor. epod. xii. l. 21.

135. *This is useful, &c.*] All this parade of appearance is a mean of recommending the lawyers to observation, and sometimes to employment, therefore may be said to have its use where it succeeds.

135—6. *Purple sells the lawyer.*] His fine appearance is often the cause of his getting employment, in which, for the price of his fee, he may be said to sell himself to his client.

136. *Violet-coloured robes.*] Amethystina. The amethyst is a precious stone of a violet colour. This colour also the

gentry among the Romans were fond of wearing; and this, therefore, also recommended the lawyers to observation, and sometimes to employment.

137. *With the bustle, &c.*] They find it suitable to their views of recommending themselves, to live above their fortunes, and, of course, to be surrounded with numbers of attendants, &c. and, from this, and the appearance of their dress, to seem richer than they were: this, as the next line imports, because nobody was looked upon that was not supposed able to afford to be extravagant; such was the monstrous prodigality of the times, that the expenses of people were boundless.

139. *Nobody would give Cicero, &c.*] Such is the importance of fashionable and expensive appearance, that even Tully himself, (if he could return from the dead,) though the greatest orator that Rome ever saw, as well as the ablest advocate, nobody would give him a fee, though ever so small, unless he appeared with a ring of great value glittering upon his finger, ducentos nummos. The nummus argenti was a sesterce, the fourth part of a denarius, but seven farthings of our money.

141. *He that litigates, &c.*] He that wants to employ counsel, instead of first inquiring into the abilities of the man whom he employs, first asks how many servants he keeps, and in what style he lives.

For his foreign purple with Tyrian thread promises for him.
 And yet this is useful to them: purple sells 135
 The lawyer, violet-colour'd robes sell him: it suits them
 To live with the bustle and appearance of a greater income.
 But prodigal Rome observes no bounds to expense.
 Tho' the ancients should return, nobody would give Cicero
 Now-a-days two hundred sesterces, unless a great ring shone.
 He that litigates regards this first, whether you have eight 141
 Servants, ten attendants, whether a chair is after you,
 Gownsmen before your steps. Therefore Paulus pleaded with
 an hired
 Sardonyx, and therefore pleaded at a higher fee than
 Cossus or than Basilus. Eloquence is rare in a mean clothing.
 When can Basilus produce a weeping mother? 146
 Who will bear Basilus (tho') speaking well? let Gallia
 Receive you, or rather, that nurse of lawyers,
 Africa, if it has pleased you to set a reward upon your tongue.

141—2. *Eight servants.*] *i. e.* Slaves to carry your litter. The litters were more or less respectable, as to their appearance, from the number of bearers which carried them: some had six. See sat. i. l. 64; and note. These were called *hexaphori*, from Gr. ἕξ, six, and φέρω, to bear.

Lazior hexaphoris tua sit lectica horbit.

MART. lib. ii. ep. 81.

*Quem tibi non essent sex millia, Caci-
 hane,*

Ingenti late vectus es hexaphoro.

MART. lib. iv. ep. 50.

Tranquillus writes, that Caligula was carried in a litter borne by eight—octophoro. This piece of state might afterwards be affected by those who wished to make a great and splendid appearance.

142. *Ten attendants.*] *Comites*, attendants upon him. It was the custom, says Grangius, not only for princes, but for others, who were carried in litters, to have a number of people attending them, who were called *comites*.

—*Whether a chair, &c.*] Whether, though you may walk on foot, you have a litter carried after you, that you may get into it when you please.

—*Gownsmen, &c.*] Poor clients called *togati*, from the gowns which they wore. See sat. i. l. 3, and note; and sat. iii. l. 127, note. Numbers of these were seen walking before the great,

and whom they were dependent.

—*Therefore Paulus, &c.*] Some poor lawyer, who, though he could not afford to buy a ring set with a sardonyx, yet hired one to make his appearance with at the bar; and by this mean got greater fees than those who appeared without some such ornament.

145. *Cossus or Basilus.*] Two poor, but, probably, learned lawyers of the time.

—*Eloquence is rare, &c.*] Nobody will give a man credit for being eloquent, if he appears in rags, at least very rarely.

146. *When can Basilus produce, &c.*] When will Basilus, or any man with a mean appearance, be employed in a cause of great consequence, as Cicero for Fonteius, where a mother was produced in court, weeping and supplicating for the life of her son.

147. *Who will bear Basilus, &c.*] *i. e.* Let a lawyer be ever so able, or speak ever so well, nobody will pay him the least attention, if his appearance be poor and shabby.

—*Let Gallia, &c.*] France and Africa were remarkable, at that time, for encouraging eloquence, and had great lawyers, who got large fees. See Mr. C. Dryden's note.

Comp. sat. xv. l. 111. Ainsw. explains *nutriculus*, a breeder, a bringer-up.

149. *If it has pleased you, &c.*] *i. e.* If

Declamare doces? ô ferrea pectora Vecti! 150
 Cum perimit sævos classis numerosa tyrannos:
 Nam quæcunque sedens modo legerat, hæc eadem stans
 Proferet, atque eadem cantabit versibus isdem.
 Occidit miseros crambe repetita magistros.
 Quis color, et quod sit causæ genus, atque ubi summa 155
 Quæstio, quæ veniant diversâ parte sagittæ,
 Scire volunt omnes, mercedem solvere nemo.
 Mercedem appellas? quid enim scio? culpa docentis
 Scilicet arguitur, quod lævâ in parte mamillæ
 Nil salit Arcadico juveni, cujus mihi sextâ 160
 Quæque diæ miserum dirus caput Hannibal implet.
 Quicquid id est, de quo deliberat; an petat urbem
 A Cannis; an post nimbos et fulmina cautus

you make a point of getting money by your eloquence at the bar.

150. *Do you teach, &c.*] Having shewn how badly the lawyers were off, in this dearth of encouragement given to liberal sciences, and of rewarding real merit and abilities, he now proceeds to shew, that the teachers of rhetoric, who opened schools for the laborious employment of instructing youth in the knowledge and art of declamation, were, if possible, still worse off.

—*O the iron heart, &c.*] *q. d.* O the patience of Vectius! One would think that his mind was insensible of fatigue, quite steeled, as it were, against the assaults of impatience or weariness. See sat. i. l. 31.

—*Vectius.*] The name of some teacher of rhetoric, or perhaps put here for any person of that profession.

151. *When a numerous class. &c.*] *Classis* here signifies a number of boys in the same form, or class, every one of which was to repeat over a long declamation to the master, on some particular subject which was given out to them as a thesis.

—*Destroyed cruel tyrants.*] Alluding to the subject of the declamation, as, “Whether tyrants should not be destroyed by their subjects?” The declaimers are supposed to hold the affirmative. Comp. sat. i. 15—17, and note on l. 15.

Some refer this to Dionysius, the tyrant of Sicily, who, after he was deposed, went to Corinth and set up a school, where Juvenal humourously sup-

poses him to be killed by the fatigue of his employment; but the first sense, which is given above, seems to be the most natural.

152. *For whatever, sitting, &c.*] It is probable, that the rhetoricians first taught their scholars the manner of pronunciation and utterance, which they might do, when their scholars read over their declamations sitting; but when they instructed them in gesture and action, then they were made to stand up, still repeating the same things over and over again, and the master exerting himself, to shew them the best method of speaking and action.

153. *Repeat over, &c.*] *Canto*—lit. signifies to sing or chant. Perhaps the ancients, in their declamation, used a kind of singing, or chanting, to mark the cadences of their periods. *Canto* also signifies to repeat the same thing over and over again, in the same letters and syllables; nothing more than this seems to be meant here. *Versus*, as well as a *verse*, signifies a line, even in prose. *ANSW.* *Versus*, No. 6.

154. *The cabbage, &c.*] *Crambe*—a kind of colewort, or cabbage. The poet means (in allusion to the Greek saying, *Δὲ καμὲν θανάτου*) that the hearing the same things for ever (like cabbage warmed up, and served at table many times to the same persons) must be nauseous and surfeiting, enough to tire and wear the masters to death.

Others read *Cambre*, a town near mount Gaurus, in Campania, where a battle had been fought between the Cam-

Do you teach to declaim? O the iron heart of Vectius! 150
 When a numerous class hath destroy'd cruel tyrants:
 For whatever, sitting it has just read, these same things standing,
 It will utter, and rehearse the same, over and over, in the same
 verses.

The cabbage repeated kills the miserable masters.

What the colour, and what the kind of cause, and where 155
 The chief question, what arrows may come from the contrary
 party.

All would know, nobody pay the reward.

Do you call for your reward?—what, furssooth, do I know?

The fault of the teacher

You may be sure is blamed, because in the left part of the breast
 The Arcadian youth has nothing that leaps, whose dire Hannibal,
 Every sixth day, fills my miserable head: 161

Whatever it be concerning which he deliberates, whether he
 should go to the city

From Cannæ, or after showers and thunder cautious

panians and the people of Cumæ. This had been made the subject of a declamation, which the scholars repeated so often in the schools, for their exercises, as to tire their masters almost to death.

155. *What the colour.*] That which the ancients called the colour, was that part of the declamation which was introduced by way of cause; or reason for the thing supposed to be done, and by way of plea or excuse for the action. As Orestes, when he confessed killing his mother, "I did it," says he, "because she killed my father."

—*What the kind of cause.*] Deliberative, demonstrative, or judicial—or whether defensible or not.

156. *The chief question.*] That on which the whole cause must turn.

—*What arrows, &c.*] What arguments may come from the other side. Metaph. from shooting arrows at a mark.

157. *All would know, &c.*] Every body is willing enough to be taught these things, but very few choose to pay the master for his pains in teaching them.

158. *Do you call for your reward?*] i. e. What do you mean by asking for payment? (says the scholar.) What do I know more than before? This is supposed to be the language of the scholar, when the master demands payment for his trouble. The dull and inapprehen-

sive scholar, who gets no benefit from the pains of the master, lays his ignorance upon the master, and not upon his own inattention or stupidity; and therefore is supposed to blame the master, and to think that he deserves nothing for all the pains he has taken.

159. *In the left part of the breast, &c.*] The heart is supposed to be in the left part of the breast, and to be the seat of understanding and wisdom; in both which the youth here spoken of seems to be as deficient, as if his heart were almost without motion, without that lively palpitation which is found in others. Lit. nothing leaps to the Arcadian youth in the left part of the breast.

160. *Arcadian youth.*] Arcadia was famous for its breed of asses, to which, by the appellation Arcadico, this young man is compared, whose dulness had prevented his profiting under the pains which his master took with him. See *PARAS. sat. iii. l. 9.*

—*Whose dire Hannibal, &c.*] No theme was more common, in the Roman schools, than the adventures of Hannibal. Every week, says the master, does the story of Hannibal torment my poor head upon a declaiming day.

162. *Go to the city.*] March directly to Rome, after the battle of Cannæ.

Circumagat madidas a tempestate cohortes.
 Quantum vis stipulare, et protinus accipe quod do, 165
 Ut toties illum pater audiat. Ast alii sex
 Et plures uno conclamant ore sophistæ,
 Et veras agitant lites, raptore relicto :
 Fusa venena silent, malus ingratusque maritus,
 Et quæ jam veteres sanant mortaria cæcos. 170
 Ergo sibi dabit ipse rudem, si nostra movebunt
 Consilia, et vitæ diversum iter ingreditur,
 Ad pugnam qui rhetoricâ descendit ab umbrâ,
 Summula ne pereat quâ vilis tessera venit
 Frumenti : quippe hæc merces lautissima. Tenta 175
 Chrysogonus quanti doceat, vel Pollio quanti
 Lautorem pueros, artem scindens Theodori.
 Balnea sexcentis, et pluris porticus, in quâ
 Gestetur dominus quoties pluit : anne serenum

164. *Wheel about his troops wet, &c.*] Hannibal, when within about three miles from Rome, was assaulted by a dreadful tempest. Maharbal, his general of horse, persuaded him to go on, and promised him that he should, that night, sup in the capitol; but Hannibal deliberated, whether he should not lead his troops back into Apulia, as they were so assaulted and dismayed by the violence of the tempest.

These circumstances are supposed to be the constant subjects of declamations in the schools.

165. *Bargain for, &c.*] Ask what you please, I will give it you, if you can get this stupid boy's father to hear him as often as I do: then I think he would be persuaded of his son's dulness, and think also that I deserve to be handsomely paid for what I have gone through in hearing him. See *ANSW. Stipulor.*

166—7. *Six other sophists, &c.*] Sophistæ meant at first learned men (from Gr. σοφός, wise); afterwards it meant pretenders to learning, prating civilisers. It also signifies orators: in this last sense it seems used here, where the poet means to say, that many of these teachers of rhetoric had left the schools, where fictitious matters were only declaimed upon, for the bar, where real causes were agitated.

167. *Cry together with one mouth.*] i. e. All agree with one consent to take this step, viz. to have done with teaching school, and to go to the bar.

168. *The ravisher being left.*] i. e. Leaving the fictitious subjects of declamation, such as some supposed ravisher, or perhaps the rape of Helen, Proserpine, &c.

169. *The mixed poisons are silent.*] Nothing more is said about the poisons of Medea. Fusa—poured and mixed together.

—*Ungrateful husband.*] Jason, who having married Medea, left her, and married another.

170. *What medicines now heal, &c.*] Mortaria—mortars. Per met, medicines brayed in a mortar. What medicines recovered old Æson to his youth and sight again. *Ov. Met. lib. vii. l. 287—93.*

Grangius thinks that this alludes to a story of a son, who made up some medicines to cure his father's eyes, and who was accused by his mother-in-law of having mixed up poison, which the father believing, disinherited him. See *Farnaby.*

171. *Therefore.*] Ergo—*q. d.* As the profession of teaching school is so miserable, and without profit, I would therefore advise those who have left the shadowy declamation of the school for the real contention of the bar, to follow a new course of life, and never think of returning to teaching rhetoric again, lest they should have nothing left to buy bread with; this seems to be the sense of the passage.

—*Discharge himself.*] Sibi dabit ipse rudem—literally, he will give himself the wand.

He should wheel about his troops wet with the tempest.
 Bargain for as much as you please, and immediately take what I
 give, 165
 That his father should hear him as often. But six other
 Sophists, and more, cry together with one mouth,
 And agitate real causes, the ravisher being left :
 The mixed poisons are silent, the bad and ungrateful husband,
 And what medicines now heal old blind men. 170
 Therefore he will discharge himself, if my counsels will
 Move; and he will enter upon a different walk in life,
 Who has descended from the rhetorical shadow to real engage-
 ment,
 Lest the small sum should perish, from which cometh a vile
 Wheat-ticket: for this is a most splendid reward. Try 175
 For how much Chrysogonus teaches, or Pollio the children
 Of the quality, dividing the art of Theodorus.
 Baths are at six hundred sestertia, and a portico at more, in
 which
 The lord is carried when it rains: can he wait for

The *rudis* was a rod, or wand, given to sword-players, in token of a discharge, or release, from that exercise. Hence the phrase, *dare rudem*, to give a discharge, to dismiss.

See *Hon. ep. i. l. 2. donatum jam rude*—dismissed. *Francis. Juv. sat. vi. l. 118*, and note.

He will discharge himself from keeping school.

173. *The rhetorical shadow, &c.*] From the poor empty declamations in the schools, which at best are but a shadow of reality, and are but shadows in point of profit.

—*Real engagement.*] To engage in pleading causes at the bar, which have reality for their subject, and which, he hopes, will produce real profit. *Descendit ad pugnam*—a military phrase.

174—5. *A vile wheat-ticket.*] In any dole made by the emperor, or by one of the city-magistrates for distributing corn, the poor citizens had each a tally, or ticket, given them, which they first shewed, and then received their proportion, according to the money they brought to buy wheat from the public magazines, at a lower than the market price. This tally, or ticket, was called *tessera*, it being four-square: it was

made of a piece of wood, or of lead—hence Juvenal calls it *viliis*.

175. *A most splendid reward.*] Though they should get only a wheat-ticket for a fee, yet this is noble, in comparison of what they get by teaching rhetoric.

176. *Chrysogonus—Pollio.*] Rhetoric-masters, who read to their pupils the works of Theodorus Gadareus, an excellent orator, born at Gadara, a city of Syria, not far from Ascalon.

177. *The quality.*] The nobility, the rich fathers of the poor rhetorician's pupils.

—*Dividing.*] Scindens—dividing, taking to pieces, and thus opening and explaining the several parts.

—*Baths are at six hundred sestertia.*] Which they built for themselves, and maintained at a great expense. See *sat. i. l. 106*, note.

—*A portico at more.*] They were still more expensive in their porticos, or covered ways, where they used to ride in rainy or dirty weather.

179. *Can he wait, &c.*] Should these great people be forced to stay at home till fine weather came, or else go out and splash themselves, and their fine horses, with dirt?

- Exspectet, spargatque luto jumenta recenti ? 180
 Hic potius: namque hic mundæ nitet ungula mulæ.
 Parte aliâ longis Numidarum fulta columnis
 Surgat, et algentem rapiat cœnatio solem.
 Quancunque domus, veniet qui fercula docte
 Componit, veniet qui pulmentaria condit. 185
 Hos inter sumptu, sestertia Quintiliano,
 Ut multum, duo sufficient; res nulla minoris
 Constabit patri, quam filius. Unde igitur tot
 Quintilianus habet saltus? exempla novorum
 Fatorum transi: felix et pulcher et acer, 190
 Felix et sapiens et nobilis et generosus,
 Appositam nigræ lunam subtexit alutæ:
 Felix, orator quoque maximus, et jaculator,
 Et si perfrixit, cantat bene. Distat enim, quæ
 Sidera te excipiant, modo primos incipientem 195
 Edere vagitus, et adhuc a matre rubentem.
 Si Fortuna volet, fies de rhetore consul:
 Si volet hæc eadem, fies de consule rhetor.
 Ventidius quid enim? quid Tullius? anne aliud quam
 Sidus, et occulti miranda potentia fati? 200
 Servis regna dabunt, captivis fata triumphos.
 Felix ille tamen, corvo quoque rarior albo.

181. *Here rather, &c.*] To be sure he will use the portico, where not only he, but his very mules, are protected from having their feet soiled.

182. *Tall Numidian pillars.*] The room raised high on pillars of marble from Numidia, which was very elegant and expensive.

183. *A supper-room.*] A dining-room we should call it; but cœnatio, among the Romans, signified a room to sup in, for their entertainments were always at supper.

—*Snatch the cool sun.*] The windows so contrived as to catch the sun in winter-time. The Romans were very curious in their contrivances of this sort. They had rooms toward the north-east, to avoid the summer sun; and toward the south-west, to receive the sun in winter.

184. *Whatever the house cost.*] They little regarded the expense they were at in building.

—*One will come, &c.*] They'll be sure to have their tables sumptuously furnished by cooks, confectioners, &c. Pul-

mentaria seems used here for victuals in general. *ANW.*

186. *Amidst these expenses, &c.*] Which they squander away in buildings, eating, and drinking, they think two poor sestertiums (about 15 $\frac{1}{2}$.) enough to pay Quintilian (the great rhetorician) for teaching their children.

187—8. *Will cost a father less, &c.*] They laid out their money with cheerfulness on their gluttony, &c. but grudged ever so little expense for the education of their children: therefore nothing costs them so little.

188—9. *Has Quintilian, &c.*] If these things be so, how comes Quintilian to have so large an estate, and to be the owner of such a tract of country.

189. *Examples of new fates, &c.*] There is nothing to be said of men, whose fortunes are so new and singular as this: they must not be mentioned as examples for others. As if he had said, Who but Quintilian ever grew rich by the cultivation of the liberal arts? It is quite a novelty. The Romans called an unusual good fortune, *nova fata*.

Fair weather, or dash his cattle with fresh mud? 180
Here rather, for here the hoof of the clean mules shines.

In another part, propp'd with tall Numidian pillars,
A supper-room arises, and will snatch the cool sun.
Whatever the house cost, one will come who composes skilfully
Dishes of meat, and one who seasons soups 185

Amidst these expenses, two sestertiums, as a great deal,
Will suffice for Quintilian. No thing will cost a father
Less than a son. Whence, therefore, hath
Quintilian so many forests?—The examples of new fates
Pass over: the fortunate is handsome, and witty, 190

The fortunate is wise, and noble, and generous,
And subjoins the moon set upon his black shoe.
The fortunate is also a great orator, a dart-thrower,
And, if he be hoarse, sings well: for there is a difference what
Stars receive you, when you first begin 195

To send forth crying, and are yet red from your mother.
If Fortune please, you will from a rhetorician become a consul:
If this same please, you will from a consul become a rhetorician.
For what was Ventidius? what Tullius? was it other than
A star, and the wonderful power of hidden fate? 200

The fates will give kingdoms to slaves, triumphs to captives.
Yet that fortunate person is also more rare than a white crow.

190. *The fortunate is handsome, &c.*] In these lines the poet is saying, that "luck is all;" let a man be but fortunate, and he will be reckoned every thing else.

—*Witty.*] *Acer*—sharp, as we say—*acer ingenio*.

192. *The moon, &c.*] The hundred patricians, first established by Romulus, were distinguished by the numeral letter C fixed on their shoes, which, from its resemblance to an half moon, was called luna. This was continued down to later times, as a mark of distinction among the patricians: they wore a sort of buskin made of black leather. *Hon. lib. i. sat. vi. l. 27.* By this line the poet means to say, that the fortunate may become senators and nobles. *Alluta*—lit. tanned leather: by meton. any thing made thereof; hence a leather shoe, or buskin.

193. *A dart-thrower.*] This is the literal sense of *jaculator*; but we must here suppose it to mean, one skilful in throwing out, or darting, arguments—

i. e. a great disputant—*l. 156.*

194. *There is a difference, &c.*] The Romans were very superstitious, and thought that the fortune of their future life mainly depended on the stars, or constellations, which presided over their natal hour. See *sat. ix. l. 32—4*, et al.

196. *Red from your mother.*] *i. e.* Just born. Before the blood contracted from the birth is washed away.

198. *This same.*] Fortune.

199. *Ventidius.*] Bassus, son of a bondswoman at Ascalon. He was first a carman, then a muleteer; afterwards, in one year, he was created prætor and consul.

—*Tullius.*] The sixth king of Rome, born of a captive.

199—200. *Other than a star.*] *i. e.* To what did these men owe their greatness, but to the stars which presided at their birth, and to the mysterious power of destiny?

202. *More rare, &c.*] However, that same fortunate and happy man is rare to be met with. *Comp. sat vi. 164.*

Pœnituit multos vanæ sterilisque cathedræ,
Sicut Thrasymachi probat exitus, atque Secundi
Carrinatis; et hunc inopem vidistis, Athenæ, 205
Nil præter gelidas ausæ conferre cicutas.

Di majorum umbris tenuem, et sine pondere terram,
Spirantesque crocos, et in urnâ perpetuum ver,
Qui præceptorum sancti voluere parentis 210
Esse loco. Metuens virgæ jam grandis Achilles

Cantabat patriis in montibus: et cui non tunc
Eliceret risum citharædi cauda magistri?

Sed Ruffum, atque alios cædit sua quæque juvenus:
Ruffum, qui toties Ciceronem Allobroga dixit.

Quis gremio Enceladi, doctique Palæmonis affert 215

Quantum grammaticus meruit labor? et tamen ex hoc,

Quodcunque est, (minus est autem, quam rhetoris æra,)

Discipuli custos præmordet Acœnitus ipse,

Et qui dispensat, frangit sibi. Cede, Palæmon,

202. *Many have repented, &c.*] Of the barren and beggarly employment of teaching rhetoric—which they did, sitting in a chair, desk, or pulpit.

204. *Thrasymachus.*] Who hanged himself. He was a rhetorician of Athens, born at Carthage.

204—5. *Secundus Carrinas.*] He came from Athens to Rome, and, declaiming against tyrants, was banished by Caligula.

205. *Him whom poor you saw, &c.*] Socrates, whom you saw, ungrateful Athenians! almost starving, and paid him nothing for his lectures, but the barbarous reward of cold hemlock, with which he was poisoned by the sentence of his judges. Hemlock has such a refrigerating quality over the blood and juices, as to cause them to stagnate, and thus occasion death; it is therefore reckoned among the cold poisons. The word *ausæ*, here, is very significant, to intimate the daring insolence and cruelty of the Athenians, who, to their own eternal infamy, could reward such a man in such a manner.

207. *Grant, &c.*] This sentence is elliptical, and must be supplied with some verb to precede *umbris*, as give, grant, or the like.

—*Thin earth, &c.*] It was usual with the Romans to express their good wishes for the dead in the manner here mentioned, that the earth might lie light

upon them. So MARTIAL;

Sit tibi terra levis, mollique tegaris arenæ.

208. *Breathing crocuses.*] Breathing forth sweets. Crocus, lit. saffron; also the yellow chives in the midst of flowers. What we call a crocus blows early in the spring.

—*Perpetual spring, &c.*] May flowers be perpetually growing and blooming, as in the spring of the year. They were fond of depositing the urns of their deceased friends among banks of flowers.

209. *Who would have a preceptor, &c.*] Who venerated their masters and teachers as if they were their parents; and esteemed them, as standing in the place of parents.

210. *Achilles, &c.*] The famous son of Thetis, when almost a man, was in great awe of his tutor Chiron the Centaur.

211. *Sang.*] Practised lessons in vocal and instrumental music under his tutor.

—*In his paternal mountains.*] The mountains of Thessaly, from whence came Peleus the father of Achilles.

212. *Would not the tail, &c.*] The upper part of chiron was like a man, the lower like an horse. His figure must be ridiculous enough, with a man's head and with an horse's tail, and would have been laughed at by most people; but Achilles had too much reverence for his master to make a joke of his figure, as more modern scholars would have done.

Many have repented the vain and barren chair,
As the exit of Thrasymachus proves, and of Secundus
Carrinas, and him whom poor you saw, O Athens, 205
Daring to bestow nothing but cold hemlock.

Grant, ye gods, to the shades of our ancestors thin earth,
and without weight,
And breathing crocuses, and perpetual spring upon their urn,
Who would have a preceptor to be in the place of a sacred
Parent. Achilles, now grown up, fearing the rod, 210
Sang in his paternal mountains; and from whom then
Would not the tail of the harper his master have drawn forth
laughter?

But Rufus, and others, each of their own young men strike,
Rufus, who so often called Cicero an Allobrogian. 214
Who brings to the lap of Enceladus, or of the learned Palæmon,
As much as grammatical labour has deserved? and yet from this,
Whatever it be, (but it is less than the money of the rhetorician,)
Accenitus himself, the keeper of the scholar, snips,
And he who manages, breaks off some for himself. Yield,
Palæmon,

212. *Harper his master.*] Chiron is said to have taught music, as well as medicine and astronomy.

213. *But Rufus, &c.*] Now, so far from the masters receiving veneration from their scholars, it is a common practice for the scholar to beat the master, as had been the case of Rufus and others. So PLAUTUS, *Bacch.* iii. 5. 37. *Puer septuennis pædagogō tabulā dirumpit caput.*

214. *Rufus, &c.*] This Rufus charged Cicero with writing barbarous Latin, like an Allobrogian, or Savoyard. Even this great grammarian could not obtain respect from his scholars.

215. *Who brings, &c.*] Who pays Enceladus a reward equal to his labours? He was a famous grammarian. *Gremio* here denotes a loose cavity, or hollow, formed by the doubling of the robe or garment.—*g. d.* A lap, into which things were put. Gr. *καταπε*. Comp. Luke vi. 38.

—*The learned Palæmon.*] Rhempius Palæmon, a very learned and distinguished grammarian, but who was so conceited, as to say, that learning would live and die with him. See *Sext. de Gramm.* 25. See sat. vi. l. 451.

217. *Whatever it be, &c.*] After all, small as the pay of a grammarian may be, (which at the most is even smaller than that of a rhetorician,) there are sad defalcations from it.

218. *Accenitus—the keeper, &c.*] This Accenitus is a feigned name for some pedagogue, (Gr. *παις*, a boy, and *αγω*, to lead,) who was a sort of servant, that followed his young master, took care of his behaviour, and particularly attended him to his exercise, and to school.

He is properly called here, *discipuli custos*. He insisted on having part of the poor grammarian's pay, as a perquisite. The word *præmordet* is here peculiarly happy, and intimates that the pedagogue, who, perhaps, carried the pay, took a part of it before he delivered it to the master: like a person who is to give a piece of bread to another, and bites a piece off first for himself.

219. *He who manages, &c.*] Qui dispensat, *i. e.* dispensator, the steward, or housekeeper; either that belonging to the grammarian, into whose hands the money is paid, retains some part of it for his wages, or the steward of the gentleman who pays it, retains a part of

Et patere inde aliquid decrescere, non aliter, quam 220
 Institor hybernæ tegetis, niveique cadurci :
 Dummodo non pereat, mediæ quod noctis ab horâ
 Sedisti, quâ nemo faber, quâ nemo sederet,
 Qui docet obliquo lanam deducere ferro :
 Dummodo non pereat totidem olfecisse lucernas, 225
 Quot stabant pueri, cum totus decolor esset
 Flaccus, et hæreret nigro fuligo Maroni.
 Rara tamen merces, quæ cognitione Tribuni
 Non egeat. Sed vos sævas imponite leges,
 Ut præceptori verborum regula constet, 230
 Ut legat historias, auctores noverit omnes,
 Tanquam unguis digitosque suos; ut forte rogatus
 Dum petit aut thermas, aut Phœbi balnea, dicat
 Nutricem Anchisæ, nomen, patriamque novercæ
 Archemori: dicat quot Acestes vixerit annos, 235
 Quot Siculus Phrygibus vini donaverit urnas.
 Exigite, ut mores teneros ceu pollice ducat,
 Ut si quis cerâ vultum facit: exigite, ut sit
 Et pater ipsius cœtûs, ne turpia ludant,

it by way of poundage, or perquisite, to himself. Frangit.—metaph. from breaking something that was entire.

219. *Yield, Palæmon, &c.*] Submit to these abatements and be glad to have something, though less than your due, as it fares with tradesmen who are willing to abate something in their price, rather than not sell their goods. See ANSW. Institor.

222. *Let it not be lost, &c.*] Only take care to have something for your trouble; let not all your pains, which you have taken, be thrown away, in rising at midnight to teach your boys; a fatigue that no common mechanic would undergo.

224. *To draw out wool, &c.*] To comb wool, which they did, as we find by this passage, with a card having crooked teeth made of iron, like those now in use.

225. *To have smell, &c.*] Let it not be for nothing that you have been half poisoned with the stink of as many lamps as you have boys standing round you to say their lessons before it is light, and therefore are each of them with a lamp in his hand to read by.

226.—7. *Horace all discolour'd.*] With

the oil of the lamps, which the boys, through carelessness, let drop on their books.

227. *Black Virgil.*] Made black with the smoke of the lamps, which the boys held close to their books, when they were reading and construing their lessons.

228. *Yet pay is rare, which, &c.*] Though little is left of the pay to the grammarians, after all the deductions above mentioned, yet it is very rare that they get any thing at all, unless they go to law for it. The tribune here means the judge who tried civil causes.

229. *But impose ye, &c.*] Though the poor grammarian labours under all these difficulties, be sure, you that send your sons to them, to impose all the task upon them that ye can: make no abatement in his qualifications: expect that he knows every rule of grammar.

231. *Read histories, &c.*] That he should be a good historian: that he should know all authors at his fingers' ends, ad unguem, as the saying is.

233. *The hot baths.*] There were thermæ, hot baths, in Rome, as well as cold baths, balnea; to the former they went to sweat, in the other they washed.

And suffer something to decrease from thence, not otherwise
than 220

A dealer in winter-rug, and white blanket.

Only let it not be lost, that from the midnight hour

You have sat, in which no smith, in which nobody would sit,

Who teaches to draw out wool with the crooked iron:

Only let it not be lost to have smelt as many lamps 225

As boys were standing, when all discolour'd was

Horace, and soot stuck to black Virgil.

Yet pay is rare which may not want the cognizance

Of the Tribune.—But impose ye cruel laws,

That the rule of words should be clear to the preceptor: 230

That he should read histories, should know all authors

As well as his own nails and fingers; that, by chance, being
ask'd

While he is going to the hot baths, or the baths of Phœbus, he
should tell

The nurse of Anchises, the name and country of the step-mother

Of Archemorus: should tell how many years Acestes lived: 235

How many urns of wine the Sicilian presented to the Phrygians.

Require, that he should form the tender manners as with his
thumb,

As if one makes a face with wax: require, that he should be

Even a father of his flock, lest they should play base tricks,

Now this poor grammarian was expected to be ready to answer any questions which were asked him, by people whom he met with, when he went either to the one or the other.

223. *Phœbus.*] The name of some bath-keeper.

234. *The nurse of Anchises.*] The poet here, perhaps, means to ridicule the absurd curiosity of Tiberius, who used to be often teasing the grammarians with silly and unedifying questions; as, Who was Hecuba's mother? What was the name of Achilles when dressed in woman's clothes? What the Sirens sung? and the like. See Suet. in TIBERIO, cap. lxx.

Such foolish questions might be asked the grammarian, when he met with people at the baths; and he was bound to answer them, under peril of being accounted an ignoramus.

Caieta, the nurse of Æneas, is mentioned, *Æn.* vii. l. 2; but there is no mention of the nurse of Anchises: perhaps Juvenal means to ridicule the igno-

rance of the querist, as mistaking Anchises for Æneas.

234—5. *Of the step-mother of Archemorus.*] For Archemolus, (see *Æn.* x. l. 389.) who seems here meant; but perhaps the querist may be supposed to call it Archemorus.

235. *Acestes.*] *Æn.* i. 199; and *Æn.* v. 73.

236. *The Sicilian.*] Meaning Acestes, who was king of Sicily, of his giving wine to the Trojans. See *Æn.* i. 199, 200.

237. *Require.*] Exigite, exact—that, beside his teaching your children, (and in order to that, he be perfectly learned,) he also should watch over their morals, and form them with as much nicety, care, and exactness, as if he were moulding a face in wax with his fingers. Ducat—metaph. taken from statuary. Comp. Virg. *Æn.* vi. l. 848.

239. *A father of his flock.*] Require also, that he should be as anxious, and as careful of his scholars, as if he were their father.

—*Lest they should play, &c.*] Lest they

Ne faciant vicibus. Non est leve tot puerorum
 Observare manus, oculosque in fine trementes.
 Hæc, inquit, cures; sed cum se verterit annus,
 Accipe, victori populus quod postulat, aurum.

240

should fall into lewd and bad practices among themselves. This is the substance of this, and the two following lines, which had better, as some other passages in Juvenal, be paraphrased than translated.

242. *When the year, &c.*] When the year comes round—at the end of the year.

243. *Accept a piece of gold.*] Aurum. The Roman aureus (according to Ainsw. Val. and Proportion of Roman coins) was about 1*l.* 9*d.* of our money: but,

whatever the precise value of the aurum mentioned here might be, the poet evidently means to say, that the grammarian does not get more for a whole year's labour in teaching, and watching over a boy's morals, than a victorious fencer, or sword-player, gets by a single battle won upon the stage, viz. about 4*l.* (or rather about 5*l.*) of our money, which Marshal, after Vet. Schol. says, was the stated sum, and which was not to be exceeded.

243. *Which the people require.*] When

And corrupt each other : it is no light matter to watch 240
 The conduct of so many boys, and their wanton looks.
 These things, says he, take care of—but when the year turns
 itself,
 Accept a piece of gold, which the people require for a conqueror.

a fencer, or gladiator, came off victorious, the Roman people required the *quinque aurei* to be given to him by the prætor, tribune, or other person, who gave and presided at the show. This passage is, by some, referred to *MAUR.* lib. x. epigr. 74. where he mentions one *Scorpus*, a famous charioteer, who, by being victor in a chariot-race, carried off, in one hour's time, fifteen sacks full of gold. But this does not seem to agree with what Juvenal says of the gains of the poor grammarian which the

poet evidently supposes to be no more than the perquisite of a common gladiator that had come off conqueror: even this was five times as much as a lawyer got by a cause. *Comp. l. 122.*

Thus Juvenal concludes this Satire, having fully accomplished his purpose; which was to shew, by many instances, the shameful neglect of learning and science, as well as of the professors of them, which then prevailed among the nobility of Rome.

SATIRA VIII.

ARGUMENT.

In this Satire the Poet proves, that true nobility does not consist in statues and pedigrees, but in honourable and good actions. And, in opposition to persons nobly born, who are a disgrace

STEMMATA quid faciunt? quid prodest, Pontice, longo
Sanguine censer, pictosque ostendere vultus
Majorum, et stantes in curribus Æmilianos,
Et Curios jam dimidios, humeroque minorem
Corvinum, et Galbam auriculis nasoque carentem? 5
Quis fructus generis tabulâ jactare capaci
Corvinum, et post hunc multâ deducere virgâ
Fumosos equitum cum Dictatore Magistros,
Si coram Lepidis male vivitur? effigies quo
Tot bellatorum, si luditur alea pernox 10
Ante Numantinos? si dormire incipis ortu
Luciferi, quo signa Duces et castra movebant?
Cur Allobrogicis et magnâ gaudeat arâ,

Line 1. What do pedigrees?] i. e. Of what use or service are they, merely considered in themselves?

—*Ponticus.*] There was a famous heroic poet of this name, much acquainted with Propertius and Ovid: but the person here mentioned, to whom this Satire is addressed, was probably some man of quality, highly elevated by family pride, but whose manners disgraced his birth.

2. *By a long descent.*] Longo sanguine, a descent through a long train of ancestors of noble blood.

—*Painted countenances, &c.*] It was customary among the Romans to have their houses furnished with family-pictures, images, &c. and it was no small part of the pride of the nobility.

3—4—5. *The Æmilii—Curii—Corvi-*

nus.] Were noble Romans, the founders of illustrious families, and an honour to their country.

3. *Standing in chariots.*] Triumphal cars, as expressed in the triumphal statues.

4. *Now half.*] i. e. Half demolished by length of time.

4—5. *Less by a shoulder Corvinus.*] His statue thus mutilated by time and accident.

5. *Galba.*] The statue of Sergius Galba, a man of consular dignity, and who founded an illustrious family, was also defaced and mutilated by time.

6. *What fruit.*] i. e. Of what real, solid use can it be?

—*The copacious table.*] viz. A large genealogical table.

SATIRE VIII.

ARGUMENT.

to their family, he displays the worth of many who were meanly born, as Cicero, Marius, Serv. Tullius, and the Decii.

WHAT do pedigrees? what avails it, Ponticus, to be valued
By a long descent, and to show the painted countenances
Of ancestors, and Æmilii standing in chariots,
And Curii now half, and less by a shoulder
Corvinus and Galba wanting ears and nose? 5
What fruit to boast of Corvinus in the capacious table
Of kindred, and after him to deduce, by many a branch,
Sinoky masters of the knights, with a Dictator,
If before the Lepidi you live ill? whither (tend) the effigies
Of so many warriors, if the nightly die be played with 10
Before the Numantii? if you begin to sleep at the rising of
Lucifer, at which those generals were moving their standards
and camps?
Why should Fabius, born in a Herculean family, rejoice

7. *By many a branch.*] The genealogical tables were described in the form of trees: the first founder of the family was the root, his immediate descendants the stem, and all the collaterals from them were the branches. So among us.

8. *Sinoky masters of the knights.*] Images of those who had been *magistri equitum*, masters or chiefs of the order of knights, now tarnished, and grown black, by the smoke of the city.

—*With a dictator.*] An image of some of the family who had filled that office. He was chief magistrate among the Romans, vested with absolute power, and from whom lay no appeal. Twenty-four axes were carried before him. He was never chosen but in some great danger or trouble of the state; and com-

monly at the end of six months was to resign his office.

9. *If before the Lepidi, &c.*] *i. e.* If before the images of those great men you exhibit scenes of vileness and infamy?

10. *The nightly die, &c.*] *Pernox* signifies that which lasts through the night. What avails it, that your room is furnished with busts, pictures, &c. of your noble ancestors, if, in that very room, before their faces, as it were, you are gambling and playing all night at dice?

11. *If you begin to sleep, &c.*] If you, after a night's debauch, are going to bed at day-break, the very time when those great generals, were setting forth on their march to attack an enemy.

13. *Fabius, &c.*] Why should Fabius,

Natus in Herculeo Fabius lare, si cupidus, si
 Vanus, et Euganeâ quantumvis mollior agnâ ? 15
 Si tenerum attritus Catinensi pumice lumbum
 Squallentes traducit avos: emptorque veneni
 Frangendâ miseram funestat imagine gentem ?
 Tota licet veteres exornent undique ceræ
 Atria, NOBILITAS SOLA EST ATQVE UNICA VIRTUS. 20
 Paulus, vel Cossus, vel Drusus moribus esto :
 Hos ante effigies majorum pone tuorum :
 Præcedant ipsas illi, te consule, virgas.
 Prima mihi debes animi bona. Sanctus haberi,
 Justitiæque tenax factis dictisque mereris ? 25
 Agnosco procerem : salve, Getulice, seu tu
 Silanus, quocunque alio de sanguine rarus
 Civis, et egregius patriæ contingis ovanti.
 Exclamare libet, populus quod clamat Osiri
 Invento : quis enim generosum dixerit hunc, qui 30
 Indignus genere, et præclaro nomine tantum
 Insignis ? nanum cujusdam Atlanta vocamus ?

the son of Qu. Fab. Maximus, who over-
 came the Allobroges, boast in his fa-
 ther's achievements, and in the origin of
 his family's descent from Hercules, the
 care of whose altar was hereditary in
 that family, if he be covetous and vain,
 and unworthy of the honour which he
 claims ?

15. *Softer than an Euganean lamb.*]
 The sheep bread upon the Euganean
 downs had the finest and softest fleeces
 in all Italy. To have a very soft and
 delicate skin was a mark of great effe-
 minacy ; but more especially if, as the
 following line supposes, it was made so
 by art.

16. *Catinensian pumice*] The best pu-
 mice-stones were gathered in Sicily, at
 the foot of Mount Ætna ; with these the
 effeminate Italians used to smooth their
 skins. Catina (now Catania) was a city
 near Mount Ætna, almost ruined by an
 earthquake, 1693. Here were the finest
 pumice-stones.

17. *He shames, &c.*] He dishonours
 the old and venerable pictures, or ima-
 ges, of his rough and hardy ancestors,
 now dirty with the rust of time, and
 thus disgraces the memory of those great
 men. Traduco signifies to expose to
 public shame. AINSW. No. 5.

18. *An image to be broken.*] If he

should cast a sadness over the whole fa-
 mily, as it were, by having his own
 image placed among those of his ances-
 tors, when he does such things as to de-
 serve to have his image broken. If any
 one, who had an image of himself, was
 convicted of a grievous crime, his
 image was to be broken to pieces, and
 his name erased from the calendar,
 either by the sentence of the judge or by
 the fury of the people. Comp. sat x. l. 58.
 Such must, most likely be the case of
 a man who dealt in poison to destroy
 people.

19. *Old waxes figures.*] Images and like-
 nesses of ancestors, made in wax, and set
 up as ornaments and memorials of the
 great persons from which they were taken.

20. *Virtue, &c.*] All the ensigns of
 grandeur and nobility are nothing with-
 out this—it is this alone which stamps a
 real greatness upon all who possess it.

21. *Paulus.*] Æmilius, who conquered
 Perses king of Macedonia, and led him
 and his children in triumph: he was a
 man of great frugality and modesty.

—*Cossus.*] He conquered the Getu-
 lians, under Augustus Cæsar; hence was
 called Getulicus. See l. 26.

—*Drusus.*] There were three of this
 name, all of which deserved well of the
 republic.

In the Allobroges, and the great altar, if covetous, if
 Vain, and never so much softer than an Euganean lamb? 15
 If, having rubb'd his tender loins with a Catinensian pumice,
 He shames his dirty ancestors—and, a buyer of poison,
 He saddens the miserable family with an image to be broken?
 Tho' the old waxen figures should adorn the courts on all sides,
 VIRTUE IS THE ONLY AND SINGLE NOBILITY. 20
 Be thou in morals Paulus, or Cossus, or Drusus;
 Put these before the effigies of your ancestors:
 Let them, you being consul, precede the fasces themselves.
 You owe me first the virtues of the mind—do you deserve
 To be accounted honest, and tenacious of justice, in word and
 deed? 25
 I acknowledge the nobleman:—Hail, Getulian!—or thou,
 Silanus, from whatever other blood, a rare, and
 Choice citizen, thou befallst thy triumphing country.
 We may exclaim, what the people call out to Osiris
 When found.—But who would call him noble, who is 30
 Unworthy his race, and for an illustrious name only
 Remarkable? We call the dwarf of some one, Atlas:

22. *Put these before, &c.*] Prefer the examples of those good men before the statues of your family.

23. *Let them, &c.*] If ever you should be consul, esteem them before the fasces, and all the ensigns of your high office.

24. *You owe me, &c.*] The ornaments—bona, the good qualities—of the mind, are what I first insist upon; these I expect to find in you, before I allow you to be indeed noble.

25. *Honest.*] Sanctus is an extensive word, and here may include piety to the gods, as well as justice, honesty, and truth towards men. See sat. iii. 137.

26. *I acknowledge, &c.*] I then acknowledge you as a man of quality.

—*Hail, Getulian!*] I salute you as if you were Cossus, the conqueror of Getulia—hence called Getulicus, l. 21, note.

—*Or thou, &c.*] Silanus was a noble Roman, who conquered Magon the Carthaginian general, took Hannōn, another commander, prisoner, and did other great services to his country.

g. d. If, besides your personal private virtues, (l. 24, 5.) you shew yourself a rare and choice citizen, eminently serviceable and useful to your country,

like Silanus of old, from whatever blood you may derive your pedigree, however mean it may be, yet your country will rejoice that such a man has fallen to its lot—and exclaim, as the Egyptians did, when they found Osiris.

29. *Osiris, &c.*] The chief deity of Egypt, which the Egyptians worshipped under the form of a bull, or ox. This said bull was supposed to be inhabited by Osiris: but they used, once in a few years, to put this bull to death, and then go, with their priests, howling, and making lamentations, in search of another Osiris, or Apis, with the same exact marks as the former had; which, when they had found, they shouted for joy, and with loud acclamations, called out, *Εὕρισται! Εὕρισται!* we have found him! we have found him! *Συγχαίρομεν* let us rejoice together!

31. *An illustrious name.*] Or title, derived from some great and illustrious ancestor.

32. *The dwarf of some one.*] The people of quality used to keep dwarfs for their amusement.

—*Atlas.*] A high hill in Mauritania, so high that the poets make a person of it, and feign that he was the brother

Æthiopem cygnum : parvam extortamque puellam,
 Europen : canibus pigris, scabieque vetustâ
 Lævibus, et siccæ lambentibus ora lucernæ, 35
 Nomen erit pardus, tigris, leo ; si quid adhuc est,
 Quod fremat in terris violentius. Ergo cavebis,
 Et metues, ne tu sic Creticus, aut Camerinus.
 His ego quem mohul ? tecum est mihi sermo, Rubelli
 Plaute : tumes alto Drusorum sanguine, tanquam 40
 Feceris ipse aliquid, propter quod nobilis esses ;
 Ut te contiperet, quæ sanguine fulget Hilli,
 Non quæ ventoso conducta sub aggere textit.
 Vos humiles, inquis, vulgi pars ultima nostri,
 Quorum nemo quear patriam monstrare parentis : 45
 Ast ego Cæcropides. Vivas, et originis hujus
 Gaudia longa feras : tamen imâ ex plebe Quiritem
 Facundum invenies : solet hic defendere causas
 Nobilis indocti : veniet de plebe togatâ,
 Qui juris nodos, et legum ænigmata, solvat. 50
 Hic petit Euphraten juvenis, domitique Batavi

of Prometheus, and turned into this mountain by Perseus, at the sight of the gorgon's head. From its height it was fabled to support the celestial globe. See VRO. *Æn.* iv. l. 481, 2.

33. *An Æthiopian—a swan.*] i. e. Black white.

34. *Europa.*] The beautiful daughter of Agenor, king of the Phœnicians, whom Jupiter in the form of a bull carried into Crete. From her the quarter of the globe, called Europe, is said to take its name. See HOR. lib. iii. od. xvii. l. 75, 6.

—*Slow dogs.*] Slow hounds that are unfit for the chase.

35. *Smooth.*] Having all their hair eaten off by the mange.

—*Licking the mouths, &c.*] So hungry and starved as to lick the stinking oil off the edges of lamps. Giving the titles of nobility, and calling those noble who are, by their evil manners, and bad actions, a disgrace to their families, is calling a dwarf, a giant ; a blackmoor, a fine white swan ; a crooked deformed wench, Europa : we may as well call a pack of mangy, worthless hounds, tigers, leopards, and lions ; or by the name of nobler beasts, if nobler can be found.

37. *Beware, &c.*] Cavebis—metues—

lit. you will be cautious, and will fear, lest the world flatter you with the mock titles of Creticus and Camerinus in the same way. See sat. ii. l. 67.

Publ. Sulpitius Camerinus was an illustrious and virtuous Roman, who was sent by the senate, with Posthumius and Manlius, to Athens, to copy the laws of Solon, as well as those of other cities.

39. *By these things.*] By what I have been saying.

40. *Rubellius Plautus.*] Some read Plancus, others Elandus ; but Plautus seems to be right. Rubellius Blandus was his father, who married Julia the daughter of Drusus, son of Livia, wife of Augustus.

—*Of the Drusi.*] You are very proud of your descent on your mother's side. Compare the preceding note.

41. *Done something, &c.*] As if you yourself had done something to make you illustrious, and deserving the honour of a mother of the Julian line.

43. *Not she, &c.*] Instead of being the son of some poor creature who knitted stockings for her bread under the town-wall. The agger, here mentioned, is the mount raised by Tarquin, for the defence of the city, a place much resorted to by low people. See sat. vi.

An Ethiopian, a swan: a little and deformed wench,
 Europa: to slow dogs, and with an old mange
 Smooth, and licking the mouths of a dry lamp,
 The name of lion, leopard, tiger shall belong; and if there
 be yet 35

Any thing on earth that rages more violently. Therefore
 beware,

And dread, lest thou should'st thus be Creticus, or Camerinus.

Whom have I admonished by these things? with thee is
 my discourse,

Rubellius Plautus: you swell with the high blood of the
 Drusi, as if 40

You yourself had done something, for which you should be noble;
 That she should have conceived you, who shines with the
 blood of Iulus,

Not she who, being hired, has woven under the windy mount.

"Ye are low," say you, "the last part of our common people;

"Of whom none can shew the country of his parent: 45

"But I am a Cecropian."—May you live—and long enjoy
 the happiness

Of this origin: yet, from the lowest of the people, an eloquent
 Roman

You will find: this is used to defend the causes of an

Unlearned nobleman: there will come from the gown'd people
 Another, who can untie the knots of right, and the riddles of
 the laws. 50

This youth seeks the Euphrates, and of conquer'd Batavus

387. It was much exposed to the weather.

Some read *amb aere*, i. e. *sub dio*—in the open air.

44. *The last part, &c.*] The very dregs of our plebeians.

45. *Of whom none, &c.*] Of such obscure parentage, as to be unable to trace out the birth-place of your parents.

46. *I am a Cecropian.*] Descended from Cecrops, the first king of Athens.

This is an insolent speech, which some proud noble is supposed to make, in scorn and derision of those whom he thought his inferiors.

—*May you live, &c.*] Sir, I wish you much joy of your noble descent. Ironically spoken. *Viva!* as the Italians say.

47. *Yet from the lowest, &c.*] Much

as you despise them, there have been men of the highest talents and abilities from among them, some who have defended the causes of ignorant nobles, when they themselves could not have defended them.

49. *The gown'd people.*] i. e. The common people, called *togati*, from the gowns which they wore. See sat. i. l. 5, and note.

50. *Who can untie, &c.*] Some great and eminent lawyer, able to solve all the difficulties, and unfold all the perplexities of jurisprudence.

51. *Seeks the Euphrates, &c.*] Another goes into the East, and distinguishes himself as a soldier.

—*Conquer'd Batavus.*] The Batavi, or Hollanders, conquered by Domitian when a youth.

Custodes aquilas, armis industrius : at tu
 Nil nisi Cecropides, truncoque simillimus Hermæ :
 Nullo quippe alio vincis discrimine, quam quod
 Illi marmoreum caput est, tua vivit imago. 55
 Dic mihi, Teucrorum proles, animalia muta
 Quis generosa putet, nisi fortia ? nempe volucrem
 Sic laudamus equum, facilis cui plurima palma
 Fervet, et exultat rauco victoria circo.
 Nobilis hic, quocunque venit de gramine, cujus 60
 Clara fuga ante alios, et primus in æquore pulvis.
 Sed venale pecus Corythæ, posteritas et
 Hirpini, si rara jugo victoria sedit.
 Nil ibi majorum respectus, gratia nulla
 Umbrarum : dominos pretiis mutare jubentur 65
 Exiguïs, tritoque trahunt epirhædia collo
 Segnipedes, dignique molam versare Nepotis.
 Ergo ut miremur te, non tua, primum aliquid da,
 Quod possim titulis incidere præter honores,
 Quos illis damus, et dedimus, quibus omnia debes. 70
 Hæc satis ad juvenem, quem nobis fama superbum

52. *The guardian eagles.*] The eagles mean the Roman troops, which had the figures of eagles on their standards, and were set to keep the newly conquered Batavi from revolting.

Another of the common people distinguishes himself as a useful person to his country, by joining the troops that were sent on this occasion.

53. *But a Cecropian.*] As for you, when you have called yourself a Cecropian, you have no more to say ; and this most properly belongs to you, from your resemblance to one of the Hermæ at Athens, that is made of marble ; so, in point of insensibility, are you : that has neither hands nor feet ; no more have you, in point of usefulness, to your country, yourself, or to any body else.

—*A mutilated Herma.*] *Herma*-æ signifies a statue of *Hermes*, or *Mercury*. *Mercury* was called *Hermes*, from Gr. *ἑρμῆς*, to interpret ; because he was the supposed inventor of speech, by which men interpret their thoughts to each other. See *Hæz. lib. i. ode x. l. 1—3*.

It was a piece of religion at Athens, to have a figure of *Mercury* fixed up against their houses, of a cubic form, without hands or feet ; this was called

Herma. The poet, therefore, humourously compares this *Rubellius Plautus*, who boasted of his descent from *Cecrops*, and therefore called himself a *Cecropian*, to the useless figures of *Mercury*, which were set up at Athens, or, perhaps, to the posts on which they stood. In this sense he might call himself *Cecropian*.

54. *You excel.*] You have no preference before him in point of utility to your country, or in any thing else, than that you are a living statue, and he a dead one.

56. *Thou offspring of the Trojans.*] Meaning *Rub. Plautus*, who, though he boasted himself of being descended from *Cecrops* the first king of Athens, and who is supposed to have lived before *Deucalion's* flood, yet likewise might boast, that he was also descended from ancestors, who derived their blood, in later times, from the *Trojans* who first settled in Italy.

Some think that we may read this, *ye Trojans*, meaning the chief people of Rome in general, who prided themselves on their descent from the *Trojans*, and to whom he may be supposed to address himself. *Comp. sat. i. 100.* where he calls them *Trojugenas*. But see l. 71, post.

The guardian eagles, industrious in arms; but thou
Art nothing but a Cecropian, and most like to a mutilated
Herma;

For you excel from no other difference, than that

He has a marble head, your image lives. 55

Tell me, thou offspring of the Trojans, who thinks dumb animals
Noble, unless strong? for thus a swift

Horse we praise, for whom many a kind hand

Glow, and victory exults in the hoarse circus.

He is noble, from whatever pasture he comes, whose flight 60

Is famous before the others, and whose dust is first on the plain.

But the cattle of Corytha are set to sale, and the posterity of
Hirpinus, if rare victory sits on their yoke.

There is no respect of ancestors, no favour

Of shades; they are commanded to change their masters 65

For small prices, and draw waggon with a worn neck,

Slow of foot, and worthy to turn the mill of Nepos.

Therefore that we may admire you, not yours, first shew
something,

Which I may inscribe among your titles besides your honours,

Which we give, and have given, to them to whom you owe all,

These things are enough to the youth, whom fame delivers
to us

57. *Strong.*] Fortis—vigorous, courageous, fit for the purposes for which they are wanted.

58. *Many a kind hand, &c.*] They used to clap their hands, in token of applause, at the public shows and sports.

59. *The hoarse circus.*] *i. e.* The people in the circus, hoarse with their applauding acclamations.

60. *From whatever pasture.*] Lit. grass—*q. d.* wherever bred.

61. *Whose dust is first, &c.*] Who keeps before the others, so that the first dust must be raised by him.

62. *The cattle of Corytha.*] The breed, or stock, of a famous mare, so called, are sold.

63. *Hirpinus.*] A famous horse, so called from the place where he was bred, being a hill in the country of the Sabines.

—*If rare victory, &c.*] If they seldom win in the chariot race.

65. *Of shades.*] No regard to the ghosts of their departed ancestors.

—*To change their masters, &c.*] Their present master disposes of them very

cheaply to others.

66. *With a worn neck.*] They are put into teams, and the hair is all worn off their necks, which are galled with the harness with which they are fastened to the carriage. See *Epirhedium*. *ANSW.*

67. *Of Nepos.*] The name of some miller, who ground corn in horse-mills.

68. *Admire you, not yours, &c.*] That we may admire you personally for your own sake, and not merely for your family or fortune, or title.

—*Shew something, &c.*] Give us some proof, by some noble and worthy actions, of true nobility, which, besides your high titles, may be recorded with honour to yourself.

70. *Which we give, &c.*] *i. e.* To your ancestors, to whom, as things are at present, you stand solely indebted for every mark of respect that is bestowed upon you.

71. *To the youth, &c.*] *q. d.* So much for Rubellius Plautus, a youth (as fame represents him, &c.)

Tradit, et inflatum, plenumque Nerone propinquo.

Rarus enim ferme sensus communis, in illâ

Fortunâ. Sed te censeri laude tuorum,

Pontice, noluerim, sic ut nihil ipse futuræ

75

Laudis agas: MISERUM EST ALIENÆ INCUMBERE FAMÆ,

Ne collapsa ruant subductis tecta columnis.

Stratus humi palmes viduas desiderat ulmos.

Esto bonus miles, tutor bonus, arbiter idem

Integer: ambigua si quando citabere testis

80

Incertæque rei, Phalaris licet imperet ut sis

Falsus, et admoto dicet perjuriam tauro,

SUMMUM CREDE NEFAS ANIMAM PRÆFERRE PUDORI,

Et propter vitam vivendi perdere causas.

Dignus morte perit, cœnet licet ostrea centum

85

Gaurana, et Cosmi toto mergatur ahenò.

Expectata diu tandem provincia cum te

Rectorem accipiet, pone iræ frœna, modumque

Pone et avaritiæ: miserere inopum sociorum.

Ossa vides regum vacuis exhausta medullis.

90

72. *His kinsman Nero.*] His relationship to Nero. Comp. note on l. 40.

73. *Rare, &c.*] Very seldom found in such a situation of life.

75. *Ponticus, &c.*] See l. 1. of this Sat. and note.

The poet tells the person to whom he addresses this Satire, that he should be sorry to have him esteemed merely on account of his ancestors.

76. *Nothing of future praise.*] That he should do nothing himself, in order to raise his own character in times to come.

77. *Lest the house fallen, &c.*] Metaph. i. e. lest, like a building which tumbles into ruins, when the pillars which support it are removed, so you, if you have no other support to your character, than what your ancestors have done, if this be once put out of the question, should fall into contempt.

78. *The vine, &c.*] If you owe the support of your fame entirely to that of others, let that be removed, and you will be like a vine which wants the support of an elm to keep it from crawling along the ground.

They used to fasten up their vines, by tying them to the trunks of elm-trees. See sat. vi. 149. VILLO. Georg. i. l. 2.

If by any accident the vines broke

from the trees, and lay upon the ground, they called the trees viduas ulmòs, alluding to their having lost the embraces of the vine, as a widow those of her husband when he dies.

79. *A good soldier.*] Serve your country in the army.

—*A faithful tutor.*] Quasi tutor—a trusty guardian to some minor, having the charge of his person and affairs, till he comes of age to manage for himself.

79—80. *An uncorrupted umpire.*] When called upon to decide a cause by your arbitration, distinguish yourself by the utmost impartiality.

80. *A witness, &c.*] If called upon as a witness in some dark and difficult matter, let your testimony be true, fair, and unbiassed.

81. *Phalaris, &c.*] One of the most cruel of all the Sicilian tyrants: he had a brazen bull, in which he inclosed people, and burnt them to death.

Though this tyrant were to bring his bull, and threaten to put you to death, by burning you alive, if you would not speak falsely, yet let not even this make you deviate from the truth.

83. *The highest impiety, &c.*] Esteem it a crime of the deepest dye to value your life, so as to preserve it in a dis-

Proud, and puffed up, and full of his kinsman Nero.
For common sense is, for the most part, rare in that
Condition. But to have thee esteemed from the praise of your
ancestors,

Ponticus, I should be unwilling, so as that yourself should do 75
Nothing of future praise: 'TIS MISERABLE TO REST ON
ANOTHER'S FAME,

Lest the house fallen, by the pillars being taken away, should
tumble into ruins.

The vine strow'd on the ground wants the widow'd elms.

Be you a good soldier, a faithful tutor, an uncorrupted 79

Umpire also: if you are summoned as a witness in a doubtful
And uncertain thing, tho' Phalaris should command that you
Shou'd be false, and should dictate perjuries with the bull
brought to you,

BELIEVE IT THE HIGHEST IMPIETY TO PREFER LIFE TO
REPUTATION,

And, for the sake of life, to lose the causes of living. 84

He perishes worthy of death, tho' he should sup on an hundred
Gaurane oysters, and should be immersed in the whole caldron
of Cosmus.

When at length the province, long expected, shall receive you
Governor, put checks to anger, and measure also

Put to covetousness: pity the poor associates.

You see the bones of kings exhausted, with empty marrow. 90

honourable way, at the expense of your reputation and honour. Pudo—fame, reputation. AINSW.

84. *To lose, &c.] i. e.* The only causes which make life valuable, the purposes for which it was ordained, and for which it should be desirable, honour, truth, and surviving fame.

85. *He perishes, &c.]* Such a wretch, who would prefer his safety to his innocence, deserves to perish utterly, and, when he dies, to have his memory perish with him, however sumptuously he may have lived.

86. *Gaurane oysters.]* Lucrine oysters, taken about the port at Baiz, near the mountain Gaurus, in Campania.

—*Immersed, &c.]* The Romans gave particular names to particular perfumed ointments; sometimes they named them after the country from whence they came, sometimes (as probably here) after the name of the confectioner, or perfumer, who prepared them. They had an unguentum Cosmianum, so called from one Cosmus, who, by boiling va-

rious aromatics together, produced his famous ointment. The poet here means, that, if the person spoken of were not to anoint himself, as others, but could afford to purchase, and dip himself in a whole kettle full at once of this rare perfume, yet his name would deservedly rot with his carcase. It is not living sumptuously, but living well, that gives reputation after death.

87. *The province, &c.]* He now advises Ponticus as to his behaviour towards the people he is to govern, when in possession of the government of one of the conquered provinces, which he had long expected.

88. *Put checks, &c.]* Fræna—literally, bridles, *q. d.* Bridle your anger, keep your passion within proper bounds.

89. *Put to covetousness.]* Restrain your avarice, set bounds to your desires.

—*The poor associates.]* The poor people who have been reduced by conquest, and now become the allies of the Romans.

90. *The bones of kings, &c.] i. e.* You

Respice, quid moneant leges, quid curia mandat ;
 Præmia quanta bonos maneant ; quam fulmine justo
 Et Capito et Tutor ruerint, damnante senatu,
 Piratæ Cilicum : sed quid damnatio confert,
 Cum Pansa eripiat quicquid tibi Natta reliquit ? 95
 Præconem, Chærippe, tuis circumspice pannis,
 Jamque tace : furor est post omnia perdere naulum.
 Non idem gemitus olim, nec vulnus erat par
 Damnorum, sociis florentibus, et modo victis. 100
 Plena domus tunc omnis, et ingens stabat acervus
 Nummorum, Spartana chlamys, conchyliæ Coa,
 Et cum Parrhasii tabulis, signisque Myronis,
 Phidiacum vivebat ebur, nec non Polycleti.
 Multus ubique labor : raræ sine Mentore mensæ.
 Inde Dolabella est, atque hinc Antonius, inde 105
 Sacrilegus Verres. Referebant navibus altis
 Occulta spolia, et plures de pace triumphos.

see some of the kings, which we conquered, unmercifully squeezed, and the very marrow, as it were, sucked out of their bones. *Ossa vacuis medullis*—i. e. *ossa vacua a medullis*. Hypallage.

91. *The state*.] *Curia* literally signifies a court, more especially where the senate or council assembled: here (by metonym.) it may stand for the senate itself—*Curia pro senatu*—*Campus pro comitiis*—*Toga pro pace*, &c. appellatur. *Cic. de Orat. iii. 42.* It was usual for the senate to give a charge to new governors, on their departure to the provinces over which they were appointed.

92. *How just a stroke*.] How justly they were punished by a decree of the senate, which fell on them like a thunderbolt.

94. *Robbers of the Cilicians*.] *Cosutianus Capito*, and *Julius Tutor*, had been successively præfects, or governors, of Cilicia, and both recalled and condemned by the senate for peculation and extortion.

95. *Pansa can seize*, &c.] Where is the use of making examples of wicked governors, when, if you punish one, his successor will still seize on all he left behind him, and thus complete the ruin which he began.

96. *Charippus*.] He introduces *Chærippus*, a subject of this plundered province, whom he advises to make a sale

of his clothes, and the rest of his poor rags, which he had left, before the successor comes with a fresh appetite, and devours all, supposing that if he turned what he had into money, it might be better concealed. See sat. vii. 6, note.

97. *Be silent*.] Say nothing of the money, for fear the new governor should seize it.

—*Your freight*.] *Naulum* signifies the freight, or fare, paid for a passage over the sea in a ship. The poet seems here to mean, that it would be no better than madness, to let the governor know of the money which the goods sold for; for, by these means, even this would be seized; and the poor sufferer not have enough left to pay his passage to Rome, in order to lodge his complaint before the senate, against the oppressor.

98—9. *The wound of losses*, &c.] The hurt or damage received by the rapine of governors, with respect to the property of individuals.

99. *Associates*.] *Socii*. The conquered provinces were allied with the Romans, and called *socii*.

100. *Every house was full*.] i. e. Of valuable things, as well as of large sums of money, which the conquerors left untouched.

101. *A spartan cloak*.] A garment richly dyed with the purple of the murex taken on the shore of Laconia, a

Regard what the laws may admonish, what the state command;
 How great rewards may await the good; with how just a stroke
 Both Capito and Tutor fell, the senate condemning,
 The robbers of the Cilicians: but what does condemnation avail,
 When Pansa can seize whatever Natta left you? 95

Look about for a crier, Chærippus, for your rags,
 And now be silent: it is madness, after all, to lose your freight.
 There were not the same complaints formerly, nor was the
 wound of

Losses equal, when our associates flourished, and were just
 conquer'd.

Then every house was full, and there was standing a great heap
 Of money, a Spartan cloak, purples of Cos, 101

And with pictures of Parrhasius, statues of Myron,
 The ivory of Phidias was living, also every where
 Much of the labour of Polycletus: few tables without Mentor.

Thence is Dolabella, and thence Antony, thence 105
 The sacrilegious Verres: they brought in lofty ships
 Hidden spoils, and more triumphs from peace.

country of Peloponnesus, the chief city
 of which was Sparta.

101. *Purples of Cos.*] Cos, or Coos, was an island in the Ægean sea, near which the fish, from whence the purple dye was taken, was also found. Sat. iii. l. 81, note.

102. *Parrhasius.*] A famous painter of Greece, who contended with Zeuxis, and gained the prize. See Hor. ode viii. lib. iv. l. 6.

—*Myron.*] An excellent statuary, whose works were in high esteem, especially his brazen cow, which exercised the pens both of the Greek and Roman poets. Ut similis veræ vacca Myronis opus. Ov. à Pont. iv. l. 34.

103. *Phidias*] A famous painter and statuary: he is here said to have wrought so curiously in ivory, that his figures seemed to be alive. See also AINSW. Phidias.

104. *Polycletus.*] A Sicyonian, a famous statuary and sculptor. There were many of his works among this collection.

—*Mentor.*] A noble artist in chasing and embossing plate. We are to understand here, that there were few tables i. e. entertainments, where, in the courses and services of the table, there were not some cups, dishes, plates, &c. of Mentor's workmanship.

All these fine ornaments were permitted to remain in the houses of the owners by their first conquerors; but the avarice and rapine of the governors who succeeded stripped them of all.

105. *Thence.*] These things left by the conquerors proved a source of rapine and plunder to the prefects who succeeded.

—*Dolabella.*] A proconsul of Asia, accused by Scaurus, and condemned for plundering the province over which he presided.

—*Antony.*] C. Antonius, a proconsul of Achaia, likewise condemned, for plundering the province.

106. *Sacrilegious Verres.*] The plunderer of Sicily, who spared not even sacred things. The province prosecuted him, and, Tully undertaking the cause, he was condemned and banished. Vid. Cic. in Verrem.

107. *Hidden spoils.*] Which they kept as much as they could, from public view; not daring to expose them, as was usual by fair conquerors in their triumphs.

—*More triumphs, &c.*] Than others did from war. q. d. They got a greater booty, by stripping the poor associates, now at peace, and in amity with Rome, than the conquerors of them did, when they subdued them by open war.

Nunc sociis juga pauca boum, et grex parvus equarum;
 Et pater armenti capto eripietur agello :
 Ipsi deinde Lares, si quod spectabile signum, 110
 Si quis in ædiculâ Deus unicus : hæc etenim sunt
 Pro summis : nam sunt hæc maxima. Despicias tu
 Forsitan imbelles Rhodios, unctamque Corinthum :
 Despicias merito : quid resinata juvenus,
 Cruraque totius facient tibi lævia gentis ? 115
 Horrida vitanda est Hispania, Gallicus axis,
 Illyricumque latus. Parce et messoribus illis,
 Qui saturant urbem, circo, scenæque vacantem.
 Quanta autem inde feres tam diræ præmia culpæ,
 Cum tenues nuper Marius discinxerit Afros ? 120
 Curandum imprimis, ne magna injuria fiat
 Fortibus et miseris, tollas licet omne quod usquam est
 Auri atque argenti ; scutum gladiumque relinques,
 Et jacula, et galeam : spoliatis arma supersunt.
 Quod modo proposui, non est sententia ; verum 125
 Credite me vobis folium recitare Sibyllæ.

109. *The father of the herd, &c.*] Mr. Stepney, in his poetical translation of this passage, has well expressed the sense of it ; viz.

—our confederates, now,

Have nothing left but oars for the plough,

Or some few mares reserv'd alone for breed ;

Yat, lest this provident design succeed,

They drive the father of the herd away,

Making both stallion and his pasture prey.

110. *The very household gods, &c.*] These plunderers of the provinces are so merciless and rapacious, that they refrain not even from the lares, or little images, of those tutelæ deities which were placed in people's houses ; and, particularly, if any of these struck their fancy, as a handsome, well-wrought image—spectabile signum. Nay, though there were but one single image, they would take even that. See AINSW. Lar.

112. *For chiefs.*] *Pro summis, i. e. viris, q. d.* These sacrilegious depredations are for Roman chiefs to commit, because they are the most enormous (maxima, the greatest) crimes of all—(acelera understood)—such as no others would be guilty of.

Other senses are given to this passage ;

but the above seems best to agree with the poet's satire on the Roman chiefs, who plundered the conquered provinces after their alliance with Rome.

113. *The weak Rhodians.]* A people infected with sloth and effeminacy. See sat. vi. 295.

—*Anointed Corinth.]* So called from its luxury and use of perfumed ointments, a sure sign of great effeminacy.

You may safely, and indeed with good reason, despise such people as these ; for you have nothing to fear, either from their resistance, or from their revenge.

114. *An effeminated youth.]* A race of youth, or young men, wholly sunk into effeminacy. *Resinata juvenus*—literally, the youth (of Corinth) who are resined—i. e. bedaubed all over with perfumes and essences of aromatic resins or gums. See AINSW. Resinatus.

115. *Smooth legs, &c.]* It was customary for the delicate young men to remove as much as possible, the hair which grew on their limbs, and indeed from every part of the body, to make them lovely in the eyes of their beastly paramours. The poet here means, that an oppressive governor could have nothing to fear from such people as these, who could not have spirit, or courage enough, to attempt any resistance.

Now the associates have a few yokes of oxen, and a small herd of mares.

And the father of the herd will be taken away from the captured field.

Then the very household gods, if any remarkable image, 110
If any one single god be in the small shrine. But these (crimes) are

For chiefs, for these are greatest.—You may despise, Perhaps, the weak Rhodians, and anointed Corinth:
You may deservedly despise them: what can an effeminated youth

And the smooth legs of a whole nation do to you? 115

Rough Spain is to be avoided, the Gallic axis,

And the coast of Illyria: spare also those reapers

Who supply the city, intent upon the circus, and the theatre.

But how great rewards of so dire a crime will you bring from thence,

Since Marius has lately stripp'd the slender Africans? 120

First care is to be taken, lest great injury be done

To the brave and miserable; tho' you may take away entirely every thing

Of gold and silver, you will leave the shield and sword,

And darts, and helmet:—arms remain to the plunder'd.

What I now have proposed is not a mere opinion, but 125

Believe me to recite to you a leaf of a Sibyl.

116. *Rough Spain.*] Then a hardy and brave people, who would not tamely submit to injuries done them by the Roman prefects.

—*Gallic axis.*] The Gauls fought from chariots.

117. *The coast of Illyria.*] *Latus*—lit. the side. The Illyrians inhabited the right side of the Adriatic gulph, including Dalmatia and Sclavonia; a hardy race of people. Their country was over against Italy.

—*Those reapers, &c.*] Meaning the people of Africa, who supplied Rome with corn.

118. *The city.*] Rome.

—*Intent. &c.*] Vacantem—empty of all other employment, and minding nothing else but the public diversions of the circus, and of the theatres.

119. *How great rewards, &c.*] But suppose you oppress the poor Africans, what can you get by it?

120. *Marius.*] Priscus, who being pro-

consul of Africa, pillaged the people of the province, for which he was condemned and banished. See sat. i. l. 49.

—*Stripp'd.*] *Discinxerit*—lit. ungirded; a metaphorical expression, alluding to the act of those who take away the garments of others, and who begin by loosening the girdle by which they are fastened.

122. *The brave and miserable, &c.*] Beware of provoking such by any unwarrantable oppression; they will certainly find some way to revenge themselves. Though you pillage them of all their money and goods, yet remember they have arms left, with which they can revenge their wrong.

—*Entirely.*] *Omne quod usquam*; lit. every thing which (is) any where.

126. *Leaf of a Sybil.*] The Sibyls were supposed to be inspired with knowledge of future events, which came to pass as they foretold. See sat. iii. l. 3, and note.

Si tibi sancta cohors comitum; si nemo tribunal
 Vendit acersecomes; si nullum in conjuge crimen;
 Nec per conventus, et cuncta per oppida curvis
 Unguibus ire parat nummos raptura Celæno; 130
 Tunc licet a Pico numeres genus; altaque si te
 Nomina delectent, omnem Titanida pugnam
 Inter majores, ipsumque Promethea ponas:
 De quocunque voles proavum tibi sumito libro,
 Quod si præcipitem rapit ambitus atque libido, 135
 Si frangis virgas sociorum in sanguine, si te
 Delectant hebetes lasso lictore secures:
 Incipit ipsorum contra te stare parentum
 Nobilitas, claramque facem præferre pudentis.
 OMNE ANIMI VITIUM TANTO CONSPICUIT IN SE 140
 CRIMEN HABET, QUANTO MAJOR QUI PECCAT, HABETUR.
 Quo mihi te solitum falsas signare tabellas
 In templis, quæ fecit avus; statuamque parentis

Don't think, says Juvenal, that I am here giving you a mere random opinion of my own—no; what I say is as true as an oracle, as fixed as fate itself, and will certainly come to pass; therefore regard it accordingly.

127. *A virtuous set &c.*] Cohors here signifies cohors prætoria, those that accompanied the magistrate who went into a province. See AINSW. Cohors, No. 5.—*q. d.* If the persons of your retinue, who attend you as your officers and ministers within your province, are virtuous and good.

— *If no favourite, &c.*] *Acersecomes* was an epithet of Apollo, (Gr. *αἰγρὸς-μῆς*, intonsus,) and was transferred to the smooth-faced boys, which great men kept for their unnatural purposes.

These favourites had great interest and influence with their masters, and people used to give them bribes to obtain their interference with the prefect when he sat in judgment, so as to incline him to favour their friends in his decisions.

128. *No crime be in your wife.*] It was too frequent for the governors of the provinces to be influenced by their wives in their determinations of causes.

129. *Districts.*] See AINSW. Conventus, No. 3. It being put here with oppida, seems to mean those districts into which the provinces were divided,

like our counties, wherein the people were summoned by the magistrate to meet for the dispatch of judicial business. In each of these the prefect held a court, something like our judges on the circuits, to try criminal and civil causes. So likewise in the cities, which were districts of themselves, like some of ours. This custom is very ancient, see 1 Sam. vii. 16. On these occasions the prefect's, or judge's wife, might attend, with no small advantage to herself, if she were inclined to extort money from the suitors, to influence her husband in their favour.

129—30. *Crooked talons, &c.*] Like an harpy, seizing on all she could get. Of Celæno, and the other harpies, read Æn. iii. l. 211.—18, 245, 265, 703.

131. *Picus.*] The first king of the Aborigines, an ancient people of Italy, who incorporated themselves with the Romans. He was said to be the son of Saturn.

132. *Titanian battle.*] All the Titans, who were set in battle-array against Jupiter, these were sons of Saturn also.

133. *Prometheus himself.*] The son of Iapetus, one of the Titans, and Clymène, whom the poets feigned to have been the first former of men out of clay, and then to have animated them by fire stolen from heaven. See sat. iv. 133.

If you have a virtuous set of attendants ; if no favourite
Sells your seat of judgment ; if no crime be in your wife ;
Nor thro' the districts, and thro' the towns, with crooked
Talons, does she, a Celæno, contrive to go to seize money ; 130
Then, you may reckon your lineage from Picus, and, if high
names

Delight you, you may place the whole Titanian battle,
And Prometheus himself, among your ancestors :
Take to yourself a great grandfather from whatever book you
please.

But if ambition, and lust, hurry you headlong, 135
If you break rods in the blood of the allies, if thee
Blunt axes delight, the lictor being tired,
The nobility of your ancestors themselves begins to stand
Against you, and to carry a clear torch before your shameful
deeds.

EVERY VICE OF THE MIND HAS BY SO MUCH MORE CONSPI-
CUIOUS 140

BLAME, BY HOW MUCH HE THAT OFFENDS IS ACCOUNTED
GREATER.

Wherefore to me boast yourself accustomed to sign false wills
In the temples, which your grandfather built, and before

134. *Whatever book, &c.*] *i. e.* From whatever history of great and famous men you please.—*q. d.* You are welcome to this if you are yourself a worthy man and a good magistrate.

136. *Break rods, &c.*] If you break the rods, which you prepare for the allies over which you preside, on their bloody backs—*i. e.* if you cruelly torment them with scourges.

137. *The lictor, &c.*] If you delight in putting the poor people to death, till the very axes are blunted by frequent use, and the executioner himself be tired out with the number of executions.

138. *The nobility, &c.*] So far from the nobility of your family's reflecting any honour upon you, it rises, and stands in judgment, as it were, against you, and condemns you for your degeneracy.

139. *A clear torch, &c.*] Makes your foul deeds the more conspicuous, and exposes your shame in a clearer light.

140. *Every vice.*] Such as cruelty,

avarice, and the like. *Pravitates animi, vitia recte dicuntur. Cic.*

—*More conspicuous, &c.*] So far from deriving any sanction from high and noble birth, the vices of the great are the more blameable, and more evidently inexcusable in proportion to the greatness of their quality ; their crimes are the more notorious, their examples the more malignant.

142. *Wherefore, &c.*] *Jactas* is here understood—*Quo mihi jactas te solitum, &c.*—*q. d.* "It is of very little consequence, that you, who are in the habit of forging wills, should be boasting to me your nobility : to what end, intent, or purpose, can you do it ?" *Quo, here, has the sense of quorsum.*

143. *In the temples.*] It was usual to sign, as a witness to a will, in the temples of the gods, to put men in mind that they were obliged by religion to be true and faithful. See sat. i. l. 67, 8.

—*Your grandfather built.*] *Fecit*—*lit. made.* The piety of your ancestors reflects no honour upon you.

Ante triumphalem ? quo, si nocturnus adulter
Tempora Santonico velas adoperta cucullo ?

145

Præter majorum cineres, atque ossa volucris
Carpento rapitur pinguis Damasippus ; et ipse,
Ipse rotam stringit multo sufflamine Consul :
Nocte quidem ; sed luna videt, sed sidera testes
Intendunt oculos. Finitum tempus honoris
Cum fuerit, clarâ Damasippus luce flagellum
Sumet, et occursum nusquam trepidabit amicus
Jam senis, at virgâ prior innuet, atque maniplos
Solvat, et infundet jumentis hordea lassis.
Interea dum lanatas, torvumque juvenum
More Numæ cædit Jovis ante altaria, jurat
Hipponem, et facies olida ad præsepia pictas.
Sed cum pervigiles placet instaurare popinas,
Obvius assiduo Syrophœnix udus amomo
Currit, Idumææ Syrophœnix incola portæ,
Hospitis affectu Dominum, Regemque salutat,
Et cum venali Cyane, succincta lagenâ.
Defensor culpæ dicet mihi : fecimus et nos

150

155

160

144. *The triumphal statue, &c.*] Which being set up in the temple, is, as it were, a witness of your villainy.

—*A nightly adulterer.*] Taking advantage of the night to conceal your deeds of darkness. See Job xxiv. 15—17.

145. *Your temples.*] Your head and face, of which the temples are a part. Synec.

—*A Santonic hood.*] The Santones were a people of Aquitain, a part of France, from whom the Romans derived the use of hoods, or cowls, which covered the head and face. Comp. sat. vi. l. 528, 9.

146. *By the ashes, &c.*] The poet here inveighs against the low and depraved taste of the noblemen in Rome, whose passion it was to become charioteers. The name Damasippus (from Gr. *δαμασσω*, to tame, and *ἵππος*, an horse) signifies an horse-tamer, and is applicable not merely to any single person, but to all of the same taste. Damasippus, says he, drives furiously by the ashes and bones of his great progenitors ; so totally uninfluenced by their examples of true greatness, as to sink into the mean character of a coachman, or charioteer. The emperor Nero affected this, and was followed in it by many, by way of paying court to him ; and indeed the

poet here must be understood to glance at this.

148. *Binds the wheel, &c.*] The sufflamine was what they put on the wheel of a carriage to stop or stay it, that it should not go too fast down hill, or run back when going up hill. The person who attended to put this on was some slave ; but Damasippus, though consul, submits to this office himself. Multo sufflamine implies his often doing this.

149. *By night, &c.*] This indeed he does in the night, when he thinks nobody sees him ; but the moon and stars are witnesses of the fact, which is so degrading to a man in his situation, and which would not happen had he a due regard to his own dignity. *Testis significat, lit. a witness.* Hence, met. that is privy to a thing, conscious. Sat. i. l. 49 ; and sat. xiii. 75.

150. *The time of honour is finished.*] When he goes out of office at the end of the year.

151. *In the clear light, &c.*] In open daylight he'll appear as a charioteer.

153. *Now old.*] And therefore grave and sedate ; yet Damasippus will feel no shame at meeting him.

—*Make a sign, &c.*] Salute him with a dexterous crack of his whip. See sat. iii. 317, 18.

The triumphal statue of your father? what, if a nightly adulterer,

You veil your cover'd temples with a Santonic hood? 145

By the ashes of his ancestors, and their bones, in a swift

Chariot, fat Damasippus is whirl'd along, and he,
Himself, the consul, binds the wheel with many a drag.

By night indeed, but the moon sees, but the conscious stars

Fix their eyes upon him: when the time of honour is finished,
Damasippus in the clear light, the whip will

Take, and no where tremble at the meeting of a friend

Now old, but will first make a sign, with his whip; and trusses
Of hay will loosen, and pour in barley to his tired beasts.

Mean time while he kills sheep, and the fierce bullock, 155

After the manner of Numa, before the altars of Jove, he swears by

Hippona, and faces painted at the stinking manger:

But when he pleases to renew the watchful taverns,

A Syrophœnician, wet with a constant perfume, runs to

Meet him, a Syrophœnician inhabitant of the Idumæan gate;

With the affectation of an host, he salutes him lord and king;

And nimble Cyane with a venal flaggon.

A defender of his fault will say to me, "We also have done these
"things

154. *Loosen the trusses, &c.*] Will feed his horses himself, coachman like. Manipulum is an handful, armful, or bundle; here we may suppose it to mean a truss of hay.

155. *Kills sheep, &c.*] When he goes to offer sacrifices according to the rites established by Numa, the successor of Romulus, at the altar of Jupiter.

156—7. *Swears by Hippona, &c.*] Hippona (from ἵππος; an horse) is the goddess he swears by, and in whose name he makes his vows. She was the goddess of horses and stables; her image was placed in the middle of the stalls, and curiously bedecked with chaplets of fresh roses. By et facias pictas, we may suppose that there were other deities, of a like kind, painted on the walls of the stables.

158. *To renew the watchful taverns.*] To renew his visits and repair to the taverns, where people sat up all night.

159. *A Syrophœnician, &c.*] A name of Syria and Phœnicia, from whence the finest perfumed ointments came, as did also those who prepared them best.

—*Wet, &c.*] Greasy by continually burying himself in his trade.

160. *Inhabitant of the Idumæan gate.*] The Idumæan gate at Rome was so called from Vespaſian's and Titus's entry through it, when they triumphed over the Jews. Idumæa is a part of Syria, bordering on Judæa. This part of Rome, which was called the Idumæan gate, was probably much inhabited by these Syrian perfumers.

161. *With the affectation, &c.*] The innkeepers at Rome were very lavish of their flatteries and civil speeches to people who came to their houses, in order to engage their custom. This perfumer affects the same, in order to bespeak the custom of Damasippus, and flatters him with the highest titles that he can think of.

162. *Nimble Cyane, &c.*] The woman of the house loses no time in setting a bottle of liquor before him. Succinctus cursitat hospes. Hor. lib. ii. sat. vi. l. 107. Succinctus—lit. girt, trussed, tucked up for the greater expedition.

—*A venal flaggon.*] Of wine, which was sold at the tavern.

163. *A defender, &c.*] Some person may perhaps say, by way of excuse.

Hæc juvenes. Esto; desisti nempe, nec ultra
 Fovisti errorem. Breve sit, quod turpiter audes. 165
 Quædam cum primâ resecantur crimina barbâ.
 Indulge veniam pueris: Damasippus ad illos
 Thermarum calices, inscriptaque lintea vadit,
 Maturus bello Armeniæ, Syriæque tuendis
 Amnibus, et Rheno, atque Istro. Præstare Neronem 170
 Securum valet hæc ætas. Mitte Ostia, Cæsar,
 Mitte; sed in magnâ legatum quære popinâ.
 Invenies aliquo cum percussore jacentem,
 Permistum nautis, aut furibus, aut fugitivis,
 Inter carnifices, et fabros sandapilarum, 175
 Et resupinati cessantia tympana Galli.
 Æqua sibi libertas, communia pocula, lectus
 Non alius cuiquam, nec mensa remotior ulli.
 Quid facias, talem sortitus, Pontice, servum?
 Nempe in Lucanos, aut Thusca ergastula mittas. 180
 At vos, Trojugenæ, vobis ignoscitis, et quæ
 Turpia cerdoni, Volesos Brutosque decebunt.

165. *Let that be short, &c.] i. e.* Stop short, and never persist in doing ill.

166. *Should be cut off, &c.]* Left off when we come to manhood.

167. *Indulge favour, &c.]* Make all proper allowance for the errors of youth.

—*Damasippus, &c.]* True, one would make every allowance for the follies of young men; but Damasippus is of an age to know and to do better. See l. 169—71.

168. *Cups of the hot baths.]* The thermæ, or hot baths at Rome, were places, where some, after bathing, drank very hard. Hence Epigrammatogr. lib. xii. epigr. 71. cited by Grangius, in his note on this passage.

Frangendos calices, effundendumque Favernum,

Clamabat, biberet, qui modolotus eques.

A sene sed postquam nummi venêre trecenti,

Sobrius a Thernis nescit abire domum.

They also drank hot wine, while bathing to make them sweat.

168. *The inscribed linen.]* Alluding to the brothels, over the doors of which the entertainment which the guests might expect was set forth on painted linen. See sat. vi. l. 123, and note.

169. *Mature for the war, &c.]* Damasippus is now grown up to manhood, and ripe for entering upon the service of his

country

—*Armenia.]* In the reign of Nero, Armenia excited new and dangerous tumults.

169—70. *Rivers of Syria, &c.]* As the Euphrates, Tigris, and Orontes, which were to be well defended, to prevent the incursions of enemies into Syria.

170. *The Rhine and Ister.]* The former anciently divided Germany and France: the latter means the Danube, the largest river in Europe; as it passeth by Illyricum, it is called the Ister. On the banks of both these rivers the Romans had many conquered nations to keep in subjection, and many others to fear.

171. *This age is able.]* Persons, at the time of life to which Damasippus is arrived, are capable of entering into the armies, which are to protect both the emperor and the empire. By Neronem any emperor may be meant—perhaps Domitian. Sat. iv. 38.

—*Send Cæsar, &c.] q. d.* Have you occasion, O Cæsar, for an ambassador to dispatch on business of state to Ostia, or to the coasts of the Roman provinces? Ostia was a city built by Ancus Martius, at the mouth of the river Tiber. Ostia, sing. or Ostia-orum, plur.

172. *Seek your legate, &c.]* If you should choose to employ Damasippus,

"When young men." "Be it so—but you left off, nor farther
 "Cherish'd your error.—Let that be short which you shame-
 "fully adventure." 165

Some crimes should be cut off with the first beard.
 Indulge favour to boys. Damasippus goes to those
 Cups of the hot baths, and to the inscribed linen,
 Mature for the war of Armenia, and for defending the rivers
 Of Syria, and for the Rhine and Ister. To make Nero 170
 Safe, this age is able. Send, Cæsar, send to Ostia,
 But seek your legate in a great tavern.
 You will find him lying by some cut-throat,
 Mix'd with sailors, or thieves, or fugitives,
 Among hangmen, and makers of coffins, 175
 And the ceasing drums of a priest of Cybele lying on his back.
 There is equal liberty, cups in common, not another couch
 To any one, nor a table more remote to any.
 What would you do, Ponticus, if you had such a slave?
 You would surely send him among the Lucani, or the Tuscan
 workhouses. 180
 But you, sons of Troy, forgive yourselves, and what things
 Are base to a cobbler, will become the Volesi or Bruti.

you must look for him in some tavern, and among the lowest and most profligate company.

175. *Makers of coffins.*] Sandapila was a bier, or coffin, for the poorer sort, especially for those who were executed.

176. *The ceasing drums, &c.*] The priests of Cybele, in their frantic processions, used to beat drums. Here is an account of one asleep on his back, perhaps dead drunk, with his drums by him quite silent. They were called Galli, from Gallus, a river in Phrygia, in which country Cybele was peculiarly worshipped. For a description of these, see sat. vi. l. 511—16.

177. *There is equal liberty, &c.*] All are here upon one footing; they drink out of the same cup.

—*Another couch, &c.*] The Romans, at their entertainments, lay upon couches, or beds; and people of distinction had their couches ornamented, and some were raised higher than others; but here all were accommodated alike.

178. *Table more remote, &c.*] No table set in a more or less honourable place; no sort of distinction made, or respect shewn, to one more than ano-

ther. They were all "Hail fellow! well met!" as we say.

179. *Such a slave, &c.*] If you had a slave that passed his time in such a manner, and in such rascally company; if such a one had fallen to your lot, what would you do with him?

180. *The Lucani.*] Lucania was a country of Italy, belonging to Naples, where the slaves were punished by being made to dig in fetters.

—*Tuscan workhouses.*] Ergastula—places of punishment for slaves, where they were made to work in chains. These were very frequent in Tuscany.

181. *Sons of Troy.*] A sneer on the low-minded and profligate nobility, who were proud of deriving their families from the ancient Trojans, who first settled in Italy. See sat. i. 100.

—*Forgive yourselves.*] Easily find out excuses for what you do.

182. *Will become the Volesi or Bruti.*] By these he means the nobles of Rome, the most ancient families being derived from Valerius Volesus, who came and settled at Rome, with Tatius king of the Sabines, on the league of amity with Romulus. Brutus also was a name highly

Quid, si nunquam adeo fœdis, adeoque pudendis
 Utimur exemplis, ut non pejora supersint?
 Consumptis opibus vocem, Damasippe, locâsti 185
 Sipario, clamosum ageres ut Phasma Catulli.
 Laureolum Velox etiam bene Lentulus egit,
 Judice me, dignus verâ cruce. Nec tamen ipai
 Ignoscas populo: populi frons durior hujus,
 Qui sedet, et spectat triscurria patriciorum: 190
 Planipedes audit Fabios, ridere potest qui
 Mamercorum alapas. Quanti sua funera vendant,
 Quid refert? vendunt nullo cogente Nerone,
 Nec dubitant celsi Prætoris vendere ludis.
 Finge tamen gladios inde, atque hinc pulpita pone: 195
 Quid satius? mortem sic quisquam exhorruit, ut sit
 Zelotypus Thymeles; stupidi collega Corinthi?
 Res haud mira tamen, citharædo principe, mimus
 Nobilis: hæc ultra, quid erit nisi ludus? et illic

reverenced, on account of the noble acts of some who had borne it. Junius Brutus was the first consul after the expulsion of the kings; Domitius Jun. Brutus was one of the conspirators against Jul. Cæsar; these were the chiefs of a noble family in Rome, who bore the name of Brutus.

The poet here observes, that the Roman nobility were got to such a state of shameless profligacy, that they gloried in actions and practises, which a low mechanic would have been ashamed of, and which would have disgraced even a cobbler.

183. *If we never, &c.] q. d.* What will you say, if after the examples which I have produced, so infamous and shameful, there should remain yet worse?

185. *Damasippus.]* See his character, l. 147, 180. At last he is supposed to have ruined himself, and to go upon the stage.

186. *The stage.]* Siparium, properly, is the curtain of a theatre: here, by synec. it denotes the theatre itself.

— *Phasma.]* Catullus wrote a play, entitled Phasma, or the Vision; so called from Gr. *φαινομαι*, appareo. Probably the work of some scribbler of that name, full of noise and rant.

187. *Velox Lentulus.]* Another of these profligate noblemen.

— *Laureolus.]* The name of a tragedy, in which the hero Laureolus, for some horrid crime, is crucified.

188. *Worthy, &c.]* Richly deserving to be crucified in earnest, for condescending to so mean a thing as to turn actor upon a public stage.

— *I being judge.]* In my opinion; in my judgment.

189. *The very people.]* Even the commonalty who attend at these exhibitions.

— *The front of this people, &c.]* The spectators are still, if possible, more inexcusable, who can impudently sit and divert themselves with such a prostitution of nobility.

190. *Buffooneries.]* Triscurria, from tris (Gr. *τρίς*) three times, and scurra, a buffoon; the threefold buffooneries of persons acting so out of character.

— *Patricians.]* Noblemen of the highest rank.

191. *Barefooted Fabii.]* Planipes—an actor or mimic, that acted without shoes, or on the plain ground.

A fine piece of diversion, for the spectators to behold a man, descended from one of the first families, acting so low a part!

192. *Of the Mamerci.]* A great family in Rome, descended from Mamercus Æmilius, who, when dictator, subdued the rebels at Fidene.

A curious entertainment, truly, to see a descendant of this family suffering kicks, and slaps on the face, like a merry-andrew, on a public stage, for the diversion of the people!

What, if we never use so foul, and so shameful
 Examples, that worse can not remain? 184
 Thy riches consumed, thy voice, Damasippus, thou hast hired to
 The stage, that thou mightest act the noisy Phasma of Catullus.
 Velox Lentulus also acted well Laureolus,
 Worthy I being judge, a real cross. Nor yet can you
 Excuse the very people: the front of this people is still harder,
 Who sits, and beholds the buffooneries of patricians: 190
 Hears barefooted Fabii—who can laugh at the slaps
 Of the Mamerci. At what price they may sell their deaths
 What does it signify? they sell them, no Nero compelling,
 Nor doubt to sell them to the shows of the haughty prætor.
 But imagine the swords there, and put the stage here: 195
 Which is best? has any one so feared death, that he shou'd be
 Jealous of Thymeles; the colleague of stupid Corinthus?
 Yet it is not surprising, when the prince is a harper, that the
 noble
 Is a mimic: after these things, what will there be but a play?
 and there

192. *Sell their deaths, &c.*] *i. e.* Expose their persons to be put to death. *q. d.* No matter for what price these nobles run the hazard of their lives; they do it voluntarily, therefore nobody will pity them if they be killed. He now proceeds to satirize the noble gladiators.

193. *No Nero compelling, &c.*] Alluding to the cruelty of Nero, who commanded four hundred senators, and six hundred knights, to fight in the amphitheatre: these were excusable, for they could not help it; but this was not the case with those the poet is here writing of, who, of their own accord, exposed their lives upon the stage for hire, like common gladiators; which we may understand by vendant.

194. *Nor doubt, &c.*] They make no scruple to engage in the shows of gladiators given by the prætor, who sat on high, exalted in a car, to direct and superintend the whole. See sat. x. l. 36. They hire themselves, as it were, for this purpose.

195. *Imagine the swords, &c.*] Suppose you were to choose, put the lists for sword-playing on one hand, the stage on the other, which should you think best; which would you choose?

196. *Has any one, &c.*] Has any one known the fear of death so much, as

not to risk his life in a combat, rather than to play the fool as an actor.

We are to understand the poet here to say, that it is more shameful to act upon the stage, than to fight as a gladiator, though at the hazard of life; for who would not detest to play the part of the cuckold Latinus, the jealous husband of Thymeles, or be a fellow-actor with that stupid fellow Corinthus, a low mimic and buffoon.

197. *Thymeles.*] See sat. i. l. 36, and note.

198. *Prince a harper.*] No wonder a nobleman, born under the reign of Nero, who turned actor and harper himself, should be influenced by, and follow the example of the emperor.

The poet is here shewing the mischief which accrues from the evil example of princes. So before, sat. vi. 616.

199. *After these things, &c.*] After this, what can you expect, but that it should become a general fashion, and that nothing should be found, in the polite world, but acting plays and prize-fighting. Ludus signifies both.

—*There.*] *i. e.* In that manner of employment, so unworthy the nobility of Rome, you have Gracchus, &c. Some read illud, agreeing with dedecus—*q. d.* You have Gracchus, that disgrace, &c.

Dedecus urbis habes : nec mirmillonis in armis, 200
 Nec clypeo Gracchum pugnantem, aut falce supinâ,
 (Damnat enim tales habitus, sed damnat et odit,)
 Nec galeâ frontem abscondit : movet ecce tridentem,
 Postquam libratâ pendentia retia dextrâ
 Nequicquam effudit, nudum ad spectacula vultum 205
 Erigit, et totâ fugit agnoscendus arenâ.
 Credamus tunicæ, de faucibus aurea cum se
 Porrigat, et longo jactetur spira galero.
 Ergo ignominiam graviorem pertulit omni
 Vulnere, cum Graccho jussus pugnare secutor. 210
 Libera si dentur populo suffragia, quis tam
 Perditus, ut dubitet Senecam præferre Neroni ?
 Cujus supplicio non debuit una parari
 Simia, nec serpens unus, nec culeus unus.
 Par Agamemnonidæ crimen ; sed causa facit rem 215

200. *The disgrace, &c.*] A severe rebuke of Gracchus, a nobleman of one of the greatest families in Rome, who debased himself, to the scandal of even the city itself, in fighting upon the stage. Juvenal censures him for three enormities at once.

1st. For his baseness, in such a condescension.

2ndly. For his impudence, in not choosing an habit which might have disguised him.

3dly. For his cowardice, in running away, and meanly shewing himself to the people to obtain their favour.

—*Gracchus.*] See sat. ii. 143, &c.

—*Mirmillo.*] There were two sorts of gladiators among the Romans, which had different names according to the arms and habit which they appeared in. One fought with a sword, or falchion, shaped like a scythe (*falce*) in his right hand, a target on his left arm, and an helmet on his head; he was called Mirmillo, (from *μυρμηξ*, an ant, which is covered with scales like armour. See ANSW.) or Secutor: the other wore a short coat without sleeves, called tunica; a hat on his head; he carried in his right-hand a javelin, forked like a trident, called fuscina; on his left arm a net, in which he endeavoured to catch his adversary, and from thence was called Retiarius. Sat. ii. l. 148, note.

Now Gracchus did not take the arms of the Mirmillo, which would have co-

vered him from being so easily known, but took the habit of the Retiarius, and impudently exposed his person to the knowledge of the beholders.

203. *A trident.*] The fuscina. See note on l. 200.

204. *After the nets, &c.*] It was the play of the Retiarius to throw his net over the Mirmillo, and so, confining him, to have him in his power; to this end he took the best aim he could, balancing the net as exactly as possible, that it might cover his mark. But Gracchus missed it, and then fled to escape his antagonist.

205. *The scaffolds.*] Spectacula—the scaffolds on which the spectators sat to behold the shows. Spectaculum sometimes signifies a beholder. ANSW. No. 4.

206. *Acknowledged, &c.*] Be known by the spectators, that, seeing who he was, they might not make the signal for his being put to death, as a bad and cowardly gladiator. See sat. iii. l. 36, note 2.

—*Arena.*] Literally signifies sand; but, by metonymy, the part of the amphitheatre where the gladiators fought, because strewn with sand, to keep them from slipping, and to drink up the blood. See sat. ii. l. 144.

207. *Trust to his tunic.*] The Retiarius wore a sort of coat without sleeves, called tunica—hence Gracchus is called tunicatus. Sat. ii. 143. his was so rich and magnificent, as plainly to shew what

You have the disgrace of the city: Gracchus, neither in the
arms of a Mirmillo, 200

Nor fighting with the shield, or held-up scytlie,
(For he condemns such habits, but he condemns and hates them,)
Nor hides his forehead with an helmet: behold he moves a
trident;

After the nets, hanging from his balanced right-hand,
He has cast in vain, his countenance naked to the scaffolds 205

He erects, and flies to be acknowledged over the whole arena.

Let us trust to his tunic, since a golden wreath from his jaws
Stretches itself, and is tossed from his long cap.

Therefore the Secutor bore an heavier ignominy than any
Wound, being commanded to fight with Gracchus. 210

If free suffrages were allowed the people, who is so
Lost, as that he should doubt to prefer Seneca to Nero?

For whose punishment there ought not to be prepared

One ape, nor one serpent, nor one sack. 214

The crime of Orestes was equal; but the cause makes the thing

he was. Some instead of credamus read
cedamus, let us yield—i. e. to the evi-
dence of his habit, to prove his rank.

—*Since, &c.*] Cum—here used as
quandocumque—forasmuch as—seeing
that.

—*A golden wreath.*] The spira was a
band, or twisted lace, which was fastened
to the hat, and tied under the chin, to
keep it upon the head. This band, or
lace, also, being of gold, plainly shewed
that he was no common gladiator.

—“*See,*

“*His coat and hat-band shew his quality.*”

STEPHEN.

208. *Stretches itself, &c.*] Being un-
tied, hangs down on each side of his
face—porrigat de faucibus, loosely from
the hat, or cap, which, having an high
crown, appeared of a considerable length
from the base to the top—longo galero.

—*Is tossed.*] Blown to and fro by
the air, in his running from the Mirmillo.

209. *The Secutor.*] Or follower. The
Mirmillo was so called from his follow-
ing the Retiarius to kill him, after the
latter had missed with his net, unless
his life were begged.

—*An heavier ignominy, &c.*] The gla-
diator who fought with so inexperienced
and cowardly a fugitive, got more dis-
honour in fighting with him, though he
overcame him, than if he had himself
received a wound from a brave and

experienced antagonist.

211. *If free suffrages, &c.*] If the peo-
ple were allowed to give their votes
freely. See sat. x. 77—81.

212. *Seneca to Nero.*] Lucius Seneca,
uncle to Lucan the poet, and appointed
tutor to Nero by Agrippina, who re-
called him from banishment. He was
an orator, poet, philosopher, and histo-
rian. He was put to death by Nero—
q. d. Who is so lost to all sense of vir-
tue, who so abandoned, as even to
doubt whether he should prefer Seneca
to Nero?

213. *For whose punishment.*] i. e. For
Nero's.

213—14. *Not one ape, &c.*] A parri-
cide, by the Roman law, was sewn up
in a sack, with a cock, a serpent, an ape,
and a dog, and thrown into the sea.

The poet means, that Nero's many
parricides deserved more than one
death.

215. *Of Orestes.*] Agamemnonidæ, the
son of Agamemnon and Clytemnestra.

—*Crime equal.*] He slew his mother,
and therefore was a parricide as well as
Nero, who slew his mother Agrippina,
by whose means he got the empire.

—*The cause makes, &c.*] The occa-
sion and the motive from which Orestes
acted were very different from that of
Nero, and therefore make a great differ-
ence as to the act itself.

Dissimilem: quippe ille Deis auctoribus ultor
 Patris erat cæsi media inter pocula: sed nec
 Electræ jugulo se polluit, aut Spartani
 Sanguine conjugii: nullis aconita propinquis
 Miscuit: in scena nunquam cantavit Orestes: 220
 Troïca non scripsit. Quid enim Virginii armis
 Debuit ulcisci magis, aut cum Vindice Galba?
 Quid Nero tam sævâ, crudâque, tyrannide fecit?
 Hæc opera, atque hæ sunt generosi principis artes,
 Gaudentis fœdo peregrina ad pulpita cantu 225
 Prostitui, Graiæque apium meruisse coronæ.
 Majorum effigies habeant insignia vocis,
 Ante pedes domitt longum tu pone Thyestæ
 Syrma, vel Antigones, seu personam Menalippes,
 Et de marmoreo citharam suspende colosso. 230
 Quis, Catilina, tuis natalibus, atque Cethagi

216. *Was the avenger, &c.*] Orestes killed his mother Clytemnestra, because she, with her paramour Ægythus, had murdered his father Agamemnon; therefore Orestes might be looked upon as a minister of divine justice, to execute the vengeance of the gods, and to act, as it were, by their command.

217. *In the midst of his cups.*] Homer —Odys. 2. and 4.—is of Juvenal's opinion, that Agamemnon was slain at a banquet, when he little expected such treatment.

Homer, as well as Juvenal, justifies this revenge, as being undertaken by the advice of the gods.

218. *Throat of Electra.*] Orestes did not kill his sister Electra, as Nero did his brother Britannicus. *Hon. lib. ii. sat. iii. l. 137—40.*

219. *Spartan wedlock.*] He did not kill his wife Hermione, the daughter of Menelaus king of Sparta, as Nero murdered his wives Octavia, Antonia and Poppæa.

—*Poison for none, &c.*] As Nero did for his brother Britannicus, and for his aunt Domitia.

220. *Never sang, &c.*] Orestes, (see sat. i. l. 5, note,) mad as he was, never sang upon the stage, as Nero did, who not only sang upon the theatre among the ordinary comedians, but took a journey to Greece, on purpose to try his skill among the most famous artists, from whom he bore away the garland,

and returned to Rome in triumph, as if he had conquered a province.

221. *Never wrote Troics.*] Nero had also the vanity of being thought a good poet, and made verses on the destruction of Troy, called Troïca; and, it is reported, that he set Rome on fire, in order to realize the scene better. It is also said, that he placed himself, dressed in a theatrical habit, on an eminence in Rome, and sang a part of his Troïca to his harp, during the conflagration.

—*What ought Virginii, &c.*] Nero's monstrous frolics and cruelties could not but make the people weary of his government. Virginii Rufus, his lieutenant-general in Gaul, by the assistance of Junius Vindex, (a nobleman of that country,) soon persuaded the armies under his command to fall from their allegiance, and solicited Sergius Galba, lieutenant-general in Spain, to do the like, by offering him the empire in favour of mankind, which he at last accepted, upon intimation that Nero had issued secret orders to dispatch him, and marched, with all the forces he could gather, towards Rome. Nero, not being in a condition to oppose such troops, fell into despair, and endeavoured to make his escape; he put himself in disguise, and crept, with four attendants only, to a poor cottage, where, perceiving he was pursued, as a sacrifice to public vengeance, and fearing to fall

Unlike, for he, the gods being commanders, was the avenger
 Of a father slain in the midst of his cups: but he neither
 Polluted himself with the throat of Electra, nor with the blood
 Of Spartan wedlock: poison for none of his relations
 Did he mix. Orestes never sang upon the stage: 220
 Never wrote Troïcs: for what ought Virginius with his arms
 Rather avenge, or Galba with Vindex?
 What did Nero in a tyranny so savage and bloody?
 These are the works, and these the arts of a noble prince,
 Rejoicing, with shameless song, on foreign stages to be 225
 Prostituted, and to have deserved the parsley of a Grecian crown.
 "Let the statues of your ancestors have the tokens of your voice,
 "Before the feet of Domitius do thou place the long garment
 "Of Thyestes; or of Antigone; or the mask of Menalippe;
 "And suspend an harp from a marble colossus" 230
 Who, Catiline, will find out any thing more noble than your
 birth,

into the hands of the people, with much ado he resolved to stab himself.

223. *What did Nero, &c.*] What, among all his acts of cruelty and tyranny, has he ever done worthy a prince? what has he achieved by them? or, indeed, what beside these can be said of him?

224. *These are the works, &c.*] If you ask me, says an answerer, I will tell you all that can be said of him; viz. that it was his delight to prostitute the dignity of a prince, to the meanness of a common fiddler, by exposing himself on the public stages of Greece, that instead of glorying in real crowns of triumph, his ambition was to get a garland of parsley (the reward of the best fiddler) in the Nemæan games, from the Grecian music-masters. These games were celebrated to the memory of Archemorus, the young son of Lycurgus.

227. *"Let the statues," &c.*] As such were your exploits, O Nero, and you have no other trophies wherewith to ornament the statues of your ancestors, let the parsley-crown, which you won by singing, be placed before them. Insigne, plur. insignia, signifies all marks and tokens of honour, such as crowns, robes, &c.

228. *"Of Domitius."*] Thy grandfather and father, both of which were named Domitius. His father was Caius Domitius Ahenobarbus, consul, and after-

wards governor of Transalpine Gaul; he was slain in the war with Pompey.

229. *"Of Thyestes; or of Antigone."*] i. e. The dress which you wore when you played in the tragedies so called. Syrma, a long garment which tragic players used.

—*"The mask of Menalippe."*] The mask which you wore when you acted the part of Menalippe, the sister of Antiope, queen of the Amazons, in the comedy of Euripides, written on her story. She was taken captive by Hercules, and given Theseus to wife.

230. *"Suspend an harp," &c.*] Nero, according to Pliny, erected a colossal statue of Augustus, one hundred and ten feet high, (according to Suetonius, one hundred and twenty.) Suetonius, de Ner. ii. 10. says, that Nero honoured highly a harp that was given him by the judges, (in his contest with the Grecian musicians,) and commanded it to be carried to the statue of Augustus. This the poet alludes to in this place.

The apostrophe to Nero, in the above four lines, is conceived with much humour, and at the same time with due severity; these are greatly heightened by the ironical use of the word insignia, l. 227.

231. *Catiline.*] The conspirator, whose plots and contrivances were found out and defeated by Cicero. He was so debauched and profligate, that his name is

Inveniet quicquam sublimius? armo tamen vos
 Nocturna, et flammæ domibus templisque parâstis,
 Ut Braccatorum pueri, Senonumque minores,
 Ausi quod liceat tunicâ punire molestâ : 235
 Sed vigilat consul, vexillaque vestra coërcet.
 Hic novus Arpinas, ignobilis, et modo Romæ
 Municipalis eques, galeatum ponit ubique
 Præsidium attonitis, et in omni gente laborat.
 Tantum igitur muros intra toga contulit illi 240
 Nominis et tituli, quantum non Leucade, quantum
 Thessaliæ campis Octavius abstulit udo
 Cædibus assiduis gladio. Sed Roma parentem,
 Roma patrem patriæ Ciceronem libera dixit.
 Arpinas alius Volscorum in monte solebat 245
 Poscere mercedes alieno lassus aratro ;
 Nodosam post hæc frangebat vertice vitem,
 Si lentus pigrâ muniret castra dolabrâ :

frequently used to denote the vilest of men. So Juvenal, sat. xiv. 41, 2.

—*Catilinam*

Quocunque in populo videas, quocunque sub axe.

Yet he was well born.

232. *Cethegus.*] Caius, one of the conspirators with Catiline, a man of senatorial dignity.

232—3. *Nocturnal arms.*] Meditated the destruction of the people of Rome by night, and armed yourselves accordingly, with torches, and other instruments of mischief.

234. *Sons of the Gauls.*] Braccatorum. The Gauls were called Braccati, from the breeches, or trowsers, which the people of Narbonne and Provence used to wear, See sat. ii. 169, note.

—*Senones.*] A people of the ancient race of the Cæltæ, inhabiting the Lioinois in Gaul.

These people, under Brennus their general, sacked and burnt Rome, and besieged the capitol, but by the conduct and valour of the dictator Camillus, were defeated.

235. *A pitched coat.*] Tunica molesta. This was a coat, or garment, bedaubed and interwoven with pitch and other combustibles, and put on criminals, who were chained to a post, and thus burnt alive. See ANSW. Molestus. This instrument of torture was expressed by the phrase, tunica molesta.

The emperor Nero, after charging the christians with setting Rome on fire, publicly tortured and slew them on the stages in the day-time, and at night put tunica molesta on their bodies, and lighted them up, by way of torches, in the night-time. Comp. sat. i. l. 155. note 2.

236. *The consul.*] Cicero was then consul.

—*Restrains your banners.*] Under which many wicked and desperate men had enlisted: but the fury of their arms was restrained by the vigilance of the consul, who watched all their motions.

237. *New man.*] The Romans gave this name to those who were the first dignified persons of their family, and who themselves were of obscure birth. Catiline, in derision, urged this name in contempt against Cicero.

—*Arpinum.*] An ancient town of the Volsci in Italy, famous for being the birth-place of Tully.

Arpinas signifies one of Arpinum.

—*Ignoble.*] Of mean extraction.

238. *A municipal knight.*] Municipalis signified one who belonged to a town free of the city of Rome; this was the case with Tully, who was born at Arpinum, and had been, soon after his coming to Rome, admitted into the equestrian order. Catiline called him therefore municipalis eques, in contempt.

—*Helmeted.*] Armed. Synec. like

Or than that of Cethegus? but yet, nocturnal
Arms, and flames, for the houses and temples ye prepared,
As sons of the Gauls, or the posterity of the Senones,
Attempting what it would be right to punish with a pitched
coat: 235

But the consul is vigilant, and restrains your banners.
This new man of Arpinum, ignoble, and lately at Rome
A municipal knight, puts every where an helmeted
Safeguard for the astonished people, and labours every where.
Therefore the gown conferr'd on him, within the walls, more
fame 240

And honour, than Octavius brought away from Leucas, or from
The fields of Thessaly, by his sword wet
With continual slaughters: but Rome, the parent,
Rome set free, called Cicero the father of his country.
Another Arpinian, in the mountain of the Volsci, used 245
To demand wages, tired with the plough of another man;
After this he broke a knotty vine with his head,
If, idle, he fortified the camp with a lazy axe.

galeatus, sat. i. 169; and *caligatus*, sat. iii. 322.

239 *Astonished people*.] Who were dreadfully terrified by the designs and attempts of the conspirators.

— *Labours every where*.] Bestirs himself in all quarters, for the security of the city.

I take—in *omni gente*—in this place, to mean something like *ubique gentium*, which signifies every where, in what part of the world soever.

And indeed Tully not only shewed his activity within the city, but he disposed guards and spies throughout all Italy, as well as among every tribe of the Roman people, finding out, by the Allobroges and others, the designs of the traitors.

240. *The gown*.] His robe of office; but here, by metonym. his prudence and wise counsels. Toga here is opposed to gladio, l. 243.

241. *Octavius*.] Cæsar, afterwards called Augustus.

— *Leucas*.] A promontory of Epirus, called also Leucate, near which Octavius Cæsar defeated Antony and Cleopatra, in a bloody naval battle.

242. *Fields of Thessaly*, &c.] Philippi, in Thessalia, where he defeated Brutus and Cassius.

244. *Rome set free*.] Delivered and set free from the dangers that threatened it, and restored to its laws and liberties, which for a while had been suspended by the public troubles.

— *Father of his country*.] This honourable title was given to Cicero, after the defeat of Catiline's conspiracy. He was the first who bore it. It was afterwards given to some of the emperors; but much more from flattery, than because they deserved it.

245. *Another Arpinian*.] C. Marius, who also came from Arpinum, was a poor ploughman there, who hired himself out to plough the ground of others.

— *Of the Volsci*.] Arpinum was an ancient city in the country of the Volsci, now called Arpino, between Tuscany to the west, and Campania to the east.

247. *He broke a knotty vine*, &c.] The Roman centurions used to carry a piece of tough vine-branch in their hands, with which they corrected the soldiers when they did amiss. Marius was once a private soldier, and had had the centurion's stick broke upon his head for being lazy at his work, when set to chop with an axe the wood used in fortifying the camp against the enemy. See sat. v. 154, 5.

Hic tamen et Cimbros, et summa pericula rerum
 Excipit, et solus trepidantem protegit urbem. 250
 Atque ideo postquam ad Cimbros, stragemque volabant,
 Qui nunquam attigerant majora cadavera, corvi,
 Nobilis ornatur lauro collega secundâ.
 Plebeis Deciorum animæ, plebeia fuerunt
 Nomina: pro totis legionibus hi tamen, et pro 255
 Omnibus auxiliis, atque omni plebe Latinâ
 Sufficiunt Dis infernis, Terræque parenti:
 Pluris enim Decii, quam qui servantur ab illis.
 Ancilla natus trabeam et diadema Quirini,
 Et fasces meruit, regum ultimus bonorum 260
 Proditâ laxabant portarum claustra tyrannis
 Exulibus juvenes ipsius consulis, et quos
 Magnum aliquid dubiâ pro libertate deceret,
 Quod miraretur cum Coclite Mutius, et quæ
 Imperii fines Tiberinum virgo natavit. 265

249. *The Cimbri.*] The Teutones and Cimbri, neighbouring nations, joined their forces, and marched towards Rome, by which they struck a terror throughout Italy. But C. Marius, with Q. Catullus the proconsul, marched out against them, sustained their attack, and totally defeated them.

— *Dangers of affairs.*] When the affairs of Italy, of Rome especially, seemed to be in the utmost danger from these powerful enemies.

250. *And alone, &c.*] Though Q. Catullus was with Marius in this victory, yet Marius was the commander in chief in the Cimbrian war, therefore the whole honour of the victory was ascribed to him. Comp. l. 253.

251. *After—the crows, &c.*] And other birds of prey, which, after the battle, came to feed upon the slain. See *Hom. Il. i. 5. ii. 393*, et al. *q. d.* After the battle was ended. See *sat. iv. l. 111*.

252. *Greater carcasses.*] The Cimbri were, in general, men of large stature.

253. *His noble colleague.*] Q. Catullus, who had been second in command, and was of noble birth.

— *Is adorned with the second laurel.*] Received only the second honours of the day.

254. *The Decii, &c.*] These, though originally of low extraction, yet gained immortal honours, by sacrificing their lives for their country; the father in the

Latin war, the son in the Hetruscan, and the grandson in the war against Pyrrhus.

255. *Whole legions, &c.*] The Romans had a superstition, that if their general would consent to be devoted to death, or sacrificed to Jupiter, Mars, the Earth, and the infernal Gods, all the misfortunes of his party would be transferred on their enemies. This opinion was confirmed by several successful instances, particularly two, in the persons of the Decii, father and son. The first being consul with Manlius in the wars against the Latins, and perceiving the left wing, which he commanded, gave back, called out to Valerius the high priest to perform on him the ceremony of consecration, (*Livy, lib. viii.*) and immediately spurred his horse into the thickest of the enemies, where he was killed, and the Romans gained the battle. His son afterwards died in the same manner in the war against the Gauls, with the like success.

257. *Suffice.*] *i. e.* To appease, and render them propitious to the Roman arms.

258. *More value, &c.*] Such men as these are to be more highly prized than all the army and people for whom they thus nobly sacrificed their lives.

259. *Born from a servant maid.*] Servius Tullius, born of the captive Oriculana. But *Livy* supposes her to have

Yet he both the Cimbri, and the greatest dangers of affairs,
Sustains, and alone protects the trembling city. 250
And so, after to the Cimbri, and to the slaughter, the crows
Flew, who had never touched greater carcasses,
His noble colleague is adorned with the second laurel.

The souls of the Decii were plebeian, their names
Plebeian: yet these, for whole legions, and for all 255
Our auxiliaries, and for all the Latin common people,
Suffice for the infernal Gods, and parent Earth:
For the Decii were of more value than those who were saved
by them.

Born from a servant maid, the robe and diadem of Romulus,
And the fasces, that last of good kings deserved. 260
The youths of the consul himself were opening the fastenings
Of the gates, betrayed to the exiled tyrants, and whom
Some great thing for doubtful liberty might have become,
Which Mutius, with Cocles, might admire, and the virgin
Who swam the Tiber, the bounds of our empire. 265

been wife to a prince of Corniculum, (a town of the Sabines in Italy,) who was killed at the taking of the town, and his wife carried away captive by Tarquinius Priscus, and presented as a slave to his wife Tanaquil, in whose service she was delivered of this Tullius.

259. *The robe, &c.*] The ensigns of royalty are here put for the kingdom, or royalty itself; so the fasces, for the highest offices in the state. See sat. iii. 128, note.

— *Romulus.*] Called Quirinus. See sat. iii. l. 67, note on "O Quirinus."

260. *Last of good kings.*] Livy says that, with him, *justa ac legitima regna ceciderunt*.

261. *Youths of the consul, &c.*] The two sons of L. Junius Brutus, Titus and Tiberius, who, after their father had driven Tarquin, and his whole race out of Rome, and taken an oath of the Romans never more to suffer a king, entered into a conspiracy to restore the Tarquins; the sum of which was, that the gates of the city should be left open in the night-time for the Tarquins to enter: to this purpose they sent letters, under their own hands, with promises to this effect.

261. *The fastenings, &c.*] The bars of the city gates, which were to be betrayed to the Tarquins.

262. *Exiled tyrants.*] The Tarquins.

263. *Some great thing, &c.*] It would

have been becoming these sons of the patriot Brutus to have stricken some great stroke, that might have tended to secure the public liberty; which, under the new government, after the expulsion of the kings, must have been in a doubtful and uncertain state; not as yet established.

264. *Mutius.*] Scævola, who, when Porsenna, king of Tuscany, had entered into an alliance with the Tarquins, to restore them by force, went into the enemy's camp with a resolution to kill their king Porsenna, but, instead of him, killed one of his guards; and, being brought before the king, and finding his error, burnt off his right hand, as a penalty for his mistake.

— *Cocles.*] Horatius, being to guard a bridge, which he perceived the enemy would soon be master of, he stood and resolutely opposed part of their army, while his own party repassed the bridge, and broke it down after them. He then threw himself, armed as he was, into the Tiber, and escaped to the city.

265. *Who swam, &c.*] Clelia, a Roman virgin, who was given to king Porsenna as an hostage, made her escape from the guards, and swam over the Tiber. King Porsenna was so stricken with these three instances of Roman bravery, that he withdrew his army, and courted their friendship.

Occulta ad patres produxit crimina servus
 Matronis lugendus: at illos verbera justis
 Afficiunt pœnis, et legum prima securis.
 Malo pater tibi sit Thersites, dummodo tu sis
 Æacidæ similis, Vulcaniaque arma capessas,
 Quam te Thersitæ similem producat Achilles.
 Et tamen, ut longe repetas, longæque revolvās
 Nomen, ab infami gentem deducis asylo.
 Majorum primus quisquis fuit ille tuorum,
 Aut pastor fuit, aut illud, quod dicere nolo.

270

275

266. *A slave.*] Vindicius, a slave who waited at table, overhearing part of the discourse among the conspirators, went strait to the consuls, and informed them of what he had heard. The ambassadors from the Tarquins were apprehended and searched; the letters above mentioned were found upon them, and the criminals seized.

— *Bewailed by matrons, &c.*] By the mothers of such of the conspirators as were put to death, as the sad cause of their destruction, by accusing them to the senate.

— *Produced.*] Produxit—brought out, discovered.

267. *But stripes, &c.*] The proof being evident against them, they suffered the punishment, (which was newly introduced) of being tied naked to a stake, where they were first whipped by the lictors, then beheaded: and Brutus, by

virtue of his office, was unhappily obliged to see this rigorous sentence executed on his own children. See *Æn.* vi. 817—23.

268. *First use of the laws.*] *i. e.* The first time this sentence had been executed since the making of the law.

269. *Thersites.*] An ugly buffoon in the Grecian army before Troy. See *Hom.* II. B. I. 216—22.

270. *Achilles.*] Æacides-æ, or is, so called from his grandfather Æacus, who was the father of Peleus, the father of Achilles.

— *The Vulcanian arms.*] Or armour, that was made by Vulcan, at the request of Thetis, the mother of Achilles, which could be pierced by no human force.

271. *Than that Achilles, &c.*] The poet here still maintains his argument, *vis.* that a virtuous person, of low and mean birth, may be great and respectable.

A slave, to be bewailed by matrons, produced their hidden crimes
To the fathers: but stripes affected them with just
Punishment, and the first axe of the laws.

I had rather thy father were Thersites, so thou art
Like Achilles, and take in hand the Vulcanian arms, 270
Than that Achilles should produce thee like Thersites.
And yet, however far you may fetch, and far revolve
Your name, you deduce your race from an infamous asylum.
Whoever he, the first of your ancestors, was, 274
Either he was a shepherd, or that which I am unwilling to say.

whereas a vicious and profligate person, though of the noblest extraction, is detestable and contemptible.

272. *However far, &c*] Juvenal here strikes at the root of all family-pride among the Romans, by carrying them up to their original. Revolve, roll or trace back, for however many generations.

273. *An infamous asylum.*] Romulus, in order to promote the peopling of the city in its first infancy, established an asylum, or sanctuary, where all outlaws, vagabonds, and criminals of all kinds, who could make their escape thither, were sure to be safe.

275. *Either he was a shepherd.*] As were Romulus and Remus, and, their bringer up, Faustulus.

—*Unwilling to say.*] As the poet does not speak his own meaning, it may not be very easy to determine it: but it is

likely that he would insinuate, that none of the Romans had much to brag of in point of family grandeur, and that none of them could tell but that they might have come from some robber, or cut-throat, among the first fugitives to Rome, or even from something worse than that, if worse could be: and indeed Romulus himself, their founder, was a parricide, for he is said to have killed his brother Remus.

Thus Juvenal concludes this fine Satire on family-pride, which he takes every occasion to mortify, by shewing, that what a man is in himself, not what his ancestors were, is the great matter to be considered.

*Worth makes the man, the want of it
the fellow;*

The rest is all but leather or prunello.

Pope.

SATIRA IX.

ARGUMENT.

Juvenal, in this Satire, exposes and censures the detestable vice then practised at Rome. Some have thought that this is done too openly. So Farnaby—Obscœnam cinœdorum et pathicorum turpitudinem acriter, at nimis aperte insectatur. Marshall says, that, on account of certain expressions in this Satire, Jul. C. Scaliger advised every man of probity to abstain from the whole work of Juvenal. But, surely, this is greatly mistaking the matter, and not adverting duly to the difference between such writers as exert their genius in the cause of vice, and so write upon it, as if they wished to recommend it to the imagination, and thus to the practice of mankind, (as Horace among the Romans, and Lord Rochester among us,) and such

SCIRE velim, quare toties mihi, Nævole, tristis
 Occurras fronte obductâ, ceu Marsya victus.
 Quid tibi cum vultu, qualem deprênsus habebat
 Ravola, dum Rhodopes udâ terit inguina barbâ?
 Nos colaphum incutimus lambenti crustula servo.
 Non erat hâc facie miserabilior Crepereius
 Pollio, qui triplicem usuram præstare paratus
 Circuit, et fatuos non invenit Unde repente

5

Line 1. Nævulus.] The poet, as an introduction to this Satire, in which he exposes and condemns the monstrous impurities then reigning in Rome, brings to view, as an example of their evil consequences, one Nævulus, a monster of vice, who appears in a most shabby and forlorn condition, more like an outcast than a member of civil society; ruined by those very vices by which he had thought to have enriched himself. Juvenal is supposed to have met him often, lately, in a state of the utmost dejection

and misery, and now he asks him the reason of it.

2. Marsyas.] A Phrygian musician, who challenged Apollo, but was overcome by him, and flayed alive.

4. Ravola.] Some impure wretch, who, being detected with his mistress, in the situation here described, was confounded with shame at the discovery.

5. Biscuits.] Crustula—wafers, or such-like things; or little sweet cakes, which used to be given to children. So Hor. sat. i. l. 25, 6.

SATIRE IX.

ARGUMENT.

a writer as Juvenal, who exerted a fine genius, and an able pen, against vice, and in particular, against that which is the chief object of this Satire; in which he sets it forth in such terms as to create a disgust and abhorrence, not only of those monsters of lewdness who practised it, but also of the vice itself: so that both might be avoided by the indignant reader, and be held in the highest detestation and horror. Such were our Poet's views in what he wrote, and therefore the plainness of his expressions he, doubtless, thought much more conducive to this desired end, as tending to render the subject the more shocking, than if he had contented himself with only touching it with the gentler hand of periphrasis, or circumlocution.

I WOULD know, why so often, Nævolus, you meet me,
 Sad, with a clouded brow, like the conquered Marsyas.
 What have you to do with a countenance, such as Ravola had
 Discovered in his lewd commerce with Rhodope?
 We give a box on the ear to a servant who licks biscuits. 5
 Not more miserable than this face was Crepereius
 Pollio, who, ready to pay triple interest,
 Went about and found not fools—Whence on a sudden

*Ut pueris olim dant crustula blandi
 Doctores, elementa velint ut discere pri-
 ma.*

*As masters fondly sooth their boys to
 read*

With cakes and sweetmeats. FRANCIS.

Crustula may here be understood of
 sweetmeats in general.

The thought seems to be, If a slave
 be beaten because he so far indulges his
 liquorish appetite, as to lick the cakes,
 or sweetmeats, as he brings them to

table, how much more worthy of pu-
 nishment are such wretches as Ravola,
 who indulge, without restraint, in the
 most shameful impurities?

6—7. *Crepereius Pollio.*] A noted
 spendthrift, who could not borrow any
 more money, though he offered triple
 interest for it.

8. *Went about.*] Hunting after money-
 lenders.

—*Found not fools.*] Could not meet
 with any who would be fools enough to
 trust him with their money.

Tot rugæ? certe modico contentus agebas
 Vernam equitem, conviva joco mordente facetus, 10
 Et salibus vehemens intra pomœria natis.
 Omnia nunc contra: vultus gravis, horrida siccæ
 Sylva comæ; nullus totâ nitor in cute, qualem
 Præstabat calidi circumlita fascia visci;
 Sed fruticante pilo neglecta et squalida crura. 15
 Quid macies ægri veteris, quem tempore longo
 Torret quarta dies, olimque domestica febris?
 Deprêndas animi tormenta latentis in ægro
 Corpore, deprêndas et gaudia: sumit utrumque
 Inde habitum facies: igitur flexisse videris 20
 Propositum, et vitæ contrarius ire priori.
 Nuper enim (ut repeto) fanum Isidis, et Ganyemedem
 Pacis, et advectæ secreta palatia matris,
 Et Cererem (nam quo non prostat scœmina templo?)
 Notior Aufidio mœchus celebrare solebas, 25
 (Quod taceo) atque ipsos etiam inclinare maritos.
 NÆV. Utile et hoc multis vitæ genus: at mihi nullum

10. *The knight-like slave.*] *i. e.* Though an home-born slave, yet thou didst live as jolly and happy as if thou hadst been a knight.

Verna eques was a jocose phrase among the Romans, to denote slaves who appeared in a style and manner above their condition; these they ludicrously called vernæ equites, gentlemen-slaves, as we should say. The phrase seems to be something like the French bourgeois gentilhomme, the cit-gentleman.

In Falstaff's humorous account of Justice Shallow and his servants, he says, "they, by observing him, do bear themselves like foolish justices; he, by conversing with them, is turned into a justice-like serving man."

11. *Witticisms, &c.*] Pomœrium (quasi post murum) was a space about the walls of a city, or town, as well within as without, where it was not lawful to plough or build, for fear of hindering the defence of the city; hence, meton. a limit, or bound.

By witticisms born, or brought forth, within the pomœria, or limits of the city, Juvenal means those of a polite kind, in contradistinction to the provincial, coarse, low-born jests of the common slaves. Hence urbanitas, from urbe, a

city, means courtesy, civility, good manners, or what we call politeness.

13. *Of dry hair.*] Instead of your hair being dressed, and moistened with perfumed ointments, it now stands up, without form or order, like trees in a wood.

14. *Warm glue.*] This viscus was a composition of pitch, wax, resin, and the like adhesive ingredients, which, being melted together and spread on a cloth, were applied warm to those parts of the body where the hair grew. After remaining some time, the cloth, which had been rolled round the part in form of a bandage, was taken off, bringing away the hair with it, and leaving the skin smooth. This practice was common among the wretches whom the poet is here satirizing.

16. *The leanness, &c.*] What is the meaning of that lean and sick appearance which thou dost exhibit? like that of an old invalid, who has long been afflicted, and consuming with a quartan ague and fever; so long, that it may be looked upon as domesticated, and as become a part of the family.

18. *You may discover, &c.*] The body is an index to the mind; a sickly, pale, languid countenance, bespeaks vexation and unhappiness within.

So many wrinkles? certainly, content with a little, you acted
 The knight-like slave, a facetious guest with biting jest, 10
 And quick with witticisms born within the limits of the city.
 All is now contrary: a heavy countenance, a rough wood
 Of dry hair: no neatness in all your skin, such as
 A bandage of warm glue daubed about you procured;
 But your legs are neglected, and filthy with hair growing. 15
 What means the leanness of an old sick man, whom for a
 long time

A fourth day parches, and a fever, long since familiar?
 You may discover the torments of a mind lurking in a sick
 Body, and you may discover joys: each habit the face
 Assumes from thence. Therefore you seem to have turned 20
 Your purpose, and to go contrary to your former life.
 For lately (as I recollect) the temple of Isis, and the Ganymede
 Of (the temple of) Peace, and the secret courts of Cybele,
 And Ceres, for in what temple does not a woman stand for
 hire?) 24
 An adulterer; more known than Aufidius, you used to frequent,
 And (which not to mention) to intrigue even with the very
 husbands.

NÆV. And this kind of life is useful to many, but I have no

A cheerful, gay, and healthy look, 188, and note.
 bespeaks joy and peace.

*Sorrow nor joy can be disguis'd by
 art;*

*Our foreheads blab the secrets of our
 heart.* HARVEY.

20. *From thence.*] From the mind.—
q. d. The countenance assumes the ap-
 pearance of sorrow or joy, from the
 state of the mind.

—*Turned, &c.*] By thy sad and mise-
 rable appearance, I do suppose that
 some turn or change has happened,
 and that your former way of life is
 quite altered.

22. *The temple of Isis.*] See sat. vi. l.
 488, and note.

—*The Ganymede, &c.*] The statue of
 Ganymede, in the temple of Peace, was
 also a place of rendezvous for all man-
 ner of lewd and debauched persons.

23. *Cybele.*] Is described in the text
 by the phrase *advectæ matris*, because
 the image of this mother of the gods,
 as she was called, was brought to
 Rome from Phrygia. See sat. iii. l.

24. *Ceres.*] In former times the tem-
 ple of Ceres was not to be approached
 but by chaste and modest women; but
 as vice and lewdness increased, all re-
 verence for sacred places decreased,
 and now even the temple of Ceres (see
 sat. vi. l. 50, and note) was the resort
 of the impure of all denominations.

25. *Aufidius.*] Some most notorious
 debauchee.

It is but lately, says Juvenal, that
 you used to haunt all these famous
 abodes of lewdness and prostitution,
 and so to play your part, as to render
 yourself more noted than any body else;
 how comes it, Nævius, that I perceive
 such a wonderful change in your looks
 and behaviour?

27. *This kind of life, &c.*] Here Næv-
 ulus begins his answer to Juvenal's in-
 quiries, and accounts for the shabby
 and miserable appearance which he
 made, by shewing what poor wages
 such wretches worked for, unless highly
 favoured by their stars.

Inde operæ pretium : pingues aliquando lacernas,
 Munimenta togæ, duri crassique coloris,
 Et male percussas textoris pectine Galli, 30
 Accipimus. Tenue argentum, venæque secundæ,
 Fata regunt homines. Fatum est in partibus illis
 Quas sinus abscondit : nam si tibi sidera cessant,
 Nil faciet longi mensura incognita nervi :
 Quamvis te nudum spumanti Virro labello 35
 Viderit, et blandæ, assiduæ, densæque tabellæ
 Sollicitent : *Αἰδὸς γὰρ ἰφίλατος ἄνδρῳ κιναιδός.*
 Quod tamen ulterius monstrum, quam mollis avarus ?
 Hæc tribui, deinde illa dedi, mox plura tulisti.
 Computat, et cevet. Ponatur calculus, adsint 40
 Cum tabulâ pueri : numera sestertia quinque
 Omnibus in rebus ; numerentur deinde labores.
 An facile et pronum est agere intra viscera penem
 Legitimum, atque illic hesternæ occurrere cœnæ ?
 Servus erit minus ille miser, qui foderit agrum, 45
 Quam dominum. Sed tu sane tener, et puerum te,
 Et pulchrum, et dignum cyatho cœloque putabas.
 Vos humili assecræ, vos indulgebitis unquam

33. *Coarse, &c.*] Pingues here means coarse, made of the wool as it came off the sheep's back, full of grease and filth; not washed and combed, like that of which the finer cloths were made.

—*Garments.*] Lacernas here signifies cloaks to keep off the rain and wind in bad weather; they were (like our great coats) put over the other garments, to keep them dry; hence he calls them, in the next line, munimenta togæ, defences of the gown, or upper garment.

30. *The slay, &c.*] A weaver's slay is that part of the loom which is drawn with force against the threads of the woof, to drive them close together, and to consolidate them with the warp. The cloth here described had had very little pains taken in the making of it, and therefore was very coarse and bad. This sort of cloths was made in Gaul, and from thence carried to Rome, probably for the cheap and ordinary wear of the common people.

31. *This money.*] Light, not of due weight.

—*The second vein.*] In mines there are finer and coarser veins of silver; the

former, less mixed with other bodies; the latter, more: hence this is called silver, *venæ secundæ*, or of the second vein, being less pure, and, of course, less valuable than the other: of this the smaller and less valuable coins were made.

32. *The fates, &c.*] By putting this dogma of the Stoics into the mouth of Nævolus, the poet artfully insinuates, that many professors of stoicism, with all its austerities, practised the vice which, in this Satire, is so stigmatized. See sat. ii. l. 8—15, and notes; also sat. ii. l. 65, and note.

33. *Virro.*] We often meet with this name in sat. v. and if the same person be here meant, he was not only a very rich man, but a sensualist of the basest and most unnatural sort. I should think it most probable, that here, as in many other places, Juvenal, though he makes use of a particular name, yet means to express the whole tribe of delinquents in the same way.

—*Tho' Virro himself should, &c.*] The poet proceeds in his ridicule of the Stoicidæ, (as he calls them, sat. ii. l. 65.)

Reward of my pains from thence. Sometimes coarse garments,
Defences of the gown, of an harsh and homely colour,
And badly stricken with the slay of a Gallic weaver, 30
We receive. Thin money, and of the second vein.

The fates govern men. Fate attends even our
Bodily accomplishments, for, if your stars fail you,
The greatness of these is of no service:

Tho' Virro himself should view you with the utmost 35
Desire, and kind, assiduous, and numerous letters should
Solicit:—for such a man entices others.

But what monster can be beyond an effeminate miser?—

"These things I bestowed, then those I gave, soon you received
"more."

He computes, and sins on—"Let a reckoning be made, let
"the slaves 40

"Come with the ledger:—number five sestertiums

"In every thing"—"then let my labours be reckon'd—

"Is it an easy and ready matter to engage in so much filth,

"And to rake into the recesses of the most horrid abomina-
"tion?—

"The slave that digs the field will be less miserable.— 45

"But truly you are delicate, and thought yourself young,

"And beautiful, and worthy heaven and the cup.

"Will ye ever be kind to an humble attendant, to one who
"makes

supposing them to make their doctrine "account."
of fatalism subservient even to their enormous vices.

36. *Numerous letters.*] *Densus tabellæ.*
See sat. i. 120, note on *densissima*; and
sat. ii. 50, note on *tabulas*.

39. "*These things,*" &c.] Here *Nævulus*
represents Virro as upbraiding him
for demanding a recompence, and com-
puting what *Nævulus* had received of
him from time to time.

40. "*Let a reckoning,*" &c.] "Let an
account be stated between us, says
Virro; let one of the slaves come with
my account-book, *tabulæ*—i. e. *accepti*
et expensi, my ledger-book, or journal,
where my daily accounts are kept, and
you'll find that you have had of me,
reckoning every thing, (*omnibus in*
rebus, comp. l. 39,) five sestertia (about
40*l.* 7*s.* 1*d.*) surely I owe you nothing!"
See *ANSW.* *Tabula*, No. 5.

42. *My labours.*] *Labores*, pains,
drudgery; "now, reckon these," says
Nævulus, "on the other side of the

43. "*Is it an easy,*" &c.] Here the
poet, in language too gross for literal
translation, but well suited to his pur-
pose, exposes the unnatural and horrid
filthiness of that detestable vice, which
it is the business of this Satire to lash,
and to condemn, in the severest and
most indignant terms.

46. "*Delicate,*" &c.] *q. d.* Perhaps
you will represent yourself as so engag-
ing, that I ought not to have expected
any thing for ministering to your pleas-
ures.

47. "*Heaven and the cup.*" Alluding
to the story of *Ganymede*, the fabled
minion of Jupiter, snatched up by Ju-
piter from mount *Ida*, and carried to
heaven, where he was made cup-bearer
to the gods instead of *Hebe*. See sat.
xiii. 43, 4. All this is ironical, and con-
tains a most bitter sarcasm on Virro,
now old and infirm, and almost worn
out in vice.

48. "*An attendant.*" A follower, an

Cultori, jam nec morbo donare parati ?
 En cui tu viridem umbellam, cui succina mittas 50
 Grandia, natalis quoties redit, aut madidum ver
 Incipit ; et stratâ positus longâque cathedrâ
 Munera foemineis tractat secreta calendis.
 Dic, passer, cui tot montes, tot prædia servas
 Appula, tot milvos intra tua pascua lassos ? 55
 Te Trifolinus ager foecundis vitibus implet,
 Suspectumque jugum Cumis, et Gaurus inanis.
 Nam quis plura linit victuro dolia musto ?
 Quantum erat exhausti lumbos donare clientis
 Jugeribus paucis ? meliusne hic rusticus infans 60
 Cum matre, et casulis, et cum lusore catello,
 Cymbala pulsantis legatum fiet amici ?
 Improbos es, cum poscis, ait ; sed pensio clamat,

hanger-on, as the poor clients were, to rich men. A like character is to be understood of the other word, cultori, which signifies a worshipper, one that makes court to, or waits upon another; such as cultivate, by attention and assiduity, the favour of great men. The Italians, at this day, use the phrase *pardon colendissimo*—*colendissimo* *padrone*.

If you are so sparing of your liberality towards those who minister to your pleasures, you (*vos, i. e. such as you*) will hardly be generous to those who want your charity.

49. "*On your disease.*" *Morbus*, in a mental sense, denotes any odd humour, unreasonable passion, or vice, which may well be styled a disease of the mind. See sat. ii. l. 17. and l. 50.

50. *Behold him, &c.* The sarcasm on Virro still continues. See this beautiful Ganymede, to whom you are expected to make presents on his birth-day, such as a green umbrella to keep off the sun from spoiling his complexion, and amber toys and gewgaws, which women are so fond of. It was usual, among the Romans, to make presents on birth-days.

51. *Moist spring.* The birth of Venus was celebrated on the calends of March, (our March 1.) They then celebrated the Matronalia, when the Roman ladies, dressed up, sat in chairs, or reclined on couches, and received presents from their admirers. This was imitated by

the effeminate Virro.

52. *Placed.* Seated, or reclined, like the women.

—*Strowed and long.* Longa cathedra, from its form, seems to denote a couch, on which a person can recline at length; these, among the fine ladies, were usually strowed, or spread, with carpets and other ornaments, such as fine-wrought and easy pillows, &c.

53. *Handles.* Fingers them, as we say. I read *tractat*—not *tractas*—which last seems not to answer the *cui*; l. 50, or, indeed, to make sense. See BRITAN. in loc.

54. *Sparrow.* It is said that sparrows are the most salacious of all birds; hence he gives this name to Virro. A bitter sarcasm.

54—5. *Appulian farms.* Appulia was reckoned the most fertile part of Italy; though mountainous and barren near the sea-coast. See sat. iv. 26, 7.

55. *So many kites, &c.* He represents Virro's estate to be so large as to tire the kites in flying over it. See PRÆTUS, sat. iv. l. 26.

56. *Trifoline field.* A part of Campania, famous for producing vast quantities of grass called trefoil, and some of the finest vines.

—*Fills you.* Implet. This well expresses the vast supply of wine.

57. *Seen aloft, &c.* Mount Misenum, so called from Misenus, the companion and trumpeter of Æneas, (see ÆN. vi. 234—6.) now Capo Miseno; it hangs,

"His court, who are now not ready to bestow on your disease?"
 Behold him to whom you must send a green umbrella, to whom
 great 50
 Pieces of amber, as often as his birth-day returns, or the moist
 spring
 Begins: placed on a chair, both strowed and long,
 He handles secret gifts in the feminine calends.
 Say, sparrow, for whom so many mountains, so many Appulian
 Farms you keep, so many kites tired within your pastures? 55
 A Trifoline field fills you with fruitful vines,
 And the hill seen aloft at Cumæ, and empty Gaurus.
 For who stops up more casks with wine likely to live?
 How much had it been to present the loins of an exhausted client
 With a few acres? It is better that this rustic infant, 60
 With its mother and their cottage, and with the cur their
 play-fellow,
 Should become the legacy of a friend beating the cymbals?
 "You are impudent when you ask," says he. "But rent
 "calls out,

as it were, over the city of Cuma, as if it threatened to fall upon it. It was famous for good vines.

57. *Empty Gaurus.*] A mountain of Campania, near Puteoli. Some think that the poet gives it the epithet inanis, void or empty, on account of the void parts of it, which were occasioned by numerous caverns or hollows. Hence Holyday rendered inanis Gaurus, hollow Gaurus. This also was famous for its wine.

58. *Stops up, &c.*] Lino signifies, literally, to besmear, or daub, and is applied to the manner of stopping up the bung or mouths of their wine vessels with pitch or plaister, in order to keep the air from the liquor. See Hoz. od. xx. lib. i. l. 1—3.

—*Likely to live*] i. e. To be very sparingly bestowed, and so to endure to a great age. Mustum signifies new wine, as it comes from the press to the cask.

59. *How much, &c.*] After mentioning the large estate of Virro, Nævulus represents it as no great matter for him to bestow a few acres on an old slave, worn out in his service.

—*The loins.*] This insinuates the horrid services which Nævulus had performed.

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60. *Is it better, &c.*] The little sketch of rustic simplicity, in these two lines, is very pretty.

62. *A friend beating the cymbals*] By this periphrasis is meant one of the Galli, or priests of Cybele. See sat. vi. l. 510—15 sat. viii. l. 176. and PRÆSUS, sat. v. l. 186. They were eunuchs, and most impure in their practices. Nævulus uses the word amici here, in order to denote the infamous and intimate connection which Virro had with one of these. Would it be better, says he, to leave a small farm, and its little appurtenances, to one of those lewd priests, that are living in sloth and plenty, than to me, your poor drudge, who have been worn out in your service?

63. *"You are impudent," &c.*] In vain does Nævulus plead his services, in vain does he argue the case, that he may get some reward for them. Instead of this, Virro abuses him, and calls him an impudent fellow, for asking any thing more than he has already had.

—"But rent," &c.] q. d. You may call me what you please for asking, but my necessities force me to be thus importunate. I have rent to pay, a slave to maintain, and soon must have another; these things bid me beg on.

2 Q

Posce: sed appellat puer unicus, ut Polyphemi
 Lata acies, per quam solers evasit Ulysses: 65
 Alter emendus erit? namque hic non sufficit; ambo
 Pascendi. Quid agam brumâ spirante? quid, oro,
 Quid dicam scapulis puerorum mense Decembri,
 Et pedibus? durate, atque expectate cicadas?
 Verum ut dissimules, ut mittas cætera, quanto 70
 Metiris pretio, quod, ni tibi deditus essem,
 Devotusque cliens, uxor tua virgo maneret?
 Scis certe quibus ista modis, quam sæpe rogâris,
 Et quæ pollicitus: fugientem sæpe puellam
 Amplexu rapui; tabulas quoque ruperat, et jam 75
 Signabat: totâ vix hoc ego nocte redemi,
 Te plorante foris. Testis mihi lectulus, et tu,
 Ad quem pervenit lecti sonus, et dominæ vox.
 Instabile, ac dirimi cœptum, et jam pene solutum
 Conjugium in multis domibus servavit adulter. 80
 Quo te circumagas? quæ prima, aut ultima ponas?
 Nullum ergo meritum est, ingrâte ac perfide, nullum,
 Quod tibi filiolus, vel filia nascitur ex me?
 Tollis enim, et libris actorum spargere gaudes
 Argumenta viri. Foribus suspende coronas? 85

64—5. "*Polypheme's eye.*" A giant of Sicily, and one of the Cyclops, who had but one eye, and that in his forehead, which Ulysses, by craft, put out, and escaped from him. See *Æn.* iii. l. 635—7.

g. d. As the anguish of Polypheme's wounded eye made him roar out for revenge against Ulysses, so the wants of my poor servant make him call out upon me for a supply. Appello sometimes signifies to call upon for a thing, to dun. *ANSW.*

Harvey has rendered this passage,
My single boy (like Polypheme's eye)
Mourns his harsh fate, and weeps for a supply.

66. "*Another.*" &c.] I must purchase another slave, then I shall have two to keep; and when the cold winter pinches them, what shall I say to their naked shoulders, or to their shoeless feet, if I get nothing for myself? Shall I bid them wait the return of spring? Expectate cicadas. Meton. Grasshoppers here stand for the time of year when they chirp, i. e. spring.

70. *Dissemble*, &c.] g. d. Dissemble as

you please your sense of my deserts for what's past? nay, though you say nothing of the rest of my good services, what, if I had not been entirely devoted to you and your interest, would have become of your marriage? You know full well, that if I had not supplied your place, your wife, finding you impotent and debilitated, would have destroyed the marriage-writings—tabulas (see sat. x. l. 336, and note): nay, she was actually upon the brink of signing fresh articles with another (signabat)—but I prevented it, by my assiduous services on your behalf.

The whole of this passage is to set forth the dreadful debauchery and profligacy of the times, when men, of Virro's character, could marry young women, liberorum procreandorum gratia, as it was expressed in the marriage-writings, and then, to save their state of debility from being known, to prevail on their wives to throw themselves into the arms of adulterers, that they might be gotten with-child, and thus prevent also the dissolution of the marriage-contract for the husband's impotency, by which they

"Ask:—but my only slave calls, as Polypheme's
 "Broad eye, by which crafty Ulysses escaped: 65
 "Another will be to be bought, for this does not suffice—both
 "Are to be fed. What shall I do when winter blows? what,
 "I pray,
 "What shall I say to the shoulders of my slaves in the month
 "of December,
 "And to their feet?—Stay, and expect the grasshoppers!"
 But however you may dissemble, however omit the rest, at
 how great a 70
 Price do you reckon it, that, unless I had been to you a resigned
 And a devoted client, your wife would remain a virgin?
 You certainly know by what methods—how oft you asked
 those things,
 And what you promised: how often the flying girl
 I caught in my embrace: she had broken the tables, and now 75
 Was signing. I hardly redeemed this in a whole night,
 You weeping without-doors: the bed is my witness, and thou,
 Who wast thyself ear-witness of every circumstance.
 Unstable wedlock, and begun to be broken off, and almost
 dissolved,
 An adulterer, in many houses, has preserved. 80
 Whither can you turn?—what can you place first or last?
 Is it therefore no merit, ungrateful and perfidious, none,
 That a little son or a daughter is born to you by me?
 For you bring them up, and in the books of the acts you de-
 light to publish
 Arguments of a man. Suspend garlands at your doors— 85

would have lost the wife's fortune, which, after the divorce, she might give to another. The 79th and 80th lines speak the frequency of such horrid deeds. Barrenness and impotency were causes of divorce among the Romans.

74. *The flying girl.* Virro's young wife, who often attempted to elope, and was as often stopped by the blandishments of Naveolus. See sat. ii. 59, and note.

75. *Broken the tables.* Cancelled the marriage-contract, written on thin tablets of wood, by breaking them. See sat. ii. 58, note 2.

81. *Whither, &c.* Circumago is to turn round, or about, and here intimates the situation of a person surrounded with difficulties, as Virro is supposed to be by

Naveolus, so as not to be able to answer his arguments, or, as we say in English, not to know which way to turn himself, or where to begin his defence.

84. *You bring them up.* See ANSW. TOLLO, No. 4.

—*Books of the acts.* The public registers, in which, by an ordinance of Servius Tullius, all children were to be set down, together with their names and time of their birth.

85. *Arguments of a man.* Though the child be mine, yet, being born of your wife, it is registered as yours, and thus becomes an argument of your manhood.

—*Suspend garlands, &c.* This was usual on all festal occasions, and particularly on the birth of children.

Jam pater es: dedimus quod famæ opponere possis.
 Jura parentis habes; propter me scriberis hæres;
 Legatum omne capis, nec non et dulce caducum.
 Commoda præterea junguntur multa caducis,
 Si numerum, si tres implevero.—

————— P. Justa doloris, 90
 Nævole, causa tui: contra tamen ille quid affert?

N. Negligit, atque alium bipedem sibi quærit asellum.
 Hæc soli commissa tibi celare memento,
 Et tacitus nostras intra te fige querelas;
 Nam res mortifera est inimicus pumice lævis. 95
 Qui modo secretum commiserat, ardet, et odit;
 Tanquam prodiderim quicquid scio: sumere ferrum,
 Fuste aperire caput, candelam apponere valvis
 Non dubitat. Nec contemnas, aut despicias, quod
 His opibus nunquam cara est annona veneni. 100

Ergo occulta teges, ut curia Martis Athenis.
 P. O Corydon, Corydon, secretum divitis ullum
 Esse putas? servi ut taceant, jumenta loquentur,

86. *I have given, &c.*] As I have occasioned your being reputed a father, I have conferred that upon you which will stop the mouth of all scandalous reports concerning your impotency. Dedimus (synec.) for dedi; or dedimus may be meant to apply to the wife as well as Nævulus, who together had brought all this to pass.

87. *Written heir, &c.*] If a legacy were left to a single man, it was void by the Papian law; and if to a married man having no children, he could take but a part of it, the rest fell to the public treasury; but if the legatee had children, he took the whole.

88. *Windfall.*] Caducum was a legacy left upon condition, as of a man's having children, or the like; on failure of which it fell to some person whom the testator had substituted heir *i. e.* the person appointed heir, in case of the failure of the condition, in the room of the first legatee. This was something like what we call a windfall. Metaph. from fruit blown off a tree by the wind figuratively, a lucky chance, some estate, or profit unexpectedly come to one. PHILLIPS.

89. *Many conveniences, &c.*] Added to this, you will be entitled to many convenient privileges if I should have three children by your wife, for they will all pass for yours. The *jus trium liberorum*

exempted a man from being a guardian, a situation of much trouble, (See KENNETT, *Antiq. Rom.* book iii. c. 183.) a priority in offices, and a treble proportion of corn (See *ib. c. 30.*) on its monthly distribution. These, and other conveniences, are joined, junguntur, *i. e.* are to be reckoned, as annexed to the contingencies which accrue to the man who has three children.

This was where the parents lived in Rome; if they lived elsewhere in Italy, they were to have five children; if in any of the Roman provinces, seven; otherwise they could not claim the advantages of the *jus trium liberorum*.

In all this seemingly serious remonstrance of Nævulus with Virro, the old and impotent debauchee, Juvenal most seriously lashes all such characters as are here described, with which it is plain that Rome at that time abounded.

90. *The cause, &c.*] The poet here interrupts Nævulus, by observing that, to be sure, his complaints were just; and then, by means of Nævulus, to carry on his satire against such characters as Virro's, he demands what answer Virro could make to all this.

92. *He neglects, &c.*] The poet here shews the true spirit and temper of these wretches towards the drudges of their infamous pursuits and pleasures. When

You are now a father: I have given what you may oppose to report.

You have the rights of a parent: by my means you are written heir,

You receive all the legacy: not to say some sweet windfall.

Moreover many conveniences are joined to windfalls,

If I should fill up the number three.—

—Juv. The cause of your grief, Nævulus, Is just. But what does he bring against it?

NÆV. He neglects me, and seeks another two-legged ass for himself.

Remember to conceal these things committed to you alone,

And silent fix within thee my complaints;

For an enemy, smooth with pumice-stone, is a deadly thing. 95

He who lately committed the secret, burns, and hates,

As if I had betray'd whatever I know: to take the sword,

To open my head with a club, to put a candle to my doors,

He doubts not. Neither contemn nor despise, that,

To these riches, the provision of poison is never dear. 100

Therefore you conceal secrets, as the court of Mars at Athens.

Juv. O Corydon, Corydon, think you there is any secret

Of a rich man? if the servants should be silent, the cattle will speak,

they begin to be importunate for money, and upbraid them with their services; they cast them off, and, on the least surmise of their revealing what has passed, will not scruple to assassinate them.

92. *Another two-legged ass.* i. e. Another poor drudge, who, like me, will be fool enough to be in the situation in which I have been.

95. *Smooth with pumice, &c.* These effeminate wretches, in order to make their skins smooth, rubbed themselves with a pumice-stone, to take off the hair. By this periphrasis Nævulus describes such as Virro, whose means, as well as inclination, to revenge, would make them dangerous enemies, if provoked.

96. *He who lately, &c.* Virro, who made me privy to his secret practices, is full of fear lest I should discover them, and therefore burns with anger and hatred against me, almost as much as if I had betrayed him; therefore take care that you don't reveal what I have said, for he will stick at nothing to be revenged. See sat. iii. l. 49—52, and 113.

99. *Neither contemn, &c.* Don't make light of what I am going to say; but such rich men as Virro, if offended, never think they buy poison too dear to gratify their revenge.

101. *Conceal secrets, &c.* q. d. Therefore one is forced to be as secret as the Areopagus. The judges of this court gave their suffrages by night, and in silence, by characters and alphabetical letters; and it was a capital crime to divulge the votes by which their sentence was past. See Areopagus. ANSW.

102. *O Corydon, &c.* Juvenal humorously styles Nævulus, this paramour of old Virro, Corydon, in allusion to Viro. Ecl. ii. 1, 2.

—*Think you, &c.* Do you think that any thing which a man does, who is rich enough to have a number of servants, can be kept secret? If it can't be proved that the servants have been blabbing, yet every thing will be known by some means or other, however unlikely, or remote from our apprehension.

103. *The cattle, &c.* By this, and the following hyperbolical expressions, is

Et canis, et postes, et marmora : claude fenestras,
 Vela tegant rimas, junge ostia, tollito lumen 105
 E medio, taceant omnes, prope nemo recumbat :
 Quod tamen ad cantum galli facit ille secundi,
 Proximus ante diem caupa sciet, audiet et quæ
 Finxerunt pariter librarius, archimagiri,
 Carptores : quod enim dubitant componere crimen 110
 In dominos ? quoties rumoribus ulciscuntur
 Baltea ? nec deerit, qui te per compita quærat
 Nolentem, et miseram vinosua inebriet aurem.
 Illos ergo roges, quicquid paulo ante petebas 115
 A nobis. Taceant illi, sed proderè malunt
 Arcanum, quam subrepti potare Falerni,
 Pro populo faciens quantum Lausella bibebat.
 Vivendum recte, cum propter plurima, tum his
 Præcipue causis, ut linguas mancipiorum
 Contemnas : nam lingua mali pars pessima servi. 120

held forth the nature of guilt, which, however secretly incurred, will yet, somehow or other, especially in persons of high stations, come to be known. So the prophet Habakkuk, speaking of those who build fine houses for themselves by rapine and destruction, says, "The stone shall cry out of the wall, and the beam out of the timber shall answer it." Ch. ii. 9—11.

A like sentiment occurs, Eccl. x. 20.

105. *Take the light, &c.*] That nobody may see what is doing.

106. *Let all be silent.*] Every thing hushed into midnight silence. Some read clamant here, but surely taceant best agrees with the rest of the passage.

107. *What he does, &c.*] What the rich man does in secret, under the darkness and covert of the night, will yet be known before it is quite day. Holyday has a long note on the crowing of the cock, to which I refer the reader. Juvenal seems to be the best commentator on this cantum galli secundi, and directs us to understand it of the season just before the day breaks—ante diem, l. 108; intimating the small space of time between the act and the knowledge of it. We often meet with mention of the different times of cock crowing, to mark different periods between midnight and day-break. Comp. Mark xiv. 30, 72. with Mark xv. 1.

Shakespeare marks an early season, after midnight, by "the first cock." 1 Hen. IV. act ii. scene 1. It is certain, however, that cocks crow, earlier or later, at different times of the year. See Hor. lib. i. sat. i. l. 10.

108. *The next winter.*] The taverns at Rome were not only places of public resort, but, like our coffee-houses, the marts for news of all kinds. These were opened very early, and probably were the resort of servants in great families, before their lords were stirring.

109. *The steward.*] Librarius signifies a book-writer, a transcriber; also a keeper of books of accounts. As this is the occupation of the steward in a great family, I have yet therefore so rendered it.

—*Master-cooks.*] Or head-cooks, from Gr. *αρχος*, the principal or chief, and *μαγειρος*, a cook.

—*Carvers.*] Carptores—these were also servants in great families, whose occupation it was to help to set the dishes on the table, and then to carve for the company. See sat. v. 120—4.

We are to suppose these head servants of a rich family getting together at the tavern to take a morning what, and there inventing lies against their master.

111. *Straps.*] Baltea—belts, or straps made of leather, with which the masters corrected their slaves; in revenge for

And the dog, and the posts, and the marbles: shut the windows,
 Let curtains cover the chinks, close the doors, take the light 105
 Out of the way, let all be silent, let nobody lie near:
 Yet what he does at the crowing of the second cock,
 The next vintner will know before day, and will hear what
 The steward, the master-cooks, and carvers have together
 Invented: for what crimes do they hesitate to frame against 110
 Their masters? how often are straps revenged
 By rumours? Nor will there fail one who will seek thee thro'
 the streets
 Unwilling, and, smelling of wine, will inebriate your wretched
 car.
 Therefore you should ask them, what a little before you sought
 From me: let them be silent: but they had rather betray 115
 A secret, than drink of stolen Falernan,
 As much as Laufella, sacrificing for the people, drank.
 One should live rightly, as on many accounts, so especially
 For these causes, that the tongues of slaves you may
 Contemn: for the tongue is the worst part of a bad servant. 120

which, there was nothing which the slaves would not invent against their masters.

112. *The streets.*] *Compositum* denoted a cross-way, or street where several ways met; here the country people met together to keep their wakes after they had finished their husbandry. See sat. xv. l. 42, and note. The greatest concourse of people being in such places, the fellow, here mentioned, was most likely to find somebody to tell his tale to.

113. *Unwilling.*] *i. e.* However unwilling you may be to listen to him.

—*Smelling of wine.*] *Vinosus.* Some drunken fellow will think it a good frolic to find you out, and attack you in the street. *Comp. sat. iii. 278.*

—*Will inebriate, &c.*] The car is metaphorically said to drink the sounds which are poured into it. *Præmar. eleg. vi. lib. iiii.*

—*Suspensis auribus ista bibam.*

Ambr. Hæz. ode xiii. lib. iii.

Densam humeris bibi aure vulgus.

When the ear is filled and overcharged with impertinent discourse, it is said to be inebriated. The French say of a talkative person, *il m'enivre de son caquet.*

114. *Ask them, &c.*] My being silent will do you little service, unless you could silence these slanderers. Enjoin these to silence, as just now you did me.

116. *Stolen Falernan.*] Filched from their masters, and therefore the more delicious. See *Præf. ix. 17.*

117. *Laufella.*] A priestess of Vesta, who in celebrating the rites of the Bona Dea, together with the women worshippers, drank herself into drunken fury. See sat. vi. l. 315—20. Some read *Saufeia.*

—*Sacrificing.*] The verb *facio*, to do, standing singly, in this connection, has always this sense. *Vind. Eccl. iii. 77.*

Cum factam vitula pro frugibus, ipse vando.

The word *sacra* is understood.

So *operari*, *Vind. Geor. i. 339.* *Lætis operatus in herbis—i. e. sacris operatus.* See sat. xii. l. 92.

So the Greek *θεῖον*, and the Heb. *קדש*, which, in their primary sense, signify to make or do, are also used for sacrificing.

118. *Live rightly.*] This is the best way to silence slander, or to despise its malice. See 1 Pet. ii. 12; and iii. 16.

119. *Tongues of slaves.*] *Comp. l. 109—11.*

Deterior tamen hic, qui liber non erit, illis
Quorum animas et farre suo custodit, et ære.

N. Idcirco, ut possim linguam contemnere servi,
Utile consilium modo, sed commune, dedisti :
Nunc mihi quid suades post damnum temporis, et spes 125
Deceptas? *FESTINAT ENIM DECURRERE VELOX*
FLOSCULUS ANGUSTÆ, MISERÆQUE BREVISSIMA VITÆ
PORTIO: dum bibimus, dum sarta, unguenta, puellas.
Poscimus, obrepat non intellecta senectus.

P. Ne trepida: nunquam pathicus tibi deerit amicus, 130
Stantibus et salvis his collibus: undique ad illos
Conveniunt, et carpentis et navibus, omnes
Qui digito scalpunt uno caput: altera major
Spes superest, tu tantum erucis imprime dentem.

N. Hæc exempla para felicibus: at mea Clotho 135
E Lachesis gaudent, si pascitur inguine venter.
O parvi, nostrique Lares, quos thure minuto,
Aut farre, et tenui soleo exornare coronâ,
Quando ego figam aliquid, quo sit mihi tuta senectus
A tegete et baculo? viginti millia scenus, 140
Pignoribus positis? argenti vascula puri,

121. *He is worse, &c.*] The tattling of servants about the master's secrets is bad enough; but worse still is that master, who, by delivering himself up to the practice of secret vices, puts himself into the power of his servants, and lives under a perpetual bondage, for fear they should discover what they know of him.

122. *Whose lives, &c.*] *i. e.* Whom he maintains and nourishes.

—*Corn.*] *Far* signifies all manner of corn, meal, or flour; and here may stand for the food in general which the slaves ate, and for which the master paid, as for their clothes and other necessities.

123. *Næv. Therefore, &c.*] The poet represents Nævulus as confessing the goodness of his advice in general, but wants to know what is to be done in his particular case, who is growing old under loss of time and disappointment.

126. *The hasty little flower, &c.*] See Is. xl. 6, 7. James i. 10, 11. 1 Pet. i. 24.

128. *Chaplets ointments, &c.*] In the midst of all our festal mirth. See *Hos.*

lib. ii. ode vii. l. 6—8. *Wisd.* ii. 1—9.

130. *Fear not, &c.*] The poet, in his answer to what Nævulus had said, aggravates, if possible, his satire on the lascivious Romans, by representing Rome as the common rendezvous of the lewd and effeminate from all parts; not only of Italy, but of regions beyond the seas: the former are represented as coming in vehicles by land; the latter, in ships by sea.

131. *These hills.*] Rome was built on seven hills, which here are put for Rome itself.

132. *There come.*] *Conveniunt*—come together, convene, meet.

133. *Who scratch, &c.*] By this periphrasis are described those unnatural wretches, who dressed their heads like women; and who, if they wanted to scratch them, gently introduced one finger only, for fear of discomposing their hair. This phrase was proverbial, to denote such characters.

133—4. *Greater hope, &c.*] Fear not, Nævulus, of meeting with a pathic friend, more generous than Virro, among these strangers only qualify thyself for their pleasures by stimulating food.

Yet he is worse, who shall not be free, than those
Whose lives he preserves, both with his corn and money.

NÆV. Therefore, that I may despise the tongue of a servant,
You have just now given useful, but common, counsel: 124
Now what do you persuade me to, after loss of time, and hopes
Deceived? for THE HASTY LITTLE FLOWER, AND VERY SHORT

PORTION

OF A MISERABLE LIFE, HASTENS TO PASS AWAY:

While we drink, and chaplets, ointments, girls,
We call for, old age, unperceived, creeps upon us.

JUV. Fear not: you will never want a pathic friend, 130
These hills standing and safe: from every where to them
There come together, in chariots and ships, all
Who scratch the head with one finger: another greater
Hope remains, do thou only impress thy tooth on rockets.

NÆV. Prepare these examples for the fortunate; but my
Clotho 135

And Lachesis rejoice, if I barely live by my vices.
O my little Lares! whom with small frankincense,
Or with meal, and a slender chaplet, I use to adorn,
When shall I fix any thing, by which old age may be secure to me
From the rug and staff?—Twenty thousand interest 140
With pledges set down?—little vessels of pure silver,

134. *Rockets.*] *Eruca* signifies the herb rocket. OVID, *Rem. Am.* 799. calls them *erucas salaces*, by which we are to suppose it an herb which had a quality of invigorating and promoting the powers of lust. "Only eat rockets," says Juvenal, "and fear not success:" a most bitter sarcasm on the visitants of Rome above mentioned, l. 132, 3.

135. *Prepare, &c.*] i. e. Tell these things to happier men than I am; for my part, my destinies would have me contented with a very little, glad if I can pick up enough to keep me from starving.

135—6. *Clotho—Lachesis.*] These, with *Atropos*, are the names of the three fates, or destinies, which the poets feigned to preside over the lives and deaths of mankind.

137. *Little Lares, &c.*] The *Lares*, or household gods, were small images, placed on the hearth near the fire-side, and were supposed to be the protectors of the house and family; they were crowned with small chaplets, and cakes made of pounded frankincense, meal, and

the like, were offered to them. See HON. lib. iii. ode xxiii. ad fin. It was the custom to fix with wax their vows to the knees of these images, in order to have them granted. See sat. x. 55, and note. Therefore Nævolus is supposed to say, When shall I fix any thing—that is, present a petition from a favourable answer to which I may be secured, in my old age, from rags, and begging with a crutch? *Teges* is literally a coarse rug; and *baculum*, a stick or walking staff.

140. *Twenty thousand interest.*] When shall I be so rich as to receive annually twenty thousand sesterces, that is, twenty sesterliums (about 156*l.* 5*s.*) for interest on money lent? The numeral nouns *viginti millia* must be understood to apply to *sestertii*, here; for applying them to *sestertia*, would make a sum too enormous to agree with the rest of what Nævolus is wishing for.

141. *Pledges set down.*] i. e. With good and sufficient sureties, set or written down in the bond, to secure the principal.

Sed quæ Fabricius censor notet; et duo fortes
 De grege Mæsorum, qui me cervice locatâ
 Securum jubeant clamoso insistere circo?
 Sit mihi præterea curvus cælator, et alter, 145
 Qui multas facies pingat cito:—sufficient hæc.
 Quando ego pauper ero, votum miserabile, nec spes
 His saltem; nam cum pro me Fortuna rogatur,
 Affigit ceras illâ de nave petitas,
 Quæ Siculos cantus effugit remige surdo. 150

142. *Fabricius.*] It is said of C. Fabricius, that when he was censor, he accused Corn. Ruffinus of prodigality, and removed him from the senate, because he found, in his house, silver vessels of ten pounds weight, esteeming it as a notorious example of luxury. Nævulus is wishing for vascula, small vessels of pure silver, but not so small as to be below the notice of Fabricius.

143. *Herd of the Masi.*] For Mæsia, see AINSW. The Mæsiæns were remarkably robust, and therefore in great request at Rome, as chairmen or carriers of the sedans and litters in which the fine people rode along the streets. See sat. i. l. 64, and note.

—*Shoulders.*] Cervix—lit. means the hinder part of the neck—the neck—and sometimes, as we may suppose here, the shoulders. AINSW. Nævulus, among other things, is wishing to afford two stout Mæsiæns, who, by putting their shoulders under him, might carry him through the crowd at the circus, to some safe and convenient situation, where he could enjoy the diversion, at his ease

and quiet, amid all the tumult and up-rear of the place.

Where on their brawny shoulders mounted high,

While the brave youth their various manhood try,

I would the thrones of emperors defy.
 HÆRVY.

144. *May command.*] Jubeant—may command, or order—implying the superior strength and power of these fellows, who could so make their way, as to place their master wherever they chose.

145. *Skilful engraver.*] Curvus signifies crooked, that hath turnings and windings; and this latter, in a mental sense, denotes cunning, which we often find used for skilful, in our older English. See Exod. xxxviii. 23, and several other places of our translation of the Bible. Some are for understanding curvus, as descriptive of the bending or stooping attitude, in which the engraver works at his business.

146. *Quickly point, &c.*] An artist, who can soon paint a number of portraits, which I may hang about my



But which the censor Fabricius would note—and two strong ones
From the herd of the Mæsi, who, with shoulders placed [un-
der me]

May command me to stand secure in the noisy circus?—
Let me have besides a skilful engraver—and another 145
Who can quickly paint many faces:—these things will suffice.
Since I shall be poor, a wretched wish!—Nor is their hope
Only for these; for when Fortune is petitioned for me,
She affixes wax, fetched from that ship,
Which escaped the Sicilian songs, with a deaf rower. 150

house, as pictures of some great men who were my ancestors. Comp. sat. viii. l. 2, and note.

146. *These things will suffice, &c.* All this would just serve to make me as rich and happy as I could wish. Here I think this part of the subject comes to a period. Nævulus then recollects himself; his evil destiny occurs to his mind, and he breaks out in an exclamation on the vanity and misery of his wishes, since poverty and want are the only lot which he can expect. This seems to unite the four last lines, with the utmost consistency and propriety.

147. *A wretched wish, &c.* Since (quando) I am doomed to poverty by my destinies, (comp. l. 135, and note,) my wretched wishes, and all my hopes, are vain, and I cannot expect even what I have now being wishing for, much less any thing farther.

149. *She affixes wax, &c.* i. e. Fortune is deaf to all petitions on my behalf. This is expressed by an allusion to the story of Ulysses, who, when sailing by Sicily, and being forewarned of the dan-

ger of listening to the Sirens on the coast, stopped his mariners' ears with wax, and so sailed by them securely. He commanded that he himself should be tied to the main-mast. HOMER, Odyss. xii.

Thus end the complaints of this miserable wretch! The poet has, under the character of Nævulus, strongly marked the odiousness of vice, and has set forth the bitter consequences which attend those who look for happiness and prosperity in the ways of wickedness; that they will fail in their expectations, and, at last, be consigned to the sad refuge of unavailing petitions for deliverance from that state of irremediable want and misery, into which they have plunged themselves, and which they find, too late, to be the sad, but just recompence of their obstinate perseverance in evil-doing.

We may see this alarming and awful subject adequately treated in the sublime words of heavenly wisdom, Prov. i. 24—31.

A
NEW AND LITERAL
TRANSLATION
OF
JUVENAL AND PERSIUS;
WITH
COPIOUS EXPLANATORY NOTES,
BY WHICH
THESE DIFFICULT SATIRISTS ARE RENDERED EASY AND
FAMILIAR TO THE READER.
A NEW EDITION.
IN TWO VOLUMES.

BY THE REV. M. MADAN.

Ardet....Instat....Aperte jugulat.
Scal. in Juv.

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DECIMI
JUNII JUVENALIS
AQUINATIS
SATIRÆ.

THE
SATIRES
OF
JUVENAL.

DECIMI
JUNII JUVENALIS
AQUINATIS
SATIRÆ.

SATIRA X.

ARGUMENT.

The Poet's design in this Satire, which deservedly holds the first rank among all performances of the kind, is to represent the various wishes and desires of mankind, and to shew the folly of them. He mentions riches, honours, eloquence, fame for martial achievements, long life, and beauty, and gives instances of their having proved ruinous to the possessors of

OMNIBUS in terris, quæ sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
Vera bona, atque illis multum diversa, remotâ
Erroris nebulâ: quid enim ratione timemus,
Aut cupimus? quid tam dextro pede concipis, ut te

5

* This satire has been always admired; Bishop Burnet goes so far, as to recommend it (together with Persius) to the serious perusal and practice of the divines in his diocese, as the best common places for their sermons, as the storehouses and magazines of moral virtues, from whence they may draw out, as they have occasion, all manner of assistance for the accomplishment of a virtuous life. The tenth Satire (says Crusius in his Lives of the Roman Poets) is inimitable for the excellence of its morality, and sublime sentiments.

Line 1. *Gades.*] An island without the Streights of Gibraltar in the south part of Spain, divided from the continent by a small creek. Now called Cadiz, by corruption Cales.

2. *The East.*] Aurora, quasi aurea hora, from the golden-coloured splendour of day-break,) metonym. the East.

—*Ganges.*] The greatest river in the East, dividing India into two parts.

3—4. *Cloud of error.*] That veil of darkness and ignorance which is over the human mind, and hides from it, as it were, the faculty of perceiving our

THE SATIRES

OF
JUVENAL.

SATIRE X*.

them. He concludes, therefore, that we should leave it to the gods to make a choice for us, they knowing what is most for our good. All that we can safely ask is health of body and mind: possessed of these, we have enough to make us happy, and therefore it is not much matter what we want besides.

IN all lands, which are from Gades to
The East and the Ganges, few can distinguish
True good things, and those greatly different from them, the
cloud

Of error removed: for what, with reason do we fear,
Or desire? what do you contrive so prosperously, that you 5

and best interests, as distinguished from those which are deceitful and imaginary.

4. *What, with reason, &c.*] According to the rules of right and sober reason.

5. *So prosperously, &c.*] Tam dextro pede—on so prosperous a footing—with ever such hope and prospect of success, that you may not repent your endeavour (conatus) and pains to accomplish it, and of your desires and wishes being fully completed and answered?—votique paracti.

The right and left were ominous

—dexter-a-um, therefore, signifies lucky, favourable, fortunate, propitious—as la-vus-a-um, unlucky, inconvenient, unseanable.

Tam dextro pede is equivalent to tam fausto—secundo—prospero pede.

I pede fausto—go on and prosper. Hœ. lib. ii. epist. ii. l. 37. So Vira. Æn. viii. l. 302.

Et nos et tua dexter adi pede sacra secundo.

"Approach us, and thy sacred rites, with thy favourable presence."—

Pes—lit. a foot, that member of the

Conatûs non pœniteat, votique peracti?
 Evertère domos totas optantibus ipsis
 Di faciles. Nocitura togâ, nocitura petuntur
 Militiâ. Torrens dicendi copia multis,
 Et sua mortifera est facundia. Viribus ille 10
 Confisus periit, admirandisque lacertis.
 Sed plures nimiâ congesta pecunia curâ
 Strangulat, et cuncta exsuperans patrimonium census,
 Quanto delphinis balæna Britannica major.
 Temporibus diris igitur, jussuque Neronis, 15
 Longinum, et magnos Senecæ prædixit hortos
 Clausit, et egregias Lateranorum obsidet ædes
 Tota cohors: rarus venit in cœnacula miles.
 Pauca licet portes argenti vascula puri,
 Nocte iter ingressus, gladium contumque timebis, 20
 Et motæ ad lunam trepidabis arundinis umbram.
 CANTABIT VACUUS CORAM LATRONE VIATOR.
 Prima fere vota, et cunctis notissima templis,

body on which we stand—sometimes means the foundation of any thing—a plot for building;—so, in a moral sense, those conceptions and contrivances of the mind, which are the foundations of human action, on which men build for profit or happiness:—this seems to be its meaning here.

7. *The easy gods, &c.*] The gods, by yielding to the prayers and wishes of mankind, have often occasioned their ruin, by granting such things as in the end proved hurtful. So that, in truth, men, by wishing for what appeared to them desirable, have, in effect, themselves wished their own destruction.

8. *By the gown, &c.*] Toga here being opposed to militia, may allude to the gown worn by the senators and magistrates of Rome; and so, by metonymy, signify their civil offices in the government of the state.—*q. d.* Many have wished for a share in the government and administration of civil affairs, others for high rank and post of command in the army, each of which have been attended with damage to those who have eagerly sought after them.

9. *A fluent copiousness, &c.*] Many covet a great degree of eloquence; but how fatal has this proved to possessors of it! Witness Demosthenes and Cicero, who both came to violent deaths;—the

former driven, by the malice of his enemies, to poison himself; the latter slain by order of M. Antony. See KIRKLAND'S Travels, vol. ii. p. 542, note.

10. *To his strength, &c.*] Alluding to Milo, the famous wrestler, born at Croton, in Italy, who, presuming too much on his great strength, would try whether he could not rend asunder a tree which was cleft as it grew in the forest; it yielded at first to his violence, but it closed presently again, and, catching his hands, held him till the wolves devoured him.

12. *Destroys.*] Lit. strangles. Met. ruins, destroys.

The poet is here shewing, that, of all things which prove ruinous to the possessors, money, and especially an overgrown fortune, is one of the most fatal;—and yet, with what care is this heaped together!

13. *Exceeding, &c.*] i. e. Beyond the rate of a common fortune.

14. *A British whale.*] A whale found in the British seas.

16. *Longinus.*] Cassius Longinus, put to death by Nero: his pretended crime was, that he had, in his chamber, an image of Cassius, one of Julius Cæsar's murderers; but that which really made him a delinquent was his great wealth, which the emperor seized.

May not repent of your endeavour, and of your accomplished wish?

The easy gods have overturned whole houses, themselves
Wishing it. Things hurtful by the gown, hurtful by warfare,
Are asked: a fluent copiousness of speech to many
And their own eloquence is deadly.—He, to his strength 10
Trusting, and to his wonderful arms, perished.

But money, heap'd together with too much care, destroys
More, and an income exceeding all patrimonies,
As much as a British whale is greater than dolphins.
Therefore in direful times, and by the command of Nero. 15
A whole troop, Longinus and the large gardens of wealthy

Seneca,
Surrounded, and besieged the stately buildings of the Laterani—

The soldier seldom comes into a garret.
Tho' you should carry a few small vessels of pure silver, 19
Going on a journey by night, you will fear the sword and the pole,
And tremble at the shadow of a reed moved, by moon-light.

AN EMPTY TRAVELLER WILL SING BEFORE A ROBBER.

Commonly the first things prayed for, and most known at all temples,

16. *Seneca, &c.*] Tutor to Nero—supposed to be one in Piso's conspiracy, but put to death for his great riches. Sylvanus the tribune, by order of Nero, surrounded Seneca's magnificent villa, near Rome, with a troop of soldiers, and then sent in a centurion to acquaint him with the emperor's orders, that he should put himself to death. On the receipt of this, he opened the veins of his arms and legs, then was put into a hot bath; but this not finishing him, he drank poison.

17. *Surrounded.*] Beset—encompassed.—*Laterani.*] Plautius Lateranus had a sumptuous palace, in which he was beset by order of Nero, and killed suddenly, by Thurius the tribune, that he had not a moment's time allowed him to take leave of his children and family. He had been designed consul.

18. *The soldier, &c.*] *Conaculum* signifies a place to sup in—an upper chamber—also a garret, a cockloft in the top of the house, commonly let to poor people, the inhabitants of which were too poor to run any risk of the emperor's sending soldiers to murder them for what they have.

19. *Tho' you should carry, &c.*] Though

not so rich as to become an object of the emperor's avarice and cruelty, yet you can't travel by night, with the paltry charge of a little silver plate, without fear of your life from robbers, who may either stab you with a sword, or knock you down with a bludgeon, in order to rob you.

20. *Pole.*] *Contus* signifies a long pole or staff—also a weapon, wherewith they used to fight beasts upon the stage. It is probable that the robbers about Rome armed themselves with these, as ours, about London, arm themselves with large sticks or bludgeons.

21. *Tremble, &c.*] They are alarmed at the least appearance of any thing moving near them, even the trembling and nodding of a bulrush, when its shadow appears by moonlight.

22. *Empty traveller, &c.*] Having nothing to lose, he has nothing to fear, and therefore has nothing to interrupt his jollity as he travels along, though in the presence of a robber.

23. *Temples, &c.*] Where people go to make prayers to the gods, and to implore the fulfilment of their desires and wishes.

Divitiæ ut crescant, ut opes : ut maxima toto
 Nostra sit arca foro : sed nulla aconita bibuntur 25
 Fictilibus : tunc illa time, cum pocula sumes
 Gemmata, et lato Setinum ardebit in auro.
 Jamne igitur laudas, quod de sapientibus alter
 Ridebat, quoties a limine moverat unum
 Protuleratque pedem : flebat contrarius alter ? 30
 Sed facilis cuivis rigidi censura cachinni :
 Mirandum est, unde ille oculis suffecerit humor.
 Perpetuo risu pulmonem agitare solebat
 Democritus, quanquam non essent urbibus illis
 Prætexta, et trabes, fascies, lectica, tribunal. 35
 Quid, si vidisset Prætores in curribus altis
 Extantem, et medio sublimem in pulvere circi,
 In tunicâ Jovis, et pictæ Sarrana ferentem
 Ex humeris aulæa togæ, magnæque coronæ
 Tantum orbem, quanto cervix non sufficit ulla ? 40
 Quippe tenet sudans hanc publicus, et sibi Consul

25. *The greatest, &c.*] The forum, or market-place, at Rome, was the place where much money-business was transacted, and where money-lenders and borrowers met together; and he that was richest, and had most to lend, was sure to make the greatest sums by interest on his money, and perhaps was most respected. Hence the poet may be understood to mean, that it was the chief wish of most people to be richer than others.—Or, he may here allude to the chests of money, belonging to the senators, and other rich men, which were laid up for safety in some of the buildings about the forum, as the temple of Castor, and others. Comp. sat. xiv. l. 258, 9.

—No poisons, &c.] The poorer sort of people might drink out of their coarse cups and earthen ware, without any fear of being poisoned for what they had.

26. *Them.*] Poisons.

27. *Set with gems.*] See sat. v. l. 37—

45. This was a mark of great riches.

—*Setine wine.*] So called from Setia, a city of Campania. It was a most delicious wine, preferred by Augustus, and the succeeding emperors, to all other. Glows with a fine red colour, and sparkles in the cup.

—*Wide gold.*] Large golden cups. Those who were rich enough to afford

these things, might indeed reasonably fear being poisoned by somebody, in order to get their estates.

28. *Do you approve.*] Laudas—praise or commend his conduct; for while these philosophers lived, many accounted them mad.

—*One of the wise men, &c.*] Meaning Democritus of Abdera, who always laughed, because he believed our actions to be folly: whereas Heraclitus of Ephesus, the other of the wise men here alluded to, always wept, because he thought them to be misery.

29. *As oft as, &c.*] Whenever he went out of his house—as oft as he stepped over his threshold.

30. *The other.*] Heraclitus. See note on line 28.

31. *The censure, &c.*] It is easy enough to find matter for severe laughter. Rigidi here, as an epithet to laughter, seems to denote that sort of censorious sneer which condemns and censures, at the same time that it derides the follies of mankind.

32. *The wonder is, &c.*] How Heraclitus could find tears enough to express his grief at human wretchedness, guilt, and woe, the occasions of it are so frequent.

34. *In those cities.*] As there is at Rome.—The poet here satirizes the ridiculous appendages and ensigns of office,

Are, that riches may increase, and wealth; that our chest may be
 The greatest in the whole forum; but no poisons are drunk
 From earthen ware: then fear them, when you take cups 26
 Set with gems, and Setine wine shall sparkle in wide gold.
 Nor therefore do you approve, that one of the wise men
 Laugh'd, as oft as from the threshold he had moved, and
 Brought forward one foot; the other contrary, wept? 30
 But the censure of a severe laugh is easy to any one,
 The wonder is whence that moisture could suffice for his eyes.
 With perpetual laughter, Democritus used to agitate
 His lungs, tho' there were not, in those cities,
 Senatorial gowns, robes, rods, a litter, a tribunal. 35
 What, if he had seen the prætor, in high chariots
 Standing forth, and sublime in the midst of the dust of the circus,
 In the coat of Jove, and bearing from his shoulders the Tyrian
 Tapestry of an embroider'd gown, and of a great crown
 So large an orb, as no neck is sufficient for? 40
 For a sweating officer holds this, and lest the consul should

which were so coveted and esteemed by the Romans, as if they could convey happiness to the wearers.—He would also insinuate, that these things were made ridiculous by the conduct of the possessors of them.

35. *Senatorial gowns.*] *Prætextæ*—so called because they were faced and bordered with purple—worn by the patricians and senators.

—*Robes*] *Trabes*—robes worn by kings, consuls, and augurs.

—*Rods*] *Fasces*—a bundle of birchen rods carried before the Roman magistrates, with an axe bound up in the middle of them, so as to appear at the top. These were ensigns of their official power to punish crimes, either by scourging or death.

—*A litter.*] *Lectica*.—See sat. i. 39, note.

—*Tribunal.*] A seat in the forum, built by Romulus, in the form of an half moon, where the judges sat, who had jurisdiction over the highest offences; at the upper part was placed the *sella curulis*, in which the prætor sat.

36. *The prætor, &c.*] He describes and derides the figure which the prætor made when presiding at the Circensian games.

—*In high chariots*] In a triumphal car, which was gilt, and drawn by four white horses—perhaps, by the plur. cur-

ribus, we may understand that he had several for different occasions.

37. *Dust of the Circus.*] He stood, by the height and sublimity of his situation, fully exposed to the dust, which the chariots and horses of the racers raised.

38. *Coat of Jove.*] In a triumphal habit; for those who triumphed wore a tunic, or garment, which, at other times, was kept in the temple of Jupiter.

38—9. *The Tyrian tapestry, &c.*] *Sarra*, (from Heb. טר, a name of Tyre, where hangings and tapestry were made, as also where the fish was caught, from whence the purple was taken with which they were dyed. This must be a very heavy material for a gown, especially as it was also embroidered with divers colours; and such a garment must be very cumbersome to the wearer, as it hung from his shoulders.

40. *So large an orb, &c.*] Add to this, a great heavy crown, the circumference of which was so large and thick, that no neck could be strong enough to avoid bending under it.

41. *A sweating officer.*] *Publicus* signifies some official servant in some public office about the prætor on these occasions, who sat by him in the chariot, in order to assist in bearing up the crown, the weight of which made him sweat with holding it up.

Ne placeat, curru servus portatur eodem.
 Da nunc et volucrem, sceptro quæ surgit eburno,
 Illinc, cornicines, hinc præcedentia longi
 Agminis officia, et niveos ad fræna Quirites,
 Defossa in loculis quos sportula fecit amicos.
 Tunc quoque materiam risûs invenit ad omnes
 Occursus hominum; ejus prudentia monstrat,
 Summos posse viros, et magha exempla daturus,
 Vervecum in patriâ, crassoque sub aère nasci.
 Ridebat curas, necnon et gaudia vulgi,
 Interdum et lachrymas; cum fortunæ ipse minaci
 Mandaret laqueum, mediumque ostenderet unguem.
 Ergo supervacua hæc aut perniciose petuntur,
 Propter quæ fas est genua incerare Deorum.
 Quosdam præcipitat subjecta potentia magnæ
 Invidiæ; mergit longa atque insignis honorum

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41. *Lest the consul, &c.*] The ancients had an institution, that a slave should ride in the same chariot when a consul triumphed, and should admonish him to know himself, lest he should be too vain.

This was done with regard to the prætor at the Circensian games, who, as we have seen above, appeared like a victorious consul, with the habit and equipage of triumph—Juvenal seems to use the word consul, here, on that account.

43. *Add the bird, &c.*] Among other ensigns of triumph, the prætor, on the above occasion, held an ivory rod, or sceptre, in his hand, with the figure of an eagle, with wings expanded, as if rising for flight, on the top of it.

44. *The trumpeters.*] Or blowers of the horn, or cornet. These with the tubicines, which latter seem included here under the general name of cornicines, always attended the camp, and, on the return of the conqueror, preceded the triumphal chariot, sounding their instruments.

—*The preceding offices, &c.*] *Officiûm* signifies sometimes a solemn attendance on some public occasion, as on marriages, funerals, triumphs, &c. (see sat. ii. l. 132.) Here it denotes, that the prætor was attended, on this occasion, by a long train of his friends and dependents, who came to grace the solemnity, by marching in procession before his chariot.

45. *Snarv citizens, &c.*] Many of the

citizens, as was usual at triumphs, dressed in white robes, walking by the side of the horses, and holding the bridles.

46. *The sportula.*] The dole-basket. See sat. i. l. 95.

—*Buried in his coffers.*] The meaning of this passage seems to be, that these citizens appeared, and gave their attendance, not from any real value for him, but for what they could get.

He is supposed to have great wealth hidden, or buried, in his coffers, which this piece of attention was calculated to fetch out, in charity to his poor fellow-citizens that attended him on this occasion—*g. d.* All this formed a scene which would have made Democritus shake his sides with laughing. Comp. l. 3. 34.

47. *Then also he.*] Democritus in his time.

47—8. *At all meetings of men.*] Every time he met people as he walked about—or, in every company he met with.

48. *Whose prudence.*] Wisdom, discernment of right and wrong.

50. *Of blockheads.*] *Vervex* literally signifies a wether-sheep, but was proverbially used for a stupid person: as we use the word sheepish, and sheepishness, in something like the same sense, to denote an awkward, stupid shyness.

The poet therefore means, a country of stupid fellows. Plaut. Pers. act. ii. has, *Ain' vero vervecum caput?*

50. *Thick air.*] Democritus was born

Please himself, a slave is carried in the same chariot.
 Now add the bird which rises on the ivory sceptre,
 There the trumpeters, here the preceding offices of a long
 Train, and the snowy citizens at his bridles, 45
 Whom the sportula, buried in his coffers, has made his friends,
 Then also he found matter of laughter at all
 Meetings of men; whose prudence shews,
 That great men, and those about to give great examples, 49
 May be born in the country of blockheads, and under thick air.
 He derided the cares, and also the joys of the vulgar,
 And sometimes their tears; when himself could present a halter
 To threat'ning fortune, and shew his middle nail.
 Therefore, these (are) unprofitable, or pernicious things, (which)
 are ask'd,

For which it is lawful to cover with wax the knees of the gods,
 Power, subject to great envy, precipitates some, 56
 A long and famous catalogue of honours overwhelms,

at Abdera, a city of Thrace, where the air, which was foggy and thick, was supposed to make the inhabitants dull and stupid.

So Horace, speaking of Alexander the Great, as a critic of little or no disengagement in literature, says, *Boeotum in crasso jureaere nato.* Epist. l. lib. ii. l. 244. By which, as by many other testimonies, we find that the inhabitants of Boeotia were stigmatized also in the same manner. Hence *Boeoticum ingenium* was a phrase for dulness and stupidity.

52. *Presens a halter, &c.* *Mandare laqueum alicui*, was a phrase made use of to signify the utmost contempt and indifference, like sending a halter to a person, as if to bid him hang himself. Democritus is here represented in this light as continually laughing at the cares and joys of the general herd, and as himself treating with scorn the frowns of adverse fortune.

53. *His middle nail* [i. e. His middle finger, and point at her in derision. To hold out the middle finger, the rest being contracted, and bent downwards, was an act of great contempt; like pointing at a person among us. This mark of contempt is very ancient. See Is. lviii. 2.

54. *Therefore, &c.* It follows, therefore, from the example of Democritus, who was happy without the things which people so anxiously seek after, and pe-

tion the gods for, that they are superfluous and unnecessary. It likewise follows, that they are injurious, because they expose people to the fears and dangers of adverse fortune; whereas Democritus, who had them not, could set the frowns of fortune at defiance, possessing a mind which carried him above worldly cares and fears.

55. *Lawful.* *Fas* signifies that which is permitted, therefore lawful to do.

—*To cover with wax, &c.* It was the manner of the ancients, when they made their vows to the gods, to write them on paper, (or waxen tables) seal them up, and, with wax, fasten them to the knees of the images of the gods, or to the thighs, that being supposed the seat of mercy. When their desires were granted, they took away the paper, tore it, and offered to the gods what they had promised. See sat. ix. l. 139. The gods permit us to ask, but the consequences of having our petitions answered are often fatal. Comp. l. 7, 8.

56. *Precipitates some* [i. e. Into ruin and destruction.

57. *Catalogue, &c.* *Pagina*, in its proper and literal sense, signifies a page of a book, but here alludes to a plate, or table of brass, fixed before the statues of eminent persons, and containing all the titles and honours of him whose statue it was.

—*Overwhelms.* With ruin, by ex-

Pagina; descendunt statuæ, restemque sequuntur;
 Ipsas deinde rotas bigarum impacta securis
 Cædit, et immeritis franguntur crura caballis. 60
 Jam strident ignes, jam foliibus atque caminis
 Ardet adoratum populo caput, et crepat ingens
 Sejanus; deinde ex facie toto orbe secundâ
 Fiunt urceoli, pelves, sartago, patellæ.
 Pone domi lauros, duc in Capitolia magnum 65
 Cretatumque bovem; Sejanus ducitur unco
 Spectandus: gaudent omnes: quæ labra? quis illi
 Vultus erat? nunquam (si quid mihi credis) amavi
 Hunc hominem: sed quo cecidit sub crimine? quisnam
 Delator? quibus indicis; quo teste probavit? 70
 Nil horum: verbosa et grandis epistola venit
 A Capreis—bene habet; nil plus interrogo: sed quid
 Turba Remi? Sequitur fortunam, ut semper, et odit

posing them to the envy and malice of those, in whose power and inclination it may be to disgrace and destroy them.

58. *Statues descend.*] Are pulled down.

—*Follow the rope*] With which the populace (set on work by a notion of doing what would please the emperor, who had disgraced his prime-minister Sejanus) first pulled down all the statues of Sejanus, of which there were many set up in Rome, and then dragged them with ropes about the streets.

59. *The driven are.*] *Impacta*—driven—forced against. There were honest statues of Sejanus, by which he was represented on horseback; others in a triumphal car, drawn by two horses (comp. sat. viii. l. 3.); all which were broken to pieces, the very chariots and horses demolished, and, if made of brass, carried to the fire and melted.

60. *Undeserving horses, &c.*] Their spite against Sejanus, who could alone deserve their indignation, carried them to such fury, as to demolish even the most innocent appendages to his state and dignity.

61. *The fires roar, &c.*] From the force of the bellows, in the forges prepared for melting the brass of the statues.

—*Stones.*] Or furnaces.

62. *The head adored, &c.*] Of Sejanus, once the darling of the people, who once worshipped him as a god.

63. *Cracks.*] By the violence of the

flames.

—*Second face, &c.*] Sejanus was so favoured by Tiberius, that he raised him to the highest dignity next to himself.

64. *Water-pots, &c.*] The meanest household utensils are made from the brass, which once conferred the highest honour on Sejanus, when representing him in the form of statues.

65. *Laurels, &c.*] Here the poet shews the malicious triumph of envy. It was customary to adorn the doors of their houses with crowns, or garlands of laurel, on any public occasion of joy; such was the fall of poor Sejanus to his enemies.

66. *A white bull.*] The beasts sacrificed to the celestial gods were white (*cretatum*, here, lit. chalked, whited); those to the infernal gods were black. This offering to Jupiter, in his temple on the capitol hill, must be supposed to have been by way of thanksgiving for the fall of Sejanus. A lively mark of the hatred and prejudice which the people had conceived against him, on his disgrace; as it follows—

—*Dragg'd by a hook, &c.*] To the *Scalæ Gemoniæ*, and then thrown into the Tiber.

67. *To be look'd upon.*] As a spectacle of contempt to the whole city.

—*All rejoice.*] At his disgrace and misery the people triumph.

—*"What tips," &c.*] The poet here

Statues descend and they follow the rope ;
 Then, the driven axe, the very wheels of two-horse cars
 Demolishes, and the legs of the undeserving horses are broken.
 Now the fires roar, now with bellows and stoves, 61
 The head adored by the people burns, and the great Sejanus
 Cracks : then, from the second face in the whole world,
 Are made water-pots, basons, a frying-pan, platters.
 Place laurels at your house, lead to the capitol a large 65
 White bull ; Sejanus is dragg'd by a hook
 To be look'd upon : all rejoice : " what lips ? what a countenance
 " He had ? I never (if you at all believe me) loved
 " This man :—but under what crime did he fall ? who was
 " The informer ? from what discoveries ? by what witness hath
 " he prpv'd it ?" 70
 " Nothing of these : a verbose and great epistle came from
 " Caprea :—" " It is very well, I ask no more : but what did
 " The mob of Remus ?—" " It follows fortune, as always, and
 " hates

supposes a language to be holden, which is very natural for a prejudiced, ignorant people to utter on such an occasion ; as they saw him dragging along by the hands of the executioner, or perhaps as they viewed him lying dead on the bank of the Tiber, (comp. l. 86.) before his body was thrown into it.

What a blubber-lipp'd, ill-looking fellow ! say they.

69. *What crime, &c.*] What was charged against him (says one) that he should be brought to this.

70. *Informer.*] Delator—his accuser to the emperor.

—*What discoveries, &c.*] Of the fact, and its circumstances ? and on what evidences hath he (i. e. the informer) proved the crime alleged against him ?

71. *"Nothing of these."*] Says the answerer—i. e. there was no regular form of conviction.

—*A great epistle, &c.*] It, some how or other, came to the ears of Tiberius, that his favourite Sejanus had a design upon the empire, on which he wrote a long pompous epistle to the senate, who had Sejanus seized, and sentenced him to be punished, as is mentioned above : viz. that he should be put to death, then have an hook fixed in him, be dragged through the streets of Rome to the *Scala Gemonia*, and thrown at last into the

Tiber.

Tiberius was at that time at Caprea, an island on the coast of Naples, about twenty-five miles south of that city, indulging in all manner of excess and debauchery.

The *Scala Gemonia* was a place appointed either for torturing criminals, or for exposing their bodies after execution. Some derive the name *Gemonia* from one Gemonius, who was first executed there ; others from *gemere*, to groan, because the place rang with the groans and complaints of those who were put to death. It was on the hill *Aventinus*, and there were several steps led up to it, whence the place was called *Scala Gemonia*. The dead bodies of those who died under the hands of the executioner were dragged thither by an iron hook, and after they had been some time exposed to public view, were thrown into the Tiber. See *Ant. Univ. Hist.* vol. xii. p. 214, note f.

73. *Mob of Remus, &c.*] i. e. The people in general ; so called because descended from Romulus and Remus. How did they behave ? says the querist.

—" *It follows fortune,*" &c.] It is answered—The common people behaved as they always do, by changing with the fortune of the condemned, and treating them with the utmost spite.

Damnatos. Idem populus, si Nurscia Thūsto
 Favissēt, si oppressa foret secunda senectus
 Principis, hāc ipsā Sejanum diceret hora
 Augustum. Jampridem, ex quo suffragia nulli
 Vendimus, effudit curas—nam qui dabat olim
 Imperium, fasces, legiones, omnia, nunc se
 Continet, atque duas tantum res anxius optat;
 Panem et Circenses. Perituros audio multos:
 Nil dubium: magna est fornacula: pallidulus mi
 Brutiūdius meus ad Martis fuit obviū aram—
 Quam timeo, victus ne pœnas exigit Ajax,
 Ut malè defensus! curramus præcipientes, et,
 Dum jacet in ripa, calcemus Cæsaris hostem.
 Sed videant servi, ne quis neget, et pavidum in jus
 Cervice astrictā dominum trahat. Hi sermones

75

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85

74. *Nurscia, &c.*] Sejanus was a Tuscan, born at Volacinium, whence the goddess of Nurscia, the same as fortune, was worshipped. *q. d.* If fortune had favoured Sejanus.

75. *Secure old age, &c.*] If Tibertius had thought himself secure from any plot against him, and therefore had taken no measures to prevent the consequences of it.

76. *Oppress'd.*] By death, from the hands of Sejanus. *q. d.* If the plot of Sejanus had succeeded, and the emperor dethroned.

—*Would, &c.*] That very populace who now treat the poor fallen Sejanus so ill, would have made him emperor, and have changed his name to the imperial title of Augustus.

—*This very hour.*] Instead of his being put to death, dragged by the hook, and insulted by the populace, they would, at that very hour, have been heaping the highest honours upon him. So precarious, fluctuating, and uncertain, is the favour of the multitude!

77. *We sell, &c.*] The poorer sort of plebeians used to sell their votes to the candidates for public offices, before Julius Cæsar took from them the right of electing their magistrates. Since that time—

78. *It.*] The populace.

—*Dons with cares.*] Effudit, literally, has poured out, as a person empties a vessel by pouring out the liquor. The poet means, that since the right of

electing their magistrates was taken from them, and they could no longer sell their votes, they had parted with all their cares about the state.

—*For it*] That same populace.

—*Which once gave, &c.*] By their having the right of election, conferred public offices on whom they chose.

79. *Authority.*] Power, or government: this alludes to the great offices in the state, which were once elective by the people.

—*Fasces.*] Consuls and prætors, who had the fasces carried before them.

—*Legions.*] Military prefectures.

—*All things.*] All elective offices.

79—80. *Itself refrains.*] From concerns of state.

80. *Only wishes, &c.*] Now they care for nothing else, at least with any anxiety, but for bread to be distributed to them as usual, by the command of the emperor, to satisfy their hunger; and the games in the circus to divert them: of these last the populace were very fond. See sat. xi. 53.

81. *"I hear many," &c.*] Here begins a fresh discourse on the occasion and circumstances of the time.

I hear, says one of the standers by, that Sejanus is not the only one who is to suffer; a good many more will be cut off, as well as he, about this plot. No doubt, says the other—

82. *The furnace is large.*] And made to hold more statues for melting than those of Sejanus. See l. 61.

"The condemn'd—The same people, if Nursia had favour'd
 "The Tuscan—if the secure old age of the prince had been 75
 "Oppressed, would in this very hour, have called Sejanus,
 "Augustus. Long ago, ever since we sell our suffrages
 "To none, it has done with cares; for it, which once gave
 "Authority, fasces, legions, all things, now itself
 "Refrains, and anxious only wishes for two things, 80
 "Bread and the Circenses."—"I hear many are about to
 "perish"—

"No doubt: the furnace is large: my friend Brutidius
 "Met me, a little pale, at the altar of Mars"—
 "How I fear lest Ajax conquer'd should exact punishment,
 "As defended badly!—let us ruin headlong, and, while he 85
 "Lies on the bank, trample on the enemy of Cæsar.
 "But let the slaves see, lest any should deny it, and drag into
 "Law their fearful master with shackled neck:" these were the

82—3. *Brutidius met me.*] This was a rhetorician and famous historian, a great friend of Sejanus, and therefore was horribly frightened, lest it should be his turn next to be apprehended and put to death, as concerned in the conspiracy.

84. *Lest Ajax conquer'd, &c.*] Alluding to the story of Ajax, who, being overcome in his dispute with Ulysses about the armour of Achilles, (see *Ovid Met. lib. xiii.*) went mad, fell upon man and beast, and afterwards destroyed himself.

These seem to be the words of Brutidius, expressing his fears of being suspected to have been concerned in the conspiracy with Sejanus; and, in order to wipe off all imputation of the kind, not only from himself, but from the person he is speaking to, he advises, that no time should be lost, but that they should hasten to the place where the corpse of Sejanus was exposed, and do some act which might be construed into an abhorrence of Sejanus, and consequently into a zeal for the honour and service of the emperor.

"How I fear," says Brutidius, looking agast, "lest the emperor, thinking his cause not cordially espoused, and that he was badly defended, should wreak his vengeance on such as he suspects to have been too timid, and, like the furious Ajax, when overcome, like another victim Ajax, destroy all that

"he takes to be his enemies, as Ajax
 "destroyed the sheep and oxen, when
 "he ran mad on his defeat, taking them
 "for the Grecians on whom he vowed
 "revenge." Other expositions are given to this place, but I think this suits best with l. 83, 8.

85. *Let us run, &c.*] As precipitately, as fast as we can; let us lose no time to avoid the emperor's suspicion of our favouring Sejanus, and wreaking his vengeance upon us.

—*While he.*] Sejanus—i. e. his corpse.

86. *Lies on the bank.*] i. e. Exposed on the bank, before it is thrown into the river Tiber.

—*Trample, &c.*] Set our feet upon his corpse, to shew our indignation against this supposed enemy of Tiberius.

87. *Let the slaves see, &c.*] That they may be witnesses for their masters, in case these should be accused of not having done it, or of having shewn the least respect to Sejanus, and so be brought under the displeasure of the emperor, and hurried to judgment.

88. *"Shackled neck."*] Those who were dragged to punishment, had a chain or halter fastened about the neck: this was the condition of some when brought to trial; so, among us, felons, and others accused of capital offences, are usually brought to their trial with gyves or fetters upon their legs.

89—9. *The discourse, &c.*] Thus do

Tunc de Sejano : secreta hæc murmura vulgi.
 Visne salutari sicut Sejanus? habere 90
 Tantundem, atque illi summas donare curules?
 Illum exercitibus præponere? tutor haberi
 Principis Augustæ Caprearum in rupe sedentis
 Cum grege Chaldæo? vis certe pila, cohortes,
 Egregios equites, et castra domestica—quidni 95
 Hæc cupias? et qui nolunt occidere quenquam,
 Posse volunt. Sed quæ præclara, et prospera tanti,
 Cum rebus lætis par sit mensura malorum?
 Hujus, qui trahitur, et prætextam sumere mavis,
 An Fidenarum, Gabiorumque esse potestas, 100
 Et de mensurâ jus dicere, vasa minora
 Frangere pannosus vacuis Ædilis Ulubris?
 Ergo quid optandum foret, ignorasse fateris
 Sejanum : nam qui nimios optabat honores,
 Et nimias poscebat opes, numerosa parabat 105
 Excelsæ turris tabulata, unde altior esset
 Casus, et impulsæ præceps immane ruinæ.

the people talk about poor Sejanus, the remembrance of his greatness being all passed and gone, and his shameful sufferings looked upon with the most ignominious contempt.

90. *Saluted, &c.*] You, who think happiness to consist in the favour of the prince, in great power, and high preferment, what think you? do you now wish to occupy the place which Sejanus once held, to have as much respect paid you, to accumulate as many riches, to have as many preferments and places of honour in your gift.

91. *Chief chairs, &c.*] Summas curules. The poet speaks in the plural number, as each of the great officers of Rome had a chair of state, made of ivory, carved, and placed in a chariot—curru—in which they were wont to be carried to the senate; so the prætor had his sella ecurulia, in which he was carried to the forum, and there sat in judgment. See before, l. 35, n. No. 4. When an ædile was a person of senatorial dignity, he was called curulis, from the curule chair in which he was carried.

Summas curules, here, is used in a metonymical sense, like curule ebur, *Hæc lib. i. epist. vi. l. 53, 4.* to denote the chief officers in the state, which had all been in the disposal of the once-

prosperous Sejanus. See the last n. ad fin.

92. *Guardian, &c.*] Who, in the absence of Tiberius, at his palace on the rock at Capræ, (see note on l. 71, 2, ad fin.) amidst a band of astrologers from Chaldæa, (who amused the prince with their pretended knowledge of the stars, and their government of human affairs,) governed all his affairs of state, and managed them, as a tutor or guardian manages the affairs of a youth under age. Thus high was Sejanus in the opinion and confidence of Tiberius; but do you envy him?

94. *Javelins.*] Pila were a kind of javelins with which the Roman foot were armed: therefore the poet is here to be understood as saying to the person with whom he is supposed to discourse, "You certainly wish to be an officer, and to have soldiers under your command."

—*Cohorts*] A cohort was a tenth part of a legion.

95. *Domestic tents, &c.*] The castra domestica were composed of horse, who were the body-guards of the prince or prætor; hence called also prætoriani. These seem to have been something like our life-guards.

—"Why should you not," &c.] What

Discourses then about Sejanus; these the secret murmurs of the vulgar.

Will you be saluted as Sejanus? have 90

As much—and give to one chief chairs of state—

Set another at the head of armies? be accounted guardian

Of a prince, sitting in the august rock of Capreae,

With a Chaldean band? you certainly would have javelins, cohorts,

Choice horsemen, domestic tents. "Why should you not 95

"Desire these things?" Even those who would not kill any one

Would be able. But what renowned and prosperous things are of so much

Value, since to prosperity there may be an equal measure of evils?

Had you rather take the robe of this man, who is dragg'd 100

Along, or be the power of Fidenæ, or Gabii,

And judge about a measure, and lesser vessels

Break, a ragged Ædile at empty Ulubræ?—

Therefore, what was to be wish'd for, you will confess Sejanus

To have been ignorant: for he who desired too many honours,

And sought too much wealth, was preparing numerous 105

Stories of an high tower, from whence his fall might be

Higher, and the precipice of his enforced ruin be dreadful.

harm, say you is there in such a desire?—"I don't desire this for the sake

"of hurting or killing any body."—

"Aye, that may be, but still, to know that such a thing may be in your power, upon occasion, gives you no small idea of self-importance."

97. *What renowned, &c.*] But, to consider coolly of the matter, what is there so valuable in dignity and prosperity, since, amid the enjoyment of them, they are attended with an equal measure of uneasiness, and when a fatal reverse, even in the securest and happiest moments, may be impending? the evil, therefore, may be said, at least, to counterbalance the good.

99. *Of this man, &c.*] Of Sejanus. Had you rather be invested with his dignity?

100. *The power.*] The magistrate of some little town, like Fidenæ, or Gabii. See sat. vi. l. 56, 7. Called in Italy, Podestà. Something like what we should call—a country justice.

102. *A ragged Ædile.*] Pannosus signifies patched or ragged. The Ædile, in

the burghs of Italy, was an officer who had jurisdiction over weights and measures, and if these were bad, he had authority to break them. He was an officer of low rank, and though, like all magistrates, he wore a gown, yet this having been delivered down from his predecessors, was old and ragged, very unlike the fine robe of Sejanus, and other chief magistrates at Rome. See *PEN. sat. i. l. 130*, and note.

—*Empty Ulubræ.*] A small town of Campania, in Italy, very thinly inhabited. *Comp. sat. iii. l. 2.*

103. *Therefore, &c.*] In this, and the four following lines, the poet very finely applies what he has said, on the subject of Sejanus, to the main argument of this Satire; viz. that mortals are too short-sighted to see, and too ignorant to know, what is best for them, and therefore those things which are most coveted, often prove the most destructive; and the higher we rise in the gratification of our wishes, the higher we may be raising the precipice from which we may fall.

107. *Enforced ruin.*] Impulsæ ruinæ,

Quid Crassos, quid Pompeios evertit, et illum,
Ad sua qui domos deduxit flagra Quirites?

Summus nempe locus, nullâ non arte petitus, 110

Magnaque numinibus vota exaudita malignis.

Ad genus Cereris sine cæde et vulnere pauci

Descendunt reges, et siccâ morte tyranni.

Eloquium ac famam Demosthenis, aut Ciceronis

Incipit optare, et totis Quinquatribus optat, 115

Quisquis adhuc uno partem colit asse Minervam,

Quem sequitur custos angustæ vernula capæ :

Eloquio sed uterque perit orator : utrumque

Largus et exundans letho dedit ingenii fons :

Ingenio minus est et cervix cæsa ; nec unquam 120

Sanguine caudidici maduerunt rostra pusilli.——

O fortunatam natam, me consule, Romanam !

Antonî gladios potuit contemnere, ai sic

Omnia dixisset : ridenda poemata malo,

Quam te conspicuæ, divina Philippicæ, famæ 125

into which he was driven, as it were, by the envy and malice of those enemies, which his greatness, power, and prosperity, had created. Impulse, metaph. alluding to the violence with which a person is thrown, or pushed, from an high precipice. Immane—dreadful—harmless—huge—great.

108. *The Crust.*] M. Crassus making war upon the Parthians for the sake of plunder, Surenâ, general of the enemy, slew him, and cut off his head and his hand, which he carried into Armenia to his master.

—*The Pompeys.*] Pompey the Great, being routed at the battle of Pharsalia, fled into Egypt, where he was perfidiously slain. He left two sons, Cneius and Sextus; the first was defeated in a land battle in Spain, the other in a sea fight on the coast of Sicily. We are not only to understand here Crassus and Pompey, but, by Crassos et Pompeios, plur. all such great men who have fallen by ill-fated ambition.

109. *Brought down, &c.*] i. e. Julius Cæsar, who, after he had obtained the sovereignty, partly by arms and violence, partly by art and intrigue, was publicly assassinated in the senate-house, as a tyrant and enemy to the liberty of his country. His scourges—i. e. made them slaves, as it were, and subject to his

will, liable to be treated in the most humiliating manner.

110. *Chief place.*] The ambition of reigning absolutely. The poet here shews the fatal source of misery to the aspiring and ambitious; namely, a restless desire after greatness, so as to leave no stone unturned to come at it—nulla non arde, &c.

111. *Great vows.*] i. e. Wishes and prayers for greatness, honour, riches, &c.

—*By malignant gods.*] Who, provoked by the unreasonable and foolish wishes of mortals, punish them, with accepting their vows, and with granting their desires. Comp. l. 7, 8.

112. *Son-in-law of Cæsar.*] Pluto, the fabled god, and king of the infernal regions: he stole Proserpina, the daughter of Jupiter and Ceres, and carried her to his subterranean dominions.

The poet means here to say, that few of the great and successful ambitious die, without some violence committed upon them.

113. *A dry death.*] Without bloodshed.

115. *The whole, &c.*] Minerva was the goddess of learning and eloquence; her festival was celebrated for five days, hence called Quinquatris; during this the school-boys had holidays.

What overthrew the Crassi, the Pompeys, and him who
 Brought down the subdued Romans to his scourges?
 Why truly, the chief place, sought by every art, 110
 And great vows listen'd to by malignant gods.
 To the son-in-law of Ceres, without slaughter and wound, few
 Kings descend, and tyrants by a dry death.

For the eloquence and fame of Demosthenes, or of Cicero,
 He begins to wish, and does wish during the whole Quinquatria, 115

Whoever reveres Minerva, hitherto gotten for three farthings,
 Whom a little slave follows, the keeper of his narrow satchel:
 But each orator perish'd by eloquence; each
 A large and overflowing fountain of genius consigned to death.
 The hand and neck was cut off by genius; nor ever 120
 Were rostra wet with the blood of a weak lawyer.

O fortunatam natam, me consule, Romam!
 He might have contemn'd the swords of Antony, if thus
 He had said all things. I like better laughable poems,
 Than thee, divine Philippic of conspicuous fame, 125

116. *Whoever reveres, &c.*] The poor school-boy, who has got as much learning as has cost him about three farthings; i. e. the merest young beginner at the lower end of the school.

117. *A little slave, &c.*] This is a natural image of little master going to school, with a servant-boy to carry his satchel of books after him, and heightens the ridiculous idea of his coveting the eloquence of the great orators.

118. *Each orator, &c.*] See note on l. 9. i. e. Both Demosthenes and Cicero. Demosthenes, to avoid the cruelty of Antipater, poisoned himself.

120. *Hand and neck, &c.*] Of Cicero, which were cut off by the emissaries of Antony, when they attacked and murdered him in his litter on the road. They, i. e. Tully's head and hand, were afterwards fixed up at the rostra, from whence he had spoken his Philippics, by order of Antony.

—*Cut off by genius.*] i. e. His capacity and powers of eloquence, which he used against Antony, brought this upon him.

121. *Rostra.*] A place in the forum, where lawyers and orators harangued. See *ALFONSO*. Rostra, No. 2. No weak lawyer, or pleader, could ever make himself of consequence enough to be in

danger of any design against his life, by what he was capable of saying in public.

122. *O fortunatam, &c.*] Mr. Dryden renders this line,

Fortune fore-tun'd the dying notes of Rome,

Till I, thy consul sole, consul'd thy doom:

and observes, that "the Latin of this "complet is a verse of Tully's, (in which "he sets out the happiness of his own "consulship,) famous for the vanity and "ill poetry of it."

It is bad enough; but Mr. Dryden has made it still worse, by adding more jingles to it. However, to attempt translating it is ridiculous, because it disappoints the purpose of the passage, which is to give a sample of Tully's bad poetry in his own words.

123. *If thus, &c.*] q. d. If Tully had never written or spoken better than this, he need not to have dreaded any mischief to himself; he might have defied the swords which Antony employed against him.

124. *Laughable poems*] Ridenda—ridiculous, that are only fit to be laughed at.

125. *Divine Philippic.*] Meaning Cicero's second Philippic, which, of all the
 D

Volveris a primâ quæ proxima. Sævus et illum
Exitus eripuit, quem mirabantur Athenæ
Torrentem, et pleni moderantem fræna theatri.
Dñs ille adversis genitus, fatoque sinistro,
Quem pater ardentis massæ fuligine lippus,
A carbone et forcipibus, gladiosque parante
Incude, et luteo Vulcano ad rhetora misit.

130

Bellorum exuviæ, truncis affixa trophæis
Lorica, et fractâ de casside buccula pendens,
Et curtum temone jugum, victæque triremis
Aplustre, et summo tristis captivus in arcu,
Humanis majora bonis creduntur: ad hæc se
Romanus, Graiusque ac Barbarus induperator
Erexit: causas discriminis atque laboris
Inde habuit. TANTO MAJOR FAMÆ SITIS EST, QUAM

135

VIRTUTIS: QUIS ENIM VIRTUTEM AMPLECTITUR IPSAM,
PRÆMIA SI TOLLAS? patriam tamen obruit olii

fourteen orations which he made against Antony, was the most cutting and severe, and this probably cost him his life.

He called these orations *Philippics*, as he calls Atticus, because in the freedom and manner of his speech he imitated the *Philippics* (Φιλιππικαὶ λόγοι) of Demosthenes, whose orations against Philip were so called.

196. *Roll'd up, &c.*] Volveris. The books of the ancients were rolled up in volumes of paper or parchment; this famous *Philippic* stood second in the volume. See sat. xiv. l. 102.

197. *Athena admired.*] Demosthenes. See note on l. 9.

198. *Rapid.*] Torrentem, his eloquence rapid and flowing, like the torrent of a river.

—*Moderating.*—] Or governing the full assembly of his hearers as he pleased, as a horse is governed and managed by a rein; so Demosthenes regulated and governed the minds of his auditory.

199. *Gods adverse, &c.*] It was a current notion among the ancients, that where people were unfortunate in their lives, the gods were displeased at their birth, and always took a part against them.

200. *His father.*] Demosthenes is said to have been the son of a blacksmith at

Athens.

—*Of a burning mass.*] Large masses of iron, when red-hot out of the forge, are very hurtful to the eyes of the workmen, from their great heat.

201. *Coal and Pincers, &c.*] His father at first thought of bringing up his son Demosthenes to his own trade; but he took him from this, and put him to a rhetorician to be taught eloquence.

202. *Dirty Vulcan.*] Vulcan was the fabled god of smiths, whose trade is very filthy and dirty. Sat. xiii. l. 44, 5.

203. *Maimed trophies.*] The trophy was a monument erected in memory of victory. The custom came from the Greeks, who, when they had routed their enemies, erected a tree, with all the branches cut off, on which they suspended the spoils of armour which they had taken from them, as well as other ensigns of victory: several of which the poet here enumerates; but as nothing was entire, the poet calls them maimed trophies.

204. *A beaver.*] Buccula, from bucca, the cheek, seems to have been that part of armour which was fastened to the helmet, and came down over the cheeks, and fastened under the chin.

205. *Beam.*] Temo was the beam of the wain, or the draught-tree, whereon the yoke hung: by this the chariot was

Who art roll'd up next from the first. Him also a cruel
 Death snatched away, whom Athens admired,
 Rapid, and moderating the reins of the full theatre.
 He was begotten, the gods adverse, and fate unpropitious,
 Whom his father, blear-eyed with the reek of a burning mass,
 From coal and pincers, and from the anvil preparing 131
 Swords, and from dirty Vulcan, sent to a rhetorician.

The spoils of war, to maimed trophies a breast-plate
 Fixed, and a beaver hanging from a broken helmet,
 A yoke deprived of its beam, the flag of a conquer'd 135
 Three-oar'd vessel, and a sad captive at the top of an arch,
 Are believed to be greater than human goods: for these
 The Roman, Greek, and Barbarian commander hath
 Exerted himself: the causes of danger and labour hath had
 From thence. So much greater is the thirst of fame than 140
 Of Virtue: for WHO EMBRACES EVEN VIRTUE ITSELF,
 IF YOU TAKE AWAY ITS REWARDS?—yet formerly the glory
 of a few

supported and conducted, while drawn by the yoke.

136. *A sad captive, &c.*] On the top of the triumphal arch, which was built upon these occasions, they made some wretched captive place himself, and there sit bemoaning his wretched fate, while the conquerors were exulting in their victory. So DRYDEN:

—on arch of victory,

*On whose high convex sits a captive foe,
 And sighing casts a mournful look be-
 low.*

137. *To be greater, &c.*] Such is the folly of mankind, that these wretched trifles are looked upon not only as bearing the highest value, but as something more than human,

—*For these, &c.*] Commanders of all nations have exerted themselves, through every scene of danger and fatigue, in order to get at these ensigns of fame and victory. *Erexit se*—bath roused himself to mighty deeds.

138. *The Roman.*] By the Roman, perhaps, we may understand Julius Cæsar, M. Antony, and others, who, while they were greedily following military glory, were preparing ruin for themselves, as well as many sad calamities to their country.

—*Greek.*] Here Miltiades and Themistocles, the two Athenian generals, may be alluded to, who, while they were

catching at military fame, perished miserably.

139. *Barbarian.*] A name which the Greeks and Romans were fond of fixing on all but themselves.

Here may be meant Hannibal, the great Carthaginian general, who, while he vexed the Romans with continual wars, occasioned the overthrow of his country, and his own miserable death.

139. *Causes of danger, &c.*] These things have been the grand motives of their exertions, in the very face of difficulty, and even of death.

140. *So much greater, &c.*] i. e. All would be great; how few wish to be good!

142. *If you take away, &c.*] Who is so disinterestedly virtuous, as to love and embrace virtue, merely for the sake of being and doing good? indeed, who would be virtuous at all, unless the fame and reputation of being so brought something with them to gratify the pride and vanity of the human heart? Virtue seldom walks forth, saith one, without vanity at her side.

—*The glory of a few.*] As Marius, Sylla, Pompey, Antony, &c.—*q. d.* Many instances have there been, where a few men, in search of fame, and of the gratification of their ambition, have been the destroyers of their country.

Gloria paucorum, et laudis, titulique cupido
 Hæsurî saxis cinerum custodibus; ad quæ
 Discutienda valent sterilis mala robora fîcûs, 145
 Quandoquidem data sunt ipsis quoque fata sepulchris.
 Expende Hannibalem: quot libras in duce summo
 Invenies? hic est, quem non capit Africa Mauro
 Perfusa oceanò, Niloque admota tepenti.
 Rursus ad Æthiopum populos, aliosque elephantos 150
 Additur imperiis Hispania: Pyrenæum
 Transilit: opposuit natura Alpenique nivemque:
 Diduxit scopulos, et montem rupit aceto.
 Jam tenet Italiam, tamen ultra pergere tendit;
 Actum, inquit, nihil est, nisi Pæno milite portas 155
 Frangimus, et mediâ vexillum pono Suburrâ.
 O qualis facies, et quali digna tabellâ,

144. *A title, &c.*] An inscription to be put on their monuments, in which their remains were deposited; this has often proved a motive of ambition, and has urged men to the most dangerous, as well as mischievous exploits.

145. *Evil strength, &c.*] There was a sort of wild fig-tree, which grew about walls and other buildings, which, by spreading and running its roots under them, and shooting its branches into the joints of them, in length of time weakened and destroyed them, as we often see done by ivy among us. See PRÆF. sat. i. l. 25. Evil here is to be understood in the sense of hurtful, mischievous.

A poor motive to fame, then, is a stone monument with a fine inscription, which, in length of time, it will be in the power of a wild fig-tree to demolish.

146. *Fates are given, &c.*] Even sepulchres themselves must yield to fate, and, consequently the fame and glory, which they are meant to preserve, must perish with them; how vain then the pursuit how vain the happiness, which has no other motive or foundation!

147. *Weight Hannibal.*] Place him in the scale of human greatness; i. e. consider him well, as a great man.

Hannibal was a valiant and politic Carthaginian commander; he gave the Romans several signal overthrows, particularly at Cannæ, a village of Apulia, in the kingdom of Naples.

—*How many pounds, &c.*] Alas, how little is left of him! a few inconsiderable ashes! which may be contained within the compass of an urn, though, when living, Africa itself was too small for him! So DRYDEN:

*Great Hannibal within the balance lay,
 And tell how many pounds his ashes weigh,*

Whom Afric was not able to contain, &c.

148. *Wash'd, &c.*] By the Moorish sea. The poet describes the situation of Africa, the third part of the globe then known. From Asia it is separated by the Nile; on the west it is washed by the Atlantic ocean, which beats upon the shores of Æthiopia and Libya, joining to which were the people of Mauritania, or Moors, conquered by Hannibal.

149. *Warm Nile.*] Made so by the great heat of the sun, it lying under the torrid zone.

150. *Again.*] Rursus—i. e. insuper, moreover; as sat. vi. 154.

—*Other elephants.*] Other countries where elephants are bred; meaning, here, Libya and Mauritania, which were conquered by Hannibal.

151. *Spain is added, &c.*] To the empires he had conquered he added Spain, yet was not content.

—*The Pyreneæ.*] The Pyreneæ, as they are now called, that immense range of high mountains which separate France from Spain.

152. *Nature opposed, &c.*] For nature,

Has ruined a country, and the lust of praise, and of
A title to be fixed to the stones; the keepers of their ashes;
which,

To throw down, the evil strength of a barren fig-tree is able,
Since fates are given also to sepulchres themselves. 146

Weigh Hannibal—how many pounds will you find in that
Great General? this is he, whom Africa wash'd by the Moorish
Sea, and adjoining to the warm Nile, does not contain:

Again, to the people of Ethiopia, and to other elephants, 150
Spain is added to his empires: the Pyrenean

He passes: nature opposed both Alps and snow:

He severed rocks, and rent the mountain with vinegar.

He now possesses Italy, yet endeavours to go farther:

"Nothing is done," says he, "unless, with the Punic army,
we break 155

"The gates, and I place a banner in the midst of Suburra."

O what a face! and worthy of what a picture!

as Pliny says, raised up the high mountains of the Alps as a wall, to defend Italy from the incursions of the Barbarians. These are constantly covered with snow.

153. *Severed rocks.*] By immense dint of labour and perseverance he cut a way in the rocks, sufficient for his men, horses, and elephants to pass.

—*With Vinegar.*] Livy says, that, in order to open and enlarge the way above mentioned, large trees were felled, and piled round the rock, and set on fire; the wind blowing hard, a fierce flame soon broke out, so that the rock glowed like the coals with which it was heated. Then Hannibal caused a great quantity of vinegar to be poured upon the rock, which piercing into the veins of it, which were now cracked by the intense heat of the fire, calcined and softened it, so that he could the more easily cut the path through it.

Polybius says nothing of this vinegar, and therefore many reject this incident as fabulous.

Pliny mentions one extraordinary quality of vinegar, viz. its being able to break rocks and stones which have been heated by fire. But, admitting this, it seems difficult to conceive how Hannibal could procure a quantity of vinegar sufficient for such a purpose, in so mountainous and barren a country. See *Ann. Univ.*

Hist. vol. xvii. p. 597, 8.

154. *Possesses Italy, &c.*] i. e. Arrives there, comes into Italy, which for sixteen years together he wasted and destroyed, beating the Roman troops wherever he met them; but he was not content with this, he determined to go further, and take Rome.

155. *Nothing is done, &c.*] This is the language of an ambitious mind, which esteemed all that had been done as nothing, unless Rome itself were conquered.

—*Punic Army.*] The *Pœni* (quasi *Phœni* a *Phœnicibus* unde orti) were a people of Africa, near Carthage; but being united to them, *Pœni* is used, per synec, for the Carthaginians in general.

156. *Suburra.*] One of the principal streets in Rome. See before, sat. iii. 5, note.

157. *What a face!*] What a figure was he all this while; how curious a picture would he have made, mounted on his elephant, and exhibiting his one-eyed countenance above the rest?

When Hannibal came into Etruria (Tuscany) the river Arno was swelled to a great height, insomuch that it occasioned the loss of many of his men and beasts, particularly of the elephants, of which the only one remaining was that on which Hannibal was mounted. Here, by the damps and fatigue, he lost one of his eyes.

Cum Gætula ducem portaret bellua læcum !
 Exitus ergo quis est ? ô gloria ! vincitur idem
 Nempe, et in exilium præceps fugit, atque ibi magnus 160
 Mirandusque cliens sedet ad prætoris regis,
 Donec Bithyno libeat vigilare tyranno.
 Finem animæ, quæ res humanas miscuit olim,
 Non gladii, non saxa dabant, non tela, sed ille
 Cannarum vindex, et tanti sanguinis uktor, 165
 Annulus. I, demens, et sævas curre per Alpes,
 Ut pueris placeas, et declamatio fias.
 Unus Pellæo juveni non sufficit orbis :
 Æstuat infelix angusto limite mundi,
 Ut Gyaræ clausus scopulis, parvæque Seripho. 170
 Cum tamen a figulis munitam intraverat urbem,
 Sarcophago contentus erat. MORS SOLA FATETUR
 QUANTULA SINT HOMINUM CORPUSCULA. Creditur olim
 Velificatus Athos, et quicquid Græcia mendax
 Audet in historiâ ; constratum classibus isdem, 175

158. *Getulian beast.*] i. e. The elephant. The Getulians were a people of Libya, bordering on Mauritania, where many elephants were found.

159. *His exit.*] What was the end of all his exploits, as well as of himself?

—*O Glory!*] Alas, what is it all!

160. *Is subdued, &c.*] He was at last routed by Scipio, and forced to fly for refuge to Prusias king of Bithynia.

161. *Client.*] Client signifies a retainer, a dependent, one who has put himself under the protection of a patron, to whom he pays all honour and observance.

This great and wonderful man was thus reduced, after all his glorious deeds.

—*Sits, &c.*] Like a poor and mean dependent.

162. *Till it might please, &c.*] The word tyrant is not always to be taken, as among us it usually is, in a bad sense. It was used in old time in a good sense, for a king, or sovereign.

—*To awake.*] When he came to prefer his petition for protection, he could gain no admission till the king's sleeping hours were over: Hannibal was now in too abject and mean a condition to demand an audience, or even to expect one, till the king was perfectly at leisure.

It is the custom of the eastern princes

to sleep about the middle of the day (2 Sam. iv. 5.) when the heats are intense, and none dare disturb them. This was the occasion of the deaths of many in our time at Calcutta, where, when taken by the Subah Surajah Dowlah, a number of gentlemen were put into a place called the Black-hole, where the air was so confined, that it suffocated the greatest part of them: but they could not be released while their lives might have been saved; for, being put there by order of the Subah, who alone could order their release, the officers of that prince only answered their cries for deliverance, by saying, that the Subah was laid down to sleep, and nobody dared to wake him.

163. *Disturbed human affairs.*] Mixed, disordered, put into confusion, a great part of the world, by his ambitious exploits and undertakings.

166. *A ring, &c.*] When he overthrew the Romans at Cannæ, he took above three bushels of gold rings from the dead bodies, which says the poet, were fully revenged by his ring, which he always carried about him, and in which he concealed a dose of poison; so that when the Romans sent to Prusias to deliver him up, Hannibal seeing there were no hopes of safety, took the poison and died. Thus fell that great man, who

When the Getulian beast carried the one-eyed general!
Then what his exit? O glory! for this same man
Is subdued, and flies headlong into banishment, and there a
great 160

And much to be admired client sits at the palace of the king,
Till it might please the Bithynian tyrant to awake.
The end of that life, which once disturbed human affairs,
Nor swords, nor stones, nor darts gave, but that
Redresser of Cannæ, and avenger of so much blood, 165
A ring.—Go, madman, and run over the savage Alps,
That you may please boys, and become a declamation.

One world did not suffice the Pellæan youth;
He chafes unhappy in the narrow limit of the world,
As one shut up in the rocks of Gyarus, or small Seriphus. 170
Yet when he had enter'd the city fortified by brickmakers,
He was content with a Sarcophagus. DEATH ONLY DISCOVERS
HOW LITTLE THE SMALL BODIES OF MEN ARE. It is believed,
that, formerly,
Athos was sailed thro', and whatever lying Greece
Adventures in history; the solid sea strewn with 175

had so often escaped the swords, and the darts, and stones hurled by the enemy, as well as the dangers of the horrid rocks and precipices of the Alps! See sat. ii. 155, and note 2.

166. *Go, madman.*] For such wert thou, and such are all who build their greatness and happiness on military fame.

167. *Please boys, &c.*] The boys in the schools used to be exercised in making and speaking declamations, the subjects of which were usually taken from histories of famous men. A fine end, truly, of Hannibal's Alpine expedition, to become the subject of a school-boy's theme or declamation! well worthy so much labour, fatigue, and danger!

168. *Pellæan youth.*] Alexander the Great, born at Pella, a city of Macedon, died of a fever, occasioned by drinking to excess at Babylon. He had lamented that, after having conquered almost all the East, all Greece, and, in short, the greatest part of the world, there were no more worlds for him to conquer. He died three hundred and twenty-three years before Christ, at. thirty-three.

170. *Gyarus.*] One of the Cyclades (islands in the Ægean sea) whereto criminals were banished: it was full of rocks. Sat. i. 75.

—*Seriphus.*] See sat. vi. 565, and note.

171. *The city.*] Babylon.

—*Brickmakers.*] This city was surrounded by a wall of brick, of an immense height and thickness. Ov. Met. iv. l. 58. *Figulus* signifies any worker in clay; so a maker of bricks.

173. *Sarcophagus.*] A grave, tomb, or sepulchre. A *σαρξ*, flesh, and *φάγναι*, to eat, because bodies there consume and waste away.

—*Death only, &c.*] Death alone teaches us how vain and empty the pursuits of fame and earthly glory are; and that, however the ambitious may swell with pride, yet in a little while, a small urn will contain the hero, who, when living, thought the world not sufficient to gratify his ambition.

174. *Athos, &c.*] A mountain in Macedon, running like a peninsula into the Ægean sea. Xerxes is said to have digged through a part of it to make a passage for his fleet.

175. *Adventures in history.*] i. e. Dares to record in history. The Grecian historians were very fond of the marvellous, and, of course, were apt to introduce great improbabilities and falsehoods in their narrations.

Suppositumque rotis solidum mare: credimus altos
 Defecisse amnes, epotaque flumina Medo
 Prudente, et madidis cantat quæ Sostratus alia.
 Ille tamen qualis rediit Salamine relictâ,
 In Corum atque Eurum solitus sævire flagellis
 Barbarus, Æolio nunquam hoc in carcere passos,
 Ipsum compedibus qui vinxerat Ennosigæum?
 Mitius id sane, quod non et stigmate dignum
 Credidit: huic quisquam vellet servire deorum.
 Sed qualis rediit? nempe unâ nave cruentis
 Fluctibus, ac tardâ per densa cadavera prorâ.
 Has toties optata exegit gloria pœnas.

180

185

Da spatium vitæ, multos da, Jupiter, annos:
 Hoc recto vultu, solum hoc et pallidus optas.
 Sed quam continuis et quantis longa senectus
 Plena malis! deformem, et tetrum ante omnia vultum,

190

175. *Stressed*] Covered, paved, as it were, for Xerxes is said to have had twelve thousand ships with him in his expedition, with which he formed the bridge after-mentioned.

176. *Those very ships*] Which had sailed through the passage at mount Athos.

—*Put under wheels*.] He, in order to march his forces from Asia into Europe, made a bridge with his ships over the sea, which joined Abydos, a city of Asia, near the Hellespont, to Sestos, a city of the Thracian Chersonesus, which was opposite to Abydos, and separated by an arm of the sea: this part is now known by the name of the Dardanelles. The sea being thus made passable by the help of the bridge, the army, chariots, horses, &c. went over, as if the sea had been solid under them; therefore the poet says, *sepositum rotis solidum mare*, the firm sea. *Hol.*

—*We believe*.] i. e. If we give credit to such historians.

177. *Rivers failed*, &c.] It is said that Xerxes's army was so numerous, as to drink up a river at once, whenever they made a meal. *Hæcæonot. lib. ii.*

—*The Medes*.] The Medes and Persians composed the army of Xerxes.

178. *Sostratus*.] A Greek poet, who wrote the Persian expedition into Greece.

—*Not wings*.] The fancy of a poet may be compared to wings, for it is by

this he takes his flight into the regions of invention. The fancy of Sostratus is here supposed to have been moistened with wine; in short, that no man who was not drunk, which is signified by *madidus*, could ever have committed such improbabilities to writing.

179. *What, &c.*] What manner of man—qualis—how wretched, how forlorn, how changed from what he was! *Comp. l. 185.*

—*That barbarian*.] Xerxes. See sat. vi. l. 157, note.

—*Salamis being left*.] When he left and fled from Salamis, an island and city in the Ægean sea, near which Themistocles, the Athenian general, overcame him in a sea-fight, and forced him to fly.

180. *Rage with whips*, &c.] When he found the sea raging, and, being raised by those winds, to have destroyed his bridge, he was mad enough to order the Hellespont to be scourged with three hundred lashes: I don't read any where, but in this passage of Juvenal, of his whipping the winds.

181. *Never suffered*, &c.] The poet here alludes to *Æn. l. i. 56—67*, where Æolus is represented as holding the winds in prison, and giving them liberty to come forth as he pleased.

182. *Who bound Ennosigæus*, &c.] Xerxes was mad enough also to cast iron fetters into the sea, as if to bind Neptune in chains; who was called Ennosigæus, the earth shaker, from the notion

Those very ships, and put under wheels: we believe deep
Rivers to have failed, and their waters drunk up when the Medes
Dined, and what things Sostratus sings with wet wings.

But what did that barbarian return, Salamis being left, 179
Who was wont to rage with whips, against the north-west and
East wind, (which never suffered this in the Æolian prison,)
Who bound Ennosigæus himself with fetters?

That indeed was rather mild, that not worthy a mark also
He thought him — Any of the gods would be willing to serve him.
But what manner of man returned he? Truly with one vessel
in the 185

Bloody waves, and, with slow prow, thro' thick carcasses.
Glory so often wished for exacted this punishment.

Give length of life, give, O Jupiter, many years!
This with upright countenance, and this, pale, alone you wish.—
But with what continual, and with how great evils is old age 190
Full! See the countenance deform'd, and hideous beyond
every thing,

that he presided over the waters of the sea, which made their way into the earth, and caused earthquakes. From Gr. *πνέουσι*, concussio, and *γῆ*, terra. See GELLIVS. See the Orphic hymn, quoted in PARKER. Heb. Lex. under גָּהַר, No. 1.

183. *Rather mild, &c.*] The poet ironically says "that, to be sure, all this "was very gentle in Xerxes, and that he "did not carry the matter farther, must "be considered as very gracious in a "man who might have thought proper "to have marked him as his slave." Stigma signifies a brand or mark set on the forehead of fugitive slaves, to which, no doubt, this passage alludes.

184. *Any of the gods.*] As well as Neptune, would, doubtless, without murmuring, have served so mild and gracious a prince! Still speaking ironically, in derision of the pride and folly of Xerxes.

185. *What manner, &c.*] After all this extravagance of pride. See note on L. 179.

—*One vessel.*] Navis signifies any vessel of the sea or river. The vessel in which Xerxes made his escape, after his defeat near Salamis, was a poor fishing-boat.

186. *Bloody waves.*] Made so by the slaughter of such numbers of the Persian army.

—*Slow prow, &c.*] The sea was so
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crowded with the floating carcasses of the slain, that the boat could hardly make its way.

187. *Glory, &c.*] This haughty prince, who had collected so vast a force together, in order to carry on the war with the Athenians, begun by his father Darius, and invading Greece with seven hundred thousand men of his own kingdoms, three hundred thousand auxiliaries, and with twelve thousand ships, after beating Leonidas and taking Sparta, is defeated by Themistocles, his army cut to pieces, his fleet destroyed, and himself forced to escape in a wretched fishing-boat. All this might well be called the just demand of vengeance against his pride, and mad thirst after glory.

188. *Give, &c.*] The poet now satirizes the folly of wishing for long life: he supposes one praying for it.

189. *Upright countenance, &c.*] i. e. Looking up to heaven—pale, with fear of death, or lest the petition should be refused.

But, perhaps, recto vultu may here be a phrase to express one in youth and health; and the following pallidus may denote a state of old age and sickness: comp. L. 191.

"Both sick and healthful, old and young,
conspire

"In this one silly, mischievous desire."

DRYDEN.

E

- Dissimilemque sui, deformem pro cute pellem,
 Pendentesque genas, et tales aspice rugas,
 Quales, umbriferos ubi pandit Tabraca saltus,
 In vetulâ scalpit jam mater simia buccâ. 195
 Plurima sunt juvenum discrimina, pulchrior ille
 Hoc, atque ille alio: multum hic robustior illo:
 Una senum facies, cum voce trementia membra,
 Et jam læve caput, madidique infantia nasi.
 25/5/88 Frangendus misero gingivâ panis inermi: 200
 Usque adeo gravis uxori, gnatisque, sibique,
 Ut captatori moveat fastidia Cosso.
 Non eadem vimi atque cibi, torpente palato,
 Gaudia: nam coitûs, jam longa oblivio: vel si
 Coneris, jacet exiguus cum ramice nervus; 205
 Et quamvis totâ palpetur nocte, jacebit.
 Anne aliquid sperare potest hæc inguinis ægri
 Canities? quid, quod merito suspecta libido est,
 Quæ venerem effectat sine viribus? aspice partis
 Nunc damnum alterius; nam quæ cantante voluptas, 210
 Sit licet eximius, citharædo, sive Seleuco,
 Et quibus auratâ mos est fulgere lacernâ?
 Quid refert, magni sedeat quâ parte theatri,
 Qui vix cornicines exaudiat, atque tubarum
 Conventus? clamore opus est, ut sentiat auris, 215

192. *Itself.*] Its former self.

—*Unightly hide.*] Here is a distinction between cutis and pellis, the former signifying the skin of a man, the other the hide of a beast; to the last of which, by an apt catachresis, the poet compares the coarse and rugged appearance of an old man's skin.

193. *Pendent cheeks.*] It is observable, that, in old persons, the cheeks, not only in that part of them which is immediately below the eyes, hang in purses downwards, but also in that part which, in youth, forms the roundness, and contributes so much to the beauty and comeliness of the face, hang downwards in a relaxed and pendent state.

194. *Tabraca. &c.*] Now called Tunis, on the Mediterranean, near which was a wood, wherein was a vast quantity of apes.

195. *Her old cheek.*] Bucca properly signifies the cheek, or that part of it which swells out on blowing; but here it seems (by synec.) to denote the whole face, every part of which, in the animal

he speaks of, especially when old, is in a wrinkled state.

Dryden has well preserved the humour of this simile:

*Such wrinkles as a skilful hand would draw,
 For an old grandam-ape, when, with a
 grace,
 She sits at squat, and scrubs her leathern
 face.*

196. *The differences, &c.*] The poet is here to be understood as observing, that, however, in the days of youth, one is distinguishable from another by different beauties of countenance, and strength of body, old age renders all distinctions void; and, in short, one old man is too like another to admit of them, both with respect to countenance and bodily strength.

199. *Smooth head.*] Bald with the loss of hair.

—*Infancy, &c.*] A running and drivelling nose, like a young child.

200. *Unarm'd gum.*] Having lost all his teeth, he has nothing left but his bare gums to mumble his food withal.

And unlike itself, an unsightly hide instead of a skin:
 And pendent cheeks, and such wrinkles,
 As, where Tabraca extends its shady forests,
 A mother-ape scratches in her old cheek. 195
 The differences of youths are very many, one is handsomer than
 This, and he than another: this far more robust than that:
 The face of old men is one, the limbs trembling with the voice,
 And now a smooth head, and the infancy of a wet nose.
 Bread is to be broken by the wretch with an unarm'd gum: 200
 So very burthensome, to wife, and children, and himself,
 That he would move the loathing of the flatterer Cossus.
 The palate growing dull, the joys of wine and food are not
 The same: a long oblivion of those pleasures,
 Which are in vain invited to return, 205
 Tho' every means be used to restore them.
 Has this important state any thing to hope for?
 What, but that the desire be deservedly suspected,
 Which, without power, effects gallantry. Now see
 The loss of another part—for what pleasure (has he) when a 210
 Harper (tho' even the best) or Seleucus performs,
 And those whose custom it is to shine in a golden habit?
 What signifies it in what part of a great theatre he may sit,
 Who can hardly hear the cornets, and the sounding of the
 Trumpets? There needs a bawling, that the ear may perceive 215

202. *The flatterer Cossus.*] Captator signifies one who endeavoureth to get or procure any thing, particularly he who flattereth a man to be his heir. (See sat. v. l. 98, note) This mean occupation was frequent in Rome, and this Cossus seems to have been famous for it; yet old age, like what the poet has been describing, is sufficient, says he, even to disgust Cossus himself so as to keep him away from paying his court.

203. *The palate, &c.*] Every thing now grows insipid; all difference of meats and drinks is lost. See this symptom of age mentioned by Barzillai, 2 Sam. xix. 35.

210. *Another part.*] The hearing.

211. *A harper.*] Citharædus denotes that species of musician, who sung, and played the harp at the same time.

—*Seleucus.*] A noted musician, who, according to the fashion of those times, wore a rich embroidered garment when he sang upon the stage. This is meant in the next line by aurata lacerna, as

not only the case of Seleucus, but of others. Of this incapacity for relishing music, Barzillai also speaks, 2 Sam. xix. 35.

214. *The cornets.*] Cornicen (from cornu, an horn, and cano, to sing) signifies a blower on the horn, or cornet, the sound of which was probably very loud and harsh, as was that of the trumpets. If he be so deaf that he cannot hear these, he can't expect to hear the singers, and the softer instruments.

215. *Bawling, &c.*] His boy must bawl as loud as he can into his ear, when he would tell him who called to visit him, or to let him know what o'clock it was. They had not watches and clocks as we have, but sun-dials and hour-glasses, which a boy was to watch, and acquaint the master how the time went.

Horas quinque puer nondum tibi nuntiât, et tu

Jam conviva mihi, Cæciliane, venis.

MAAR. lib. viii. ep. 67.

Quem dicat venisse puer, quot nunciet horas.
 Præterea minimus gelido jam in corpore sanguis
 Febre calet solâ: circumssilit agmine facto
 Morborum omne genus, quorum si nomina quæras,
 Promptius expediam, quot amaverit Hippiæ mœchos, 220
 Quot Themison ægros autumnino occiderit uno;
 Quot Basilus socios, quot circumscripserit Hirrus
 Pupillos: quot longa viros exsorbeat uno
 Maura die, quot discipulos inclinet Hamillus. 225
 Percurram citius, quot villas possideat nunc,
 Quo tondente, gravis juveni mihi barba sonabat.
 Ille humero, hic lumbis, hic coxâ debilis, ambos
 Perdidit ille oculos, et luscis invidet: hujus
 Pallida labra cibum capiunt digitis alienis.
 Ipse ad conspectum cœnæ diducere rictum 230
 Suetus, hiat tantum, ceu pullus hirundinis, ad quem
 Ore volat pleno mater jejuna. Sed omni
 Membrorum damno major dementia, quæ nec
 Nomina servorum, nec vultum agnoscit amici,
 Cum quo præteritâ cœnavit nocte, nec illos, 235
 Quos genuit, quos eduxit: nam codice sævo
 Hæredes vetat esse suos; bona tota feruntur

218. *Warm from fever.*] The blood is so cold, and circulates so slowly, that nothing can warm or quicken it but that hectic, feverish habit, which frequently is as an attendant on the decays of old age.

Gelidus tardante senecta

Sanguis habet, &c. *JEN.* v. l. 395, 6.

—*Leap around, &c.*] Surround him on all sides, ready to rush upon him, like wild beasts leaping on their prey.

—*Form'd into a troop.*] A whole troop of diseases, in array against him. *Agmine facto.* See *VIRG. ÆN.* i. 86. from whence our poet borrows this expression. See sat. iii. 162, and note.

220. *Hippiæ.*] See sat. vi. 82. a woman famous for her debaucheries.

221. *Themison.*] A physician much commended by Pliny and Celsus, though here spoken of in no very favourable light. Perhaps Juvenal gives this name to some empiric, in derision.

221. *Autumn.*] The autumn was usually a sickly time at Rome. See sat. iv. l. 56, 7, and notes.

222. *Allies, &c.*] When the Romans had conquered any people, they reduced

them into the form of a province, which, being subject to Rome, was governed by a Roman prætor, and the inhabitants were called socii, allies, and, indeed, looked upon, in all respects, as such, not daring to refuse a confederacy with their conquerors. Basilus was one of these prætors, who shamefully plundered his province.

—*Hirrus.*] Some read *Irus*. Whoever this was, his character is here noted, as a cheater and circumventer of youth, committed to his care and guardianship.

He that had the tuition of a ward was called tutor. The ward was called pupillus. The pupilli were orphans, who had lost their parents, and thus fell under the tuition of guardians, who frequently, instead of protecting them, plundered and cheated them out of their patrimony.

223. *Mauri.*] See sat. vi. l. 306, note.

224. *Hamillus.*] A school-master, famous for unnatural practices with his scholars.

226. *Who clipping.*] See sat. i. 25, and notes.

Whom his boy may say has come, how many hours he may
bring word of.

Beside, the very little blood, now in his cold body,
Is only warm from fever: there leap around, form'd into a
troop,

All kind of diseases, the names of which were you to ask,
I could sooner unfold, how many adulterers Hippia has loved,
How many sick Themison has killed in one autumn; 221
How many of our allies Basilus, how many orphans Hirrus
Has cheated. How many gallants the tall Maura can
Dispense with in a day, how many disciples Hamillus may
defile.

Sooner run over how many country-houses he may now possess,
Who clipping, my beard, troublesome to me a youth, sounded.
One is weak in his shoulder, another in his loins, another in
his hip,

Another has lost both his eyes, and envies the blind of one:
The pale lips of this take food from another's fingers:
He, at the sight of a supper, accustomed to stretch open his 230
Jaw, only gapes, like the young one of a swallow, to whom
The fasting dam flies with her mouth full. But, than all the loss
Of limbs, that want of understanding is greater, which neither
Knows the names of servants, nor the countenance of a friend,
With whom he supp'd the night before, nor those 235
Whom he hath begotten, whom brought up: for, by a cruel will,
He forbids them to be his heirs; all his goods are carried

Cinnamus was a barber at Rome, who got a knight's estate, and, growing very rich, had several villas, and lived in a sumptuous manner; but at last, he broke, and fled into Sicily. See *MART. vii. epigr. 64.*

227. *One is weak, &c.*] That host of diseases, mentioned l. 218, 19. are here represented as making their attacks on different parts of the body.

229. *Of this.*] *Hujus—i. e. hominis.*

—*Take food, &c.*] So feeble and childish that he can't feed himself, and is forced to be fed by another.

230. *He, at the sight, &c.*] As soon as supper is served, he, as it were mechanically, stretches open his jaws; but, unable to feed himself, he only gapes, like a young swallow in the nest, when it sees the old one flying towards it with food in her mouth. This natural image is beautifully expressed.

233—4. *Neither knows.*] *i. e. Recol-*

lects; his memory now failing.

234. *The names of servants.*] The poet here brings his old man into the last stage of superannuation, when the understanding and memory fail, which, as he says, is worse than all the rest.

236. *Brought up.*] Though he has not only begotten, but brought up his children, so that they must have lived much with him, yet they are forgotten. he makes a will, by which he disinherits them, and leaves all he has to some artful strumpet who has got possession of him.

—*A cruel will.*] *Codex, or caudex,* literally means the trunk, stem, or body of a tree. Hence, by metonym. a table-book, made of several boards joined together, on which they used to write; hence any writing, as a deed, will, &c. See *sat. vii. 110.*

237. *Forbids them.*] He excludes them

Ad Phialen: tantum artificis valet halitus oris,
 Quod steterat multos in carcere fornicis annos.
 Ut vigeant sensus animi, ducenda tamen sunt 240
 Funera gnatorum, rogos aspiciendus amatæ
 Conjugis, et fratris, plenæque sororibus urnæ.
 Hæc data pœna diu viventibus; ut renovatâ
 Semper clade domûs, multis in luctibus, inque 245
 Perpetuo mœrore, et nigrâ veste senescant.
 Rex Pylius (magno si quicquam credis Homero)
 Exemplum vitæ fuit a cornice secundæ:
 Felix nimirum, qui tot per sæcula mortem
 Distulit, atque suos jam dextrâ computat annos,
 Quique novum toties mustum bibit: oro, parumper 250
 Attendas, quantum de legibus ipse queratur
 Fatorum, et nimio de stamine, cum videt acris
 Antilochi barbam ardentem: nam quærît ab omni,
 Quisquis adest, socio, cur hæc in tempora duret;

from inheriting his estate, i. e. he disinherits them.

237. *Are carried.*] Are disposed of, conveyed by the will.

238. *To Phialæ.*] See above, l. 236, note the first.

—*So much avails, &c.*] Such an old dotard as this may be easily persuaded to any thing by an artful strumpet; so great an ascendancy does she acquire over him by her artful and insinuating tongue.

239. *Prison of a brothel.*] Fornix, lit. an arch or vault in houses; also, meton. a stew or brothel, because these were in vaults or wells under ground. ANSW. Hence, from the darkness and filthiness of their situation, as well as from the confinement of the wretched inhabitants therein, who stood ready for every comer, Juvenal represents Phialæ as having stood in carcere fornicis, which is describing her as a common prostitute.

Hos. lib. i. sat. ii. l. 30. alluding to the filth of these dungeons, says,

Contra alius nullum nisi olenti in fornice stantem.

See Juv. sat. vi. l. 190, 1.

Carcer signifies also a starting place at the chariot-races; hence by metonym. a beginning; in this sense it may mean the entrance of a brothel, where the harlots presented themselves to the view of the passers-by. Comp. sat. iii. l. 65,

n. 1.

240. *Tho' the senses, &c.*] i. e. Yet allow him to retain his senses in full vigour, what grievous scenes of distress has he to go through!

—*Children.*] So Vira. Æn. vi. l. 308.

Impositisque rogis juvenes ante ora parentum.

241. *To be attended.*] Ducere funera is a phrase peculiarly adapted to the ceremony of funerals, and probably it is derived from a custom of the friends of the deceased walking in procession before the corpse. Sat. i. 146. See GRANG. in loc. "Ducere—verbum sepultura. Albinov. ad Liviam. Funera ducuntur Romana per oppida Drusi."

—*The pile.*] The funeral pile, on which the body was reduced to ashes.

242. *Urns fill'd, &c.*] i. e. With their bones and ashes, which it was customary to preserve in pots (after being gathered from the funeral pile) called urns.

243. *This pain, &c.*] This is the sad lot of long-lived people, as it must be their fate to out-live many of their friends.

243—4. *Slaughter of the family, &c.*] Some part or other of which is continually dropping off.

244. *Many sorrows.*] i. e. Bemoanings of the death of friends.

245. *Black habit.*] By this we find,

To Phiale : so much avails the breath of an artful mouth,
Which has stood for many years in the prison of a brothel.
Tho' the senses of the mind may be strong, yet funerals of
children 240

Are to be attended, the pile to be seen of a beloved
Wife, and of a brother, and urns fill'd with sisters.
This pain is given to long-livers, so that, the slaughter
Of the family being continually renewed, in many sorrows, and in
Perpetual grief, and in a black habit, they may grow old. 245
The Pylian king (if you at all believe the great Homer)
Was an example of life second from a crow :
Happy, no doubt, who thro' so many ages had deferr'd
Death, and now computes his years with the right hand,
And who so often drank new must : I pray, attend 250
A little—How much might he complain of the laws
Of the fates, and of too much thread, when he saw the beard of
Brave Antilochus burning : he demands of every friend
Which is present, why he should last till these times—

that the wearing of mourning for the loss of relations is very ancient, and that black was the colour which the ancients used on such occasions. See sat. iii. l. 213.

246. *Pylian king.*] Nestor, the king of Pylos, in Peloponnesus, who, according to Homer, is said to have lived three hundred years.

247. *Second from a crow.*] *Corax* signifies a crow, or rook. This species of bird is fabled to live nine times the age of a man. Nestor (says the poet) stands second to this long-lived bird.

249. *With the right.*] The ancients used to count their numbers with their fingers; all under one hundred was counted on the left hand, all above on the right.

250. *So often drank, &c.*] *Mustum* signifies new wine. The vintage, when this was made, was in the autumn; so that the poet here means to observe that Nestor lived for many returns of this season.

—*Attend.*] The poet calls for attention to what he is going to prove, by various examples, namely, that happiness does not consist in long life.

251—2. *Laws of the fates.*] The ancients believed all things, even the gods themselves, to be governed by the fates.

Old men, who were from various causes afflicted, might be apt to complain of their destiny, and Nestor among the rest.

252. *Of too much thread.*] The fates were supposed to be three sisters, who had all some peculiar business assigned them by the poets, in relation to the lives of men. One held the distaff, another spun the thread, and the third cut it. *q. d.* How might he complain that the thread of his life was too long.

253. *Antilochus.*] The son of Nestor, slain, according to Homer, by Memnon at the siege of Troy; according to Ovid, by Hector. His beard burning, *i. e.* on the funeral pile. This mention of the beard implies, that he was now grown to man's estate.

255. *He demands, &c.*] The poet here very naturally describes the workings and effects of grief, in the afflicted old man, who is now tempted to think that his great age was granted him as a punishment for some greater crime than he could recollect to have committed, as he was permitted to live to see so sad an event as the death of his brave and beloved son. He is therefore represented as inquiring of his friends what could be the cause of his being reserved for such an affliction.

Quod facinus dignum tam longo admiserit ævo. 255
 Hæc eadem Peleus raptum cum luget Achillem,
 Atque alius, cui fas Ithacum lugere natantem.
 Incolumi Trojâ Priamus venisset ad umbras
 Assaraci magnis solennibus, Hectore funus
 Portante, ac reliquis fratribus cervicibus, inter 260
 Iliadum lachrymas, ut primos edere planctus
 Cassandra inciperet, scissâque Polyxena pallâ,
 Si foret extinctus diverso tempore, quo non
 Cœperat audaces Paris ædificare carinas.
 Longa dies igitur quid contulit? omniâ vidit 265
 Eversa, et flammis Asiam ferroque cadentem.
 Tunc miles tremulus positâ tulit arma tiarâ,
 Et ruit ante aram summi Jovis, ut vetulus bos,
 Qui domini cultris tenuet et miserabile collum
 Præbet, ab ingrato jam fastiditus aratro. 270

256. *Peleus.*] The father of Achilles, slain by Paris, who shot him in the heel in the temple of Apollo, the only part where he was vulnerable. His father Peleus had to lament his untimely death.

257. *Another.*] Laertes, a prince of Ithaca, father of Ulysses. He, during his son's absence, and wanderings over the seas, wearied himself with daily labour in husbandry, having no other attendant than an old maid-servant, who brought him food: during this period his constant petition to Jupiter was, that he might die.

—*Swimming Ithacus.*] Ulysses was called Ithacus, from Ithaca, a country of Ionia where he reigned. After the destruction of Troy, he suffered many toils and hardships, for ten years together, before his return home. The word *natantem* perhaps alludes to his shipwreck near the island of Calypso, where he was forced to swim to save his life; or perhaps it may allude, in general, to the length of time he passed in sailing on the sea.

258. *Troy being safe.*] *i. e.* Had Troy stood, and remained in safety.

—*Priam.*] The last king of Troy, who lived to see the city besieged by the Greeks for ten years together, and at length taken.

258—9. *Shades of Assaracus, &c.*] Had joined his ancestors' ghosts, or shades, in the infernal regions; *i. e.* had died

in peace, and had been buried with the splendid funeral rites belonging to his rank. See *VIRG. ÆN. i. 288*; and *AINAW. Assaracus.*

259. *Hector carrying, &c.*] Among the ancients, the corpse of the parent was carried forth to the funeral pile by the sons of the deceased. If Troy had remained in quiet, Priam's son Hector had not been slain by Achilles, but had survived his father, and have, as the custom was, been one of his bearers to the funeral pile.

260. *The rest of the shoulders, &c.*] *Reliquis cervicibus*—for *cervicibus reliquorum, &c.* Hypallage. According to Homer, Priam had fifty sons and twelve daughters; the former of which would have assisted Hector in carrying their father's corpse. Pliny says, (*lib. vii. c. 44.*) Quintus Metellus Macedonicus, a quatuor filiis illatus est rogo.

Priam was slain in the siege by Pyrrhus, the son of Achilles, and most of his children were destroyed. See *ÆN. ii. 501—54.*

261. *As soon as, &c.*] This was the signal for the funeral procession to move forward towards the pile.

—*Cassandra, &c.*] She was the daughter of Priam and Hecuba. It was customary to hire women to mourn at burials, who went before the corpse to lament the dead; the chief of them who began the ceremony was called *præfica*, (a *præficio*, *planctuum princeps*. *AINAW.*)

What crime he had committed worthy so long life. 255
The very same does Peleus, while he mourns Achilles snatch'd
away,

And another, to whom it was permitted to lament the swim-
ming Ithacus.

Troy being safe, Priam had come to the shades
Of Assaracus with great solemnities, Hector carrying 259

The corpse, and the rest of the shoulders of his brethren, among
The tears of the Trojans, as soon as Cassandra should begin.

To utter the first wailings, and Polyxena with a rent garment,
Had he been extinct at another time, in which Paris

Had not begun to build the daring ships.

What therefore did long life advantage him? he saw all things
Overturn'd, and Asia falling by fire and sword. 266

Then, a trembling soldier, the diadem being laid aside, he bore
arms,

And fell before the altar of high Jove, as an old ox,

Who, to the master's knife, offers his lean and miserable

Neck, now despised by the ungrateful plough. 270

This part must here most naturally have
been taken by Cassandra, Priam's daugh-
ter, who, would doubtless, have put her-
self at the head of the mourning women.
See 2 Chron. xxxv. 25.

After the taking of Troy, she fell to
the share of Agamemnon. She was
married to Chorebus, and debauched by
Ajax Oileus, in the temple of Minerva.
See *Æn.* i. 44. and ii. l. 403—7.

262. *Polyxena, &c.*] The daughter also
of Priam, who gave her in marriage to
Achilles; but he, coming into the tem-
ple of Apollo to perform the nuptial
rites, was there treacherously slain by
Paris. She was afterwards sacrificed at
the tomb of Achilles. See before, l.
256, note.

—*Rent garment.*] Rending the gar-
ments, in token of grief, was very an-
cient.

263. *Being extinct.*] i. e. If he had
died.

—*At another time, &c.*] i. e. Before
Paris prepared to sail into Greece, in
order to ravish Helen from her husband
Menelaus. Had this been the case,
Priam would have been borne to the
grave by his sons, and his funeral solemn-
ized by the public lamentations of his
daughters.

264. *Daring ships.*] So called from
the daring design they were employed

in; the execution of which occasioned
the Trojan war, and the destruction of
the country by the Greeks.

265. *What therefore, &c.*] The poet
here applies this instance of old king
Priam to his main argument against
wishing to live to old age, seeing with
how many sorrows it may be accom-
panied.

266. *Asia falling.*] See VINE. *Æn.* iii.
l. 1. By Asia is here meant the Lesser
Asia, containing the Greater and Lesser
Phrygia, the kingdom of Priam.

267. *Trembling soldier.*] Priam, now
trembling, and almost worn out by age,
—*Diadem being laid aside.*] Having
laid aside all ensigns of royalty.

—*Bore arms.*] In defence of his coun-
try. See *Æn.* ii. 507—588. where
these parts of Priam's history are de-
scribed.

268. *Fell before the altar.*] Of Jupiter
Hercules, erected by Priam in an open
court belonging to the palace: hither he
fled for succour and protection, but was
slain by Pyrrhus. *Æb.* ii. 501, 2.

270. *Ungrateful plough.*] *Prosopopeia.*
The plough is here represented as un-
grateful, as forgetting the labours of the
old worn-out ox, and despising him as
now useless. Some understand *aratro*
for *agricola*—meton.

Exitus ille utcumque hominis : sed torva camino
 Latravit rictu, quæ post hunc vixerat, uxor.
 Festino ad nostros, et regem transeo Ponti,
 Et Cræsum, quem vox justi sacunda Solonis
 Respicere ad longæ jussit spatia ultima vitæ.
 Exilium et carcer, Minturnarumque paludes,
 Et mendicatus victâ Carthagine panis,
 Hinc causas habuere. Quid illo cive tulisset
 Natura in terris, quid Roma beatus unquam,
 Si circumducto captivorum agmine, et omni
 Bellorum pompâ, animam exhalasset opimam,
 Cum de Teutonico vellet descendere curru?
 Provida Pompeio dederat Campania febres
 Optandas; sed multæ urbes, et publica vota
 Vicerunt: igitur fortuna ipsius, et urbis
 Servatum victo caput abstulit. Hoc cruciatus
 Lentulus, hæc pœnâ caruit, ceciditque Cethegus
 Integer, et jacuit Catilina cadavere toto.
 Formam optat modico pueris, majore puellis

275

280

285

271. *Exit of a man.*] He died, however, like a man—this was not the case of his wife.

—*Fierce wife, &c.*] i. e. Hecuba, wife of Priam, who, after the sacking of Troy, railed so against the Greeks, that she is feigned to have been turned into a bitch. OVID. MET. lib. xiii. l. 567—9.

278. *To our own.*] To mention instances and examples among our own people.

—*The king of Pontus*] Mithridates, who maintained a long war with the Romans, but was at last routed by Pompey. He would have shortened his days by poison, but had so fortified himself by an antidote, invented by him, and which still bears his name, that none would operate upon him. See SAT. VI. l. 660, and note.

274. *Cræsus, whom, &c.*] Cræsus was the last king of Lydia, so rich, that Cræsidivitiæ was a proverbial saying. He asked Solon (one of the wise men of Greece, and lawgiver of the Athenians) who was the happiest man? The philosopher told him, "no man could be said 'to be happy before death.'" This, afterwards, Cræsus found to be true; for, being taken prisoner by Cyrus, and ordered to be burned, he cried out, "So-

"lon! Solon! Solon!" Cyrus asked the reason of this, and was told what Solon had said; whereupon, considering it might be his own case, he spared his life, and treated him with much respect. Respicere—to consider—mind—regard.

276. *Marshes of Minturna, &c.*] Caius Marius being overcome in the civil war by Sylla, was forced to skulk in the marshes of Minturna, a city by the river Liris, where he was found, taken, and imprisoned; he then escaped into Africa, where he lived in exile, and begged his bread in the streets of Carthage, which had been conquered by the Romans.

278. *Hence had their causes.*] All these misfortunes were owing to Marius's living so long; he died in the sixty-eighth year of his age.

—*Than that citizen.*] i. e. Than Marius.

280—2. *If—when, &c.*] If when, in his triumph after conquering the Cimbri, he had numbers of captives led around his triumphal car, and amidst all the pomp and glory of victory, he had breathed out his mighty soul, as he descended, after the triumph was over, from his chariot, he had been the happiest man in nature, or that Rome ever

However, that was the exit of a man : but his fierce wife,
 Who outlived him, barked with a canine jaw.
 I hasten to our own, and pass by the king of Pontus,
 And Cræsus, whom the eloquent voice of just Solon
 Commanded to look at the last period of a long life. 275
 Banishment and a prison, and the marshes of Minturnæ,
 And bread begged in conquer'd Carthage,
 Hence had their causes—what, than that citizen, had
 Nature on the earth, or Rome ever borne, more happy,
 If the troop of captives being led around, and in all 280
 The pomp of wars, he had breath'd forth his great soul,
 When he would descend from the Teutonic chariot ?
 Provident Campania had given Pompey fevers
 To be wished for; but many cities, and public vows
 Overcame them : therefore his own fortune, and that of the
 city 285
 Took off his preserved head from him conquer'd : this torment,
 This punishment Lentulus was free from ; and Cethegus fell
 Entire, and Catiline lay with his whole carcass.
 With moderate murmur, the anxious mother desires beauty

bred, and have escaped the miseries which afterwards befel him.

282. *Teutonic chariot.*] The Teutones were a people bordering on the Cimbri, conquered by Marius; the chariot in which Marius rode in his triumph over these people is therefore called Teutonic, as used on that occasion.

283. *Provident Campania.*] When first Pompey engaged in the civil war against Cæsar, he had a violent fever at Naples, and another at Capua, of which he was like to have died; these seem to have been provided against the miseries which afterwards befel him.

284. *To be wished for.*] In order to take him out of life, while he was great and happy.

285. *Overcome them.*] The united wishes and prayers of so many cities and people, for his recovery, prevailed against the effects of his sickness, and saved his life.

—*His own fortune.*] Which reserved him to be slain in his flight to Egypt, after his defeat by Cæsar.

—*That of the city.*] Doomed to fall under the dominion of Pompey's enemy, after suffering so much by a civil war.

286. *Took off.* &c.] That life which had been preserved in a dangerous sick-

ness (see note on l. 285) was destroyed after his defeat, and his head severed from his body by Achilles and Salvius, sent for that purpose from Ptolemy, who intended it as a present to Cæsar.

Of Pompey's death, see *Ant. Univ. Hist.* vol. xiii. p. 217.

287. *Lentulus—Cethegus.*] These were in the conspiracy with Catiline, and being put into prison, by order of Cicero, then consul, were strangled, so that their bodies were not dismembered.

288. *Catiline, &c.*] The famous conspirator, whose designs were detected and frustrated by Cicero, died in battle, without the loss of any part of his body. See *SALLUST.* All these died young men, and thus were taken away from the miseries which those meet with who live to old age.

289. *Moderate murmur.*] The word murmur here implies that sort of muttering which they used at their prayers to the gods; this was louder; and more distinct, on some occasions than on others, according to the degree of fervency in the suppliant. *Comp. PRÆ.* sat. ii. 6—8.

—*Anxious mother, &c.*] The poet here represents another popular folly, in supposing a mother anxious for having

Murmure, cum Veneris fanum videt anxia mater, 290
 Usque ad delicias votorum : cur tamen, inquit,
 Corripas ? pulchrâ gaudet Latona Dianâ.
 Sed vetat optari faciem Lucretia, qualem
 Ipsa habuit. Cuperet Rutilæ Virginia gibbum
 Accipere, atque suam Rutilæ dare. Filius autem 293
 Corporis egregii miseros trepidosque parentes
 Semper habet. RARA EST ADEO CONCORDIA FORMÆ
 ATQUE PUDICITIÆ ! sanctos licet horrida mores
 Tradiderit domus, ac veteres imitata Sabinas.
 Præterea, castum ingenium, vultumque modesto 800
 Sanguine ferventem tribuat natura benignâ
 Larga manu : (quid enim puero conferre potest plus
 Custode, et curâ Natura potentior omni ?)
 Non licet esse viros : nam prodiga corruptoris
 Improbilas ipsos audet tentare parentes : 805
 Tanti in muneribus fiducia. Nullus ephebum
 Deformem sævâ castravit in arce tyrannus :
 Nec prætextatum rapuit Nero loripedem, vel
 Strumosum, atque utero pariter, gibboque tumentem.
 I nunc, et juvenis specie lætare tui, quem 810
 Majora expectant discrimina. Fiet adulter

handsome children, and praying for this at the shrine of Venus, the fabled goddess of beauty.

291. *Even to the delight, &c.*] So that the highest and fondest of them might be gratified, and the delight of their accomplishment be equal to that which she felt in making them.

292. *Blame me ?*] A question supposed from the mother to the poet, on his finding fault with her for what she did.

—*Latona rejoices, &c.*] She defends what she does by quoting an example. Latona, daughter of Cæus, one of the Titans, bore, to Jupiter, Apollo and Diana at the same birth.

293. *Lucretia forbids, &c.*] The poet answers the example brought for asking beautiful children, by the instance of Lucretia, whose beauty proved her undoing. She was a beautiful Roman lady, the daughter of Lucretius, prefect of the city, and wife of Tarquinius Collatinus, ravished by Sextus Tarquinius, son of Tarquinius Superbus, which she so resented, that she sent for her father and husband, and stabbed herself before them. The people of Rome, on this

rose in arms, expelled the Tarquins, and changed the monarchy to a commonwealth.

294. *Virginia.*] A Roman virgin exceedingly beautiful, whom her own father, to prevent her being exposed to the lust of Appius, one of the Decemviri, stabbed in the middle of the forum.

294—5. *Rutila.*] An ugly deformed old woman, above seventy-seven years old, as Pliny says, was in no danger of such a death, and therefore happier in her deformity than Virginia in her beauty ; so that the latter might gladly have changed her person for that of Rutila.

295. *But a son, &c.*] *i. e.* A son with an accomplished and beautiful person makes his parents unhappy, and keeps them in perpetual fear, so very rarely do beauty and modesty meet together.

296. *Person.*] The word *corporis*, which literally signifies the body, is here used for the whole person of the man, per synec.

298. *Homely house, &c.*] *i. e.* Though the plain family, rough and honest, should have furnished him with the best

For her boys—with greater for her girls, when she sees the
 temple of Venus, 290
 Even to the delight of her wishes. Yet, why, says she,
 Should you blame me? Latona rejoices in fair Diana.
 But Lucretia forbids a face to be wished for, such
 As she had. Virginia would desire to accept the hump of Rutila,
 And give her (shape) to Rutila. But a son, with a 295
 Remarkable person, always has miserable and trembling
 Parents—SO RARE IS THE AGREEMENT OF BEAUTY
 AND CHASTITY!—Tho' the homely house chaste morals should
 Have transmitted, and imitated the old Sabines.
 Beside, a chaste disposition, and a countenance glowing 300
 With modest blood, let bounteous nature give him
 With a kind hand, (for what more upon a boy can
 Nature, more pow'rful than a guardian, and than all care, bestow?)
 They must not be men; for the prodigal improbity
 Of a corrupter dares to tempt the parents themselves: 305
 So great is confidence in bribes. No tyrant ever
 Castrated a deform'd youth in his cruel palace:
 Nor did Nero ravish a noble youth club-footed, or one
 With a wen, and swelling equally in his belly and hump.
 Go now, and delight in the beauty of your young man, 310
 Whom greater dangers await. He will become a public

morals, and brought him up in all the plain and virtuous simplicity of the old Sabines, (see sat. vi. l. 162, 3.) transmitting modesty and chastity by their own examples also.

300. *Glowing*, &c.] Easily blushing at every species of indecency.

303. *More pow'rful*, &c.] *i. e.* Who is more powerful than all outward restraints. *q. d.* Natural good dispositions are more powerful preservatives against vice, than all the watchfulness and care of guardians and parents.

304. *Must not be men*.] If they are to escape "the pollutions that are in the "world through lust," they must die young, and not be men.

—*The prodigal improbity*, &c.] The offenders of those who would corrupt their chastity, and who think no prodigality too great to seduce youth, will even attempt to corrupt the parents themselves, by bribing them, at any price, over to their side. Such is their extravagant wickedness.

306. *Confidence in bribes*.] So thoroughly persuaded are they that a bribe will

carry their point.

—*No tyrant*, &c.] The poet shews another danger arising from beauty, namely, that of being taken into the palaces of princes and great men, where they were kept for unnatural purposes, and castrated, in order to make their voices like those of women; now this might be the consequence of being handsome, but no deformed and ugly youth was ever served so. See sat. vi. 368—72.

308. *Nero ravish*, &c.] Alludes to the horrid amours of Nero with Sporus, whom he dressed in woman's apparel, and is said to have married. See sat. i. 60, note.

309. *A wen*] Struma signifies a swelling, or wen, arising from a scrophulous habit, like what we call the king's evil. Strumous, one that has this disorder.

—*Swelling*, &c.] *i. e.* Pot-bellied and hump-backed.

310. *Go now*, &c.] An ironical apostrophe to the mother (see l. 289—91.) who is wishing for beautiful children.

311. *Greater dangers*, &c.] The older

Fabtious, et pœnas metuet, quascunque maritus
 Exigit iratus: nec erit felicior astro
 Martis, ut in laqueos nunquam incidat: exigit autem
 Interdum ille dolor plus, quam lex ulla dolori 315
 Concessit. Necat hic ferro, secat ille cruentis
 Verberibus, quosdam mœchos et mugillis intrat.
 Sed tuis Endymion dilectæ fiet adulter
 Matronæ: mox cum dederit Servitiæ nummos,
 Fiet et illius, quam non amat: exuet omnem 320
 Corporis ornatum: quid enim ulla negaverit udis
 Inguinibus, sive est hæc Hippia, sive Catulla?
 Deterior totos habet illic fœmina mores.
 Sed casto quid forma nocet? quid profuit olim
 Hippolyto grave propositum? quid Bellerophonti? 325
 Erubuit nempe hæc, ceu fastidita repulsa:
 Nec Sihenobœa minus quam Cressa excanduit, et se
 Concussere ambæ. Mulier sævissima tunc est,

he grows, the more dangers will he be exposed to; even greater than those already mentioned.

311. *He will become, &c.* He will intrigue with married women, and, on detection by the husbands, be exposed to all the suffering which their rage and jealousy may inflict.

313. *Happier than the star, &c.* As all destiny was supposed to be governed by the stars, so the word star (per metonym.) may signify destiny. Will he have better luck than Mars, who, when in an amour with Venus, was surprised by her husband Vulcan, who enclosed them with a net, and exposed them to the sight of all the gods.

315. *That pain.* Which an adulterer may have inflicted on him by an enraged husband.

—*Than any law, &c.* i. e. The pain which the gallant may suffer from the husband may possibly exceed any that the law would inflict, or has allowed, for such an offence.

316. *With a sword.* Ferrum means any tool or weapon made with iron. There seems here to be an imitation of *Hœa. lib. i. sat. ii. l. 40—46.*

316—17. *With bloody scourges.* i. e. Most barbarously flogs the gallant with scourges, the blood following the strokes:

—*Ille flagellis*

Ad mortem cæcus. *Hœa. ubi supr.*

317. *The mullet, &c.* This was a punishment sometimes inflicted on adulterers, when caught in the fact, and must be attended with the most excruciating pain. It was done by thrusting the fish up the fundament and then drawing it out, with the fins laying hold of and tearing the part.

318. *But your endymion.* Another ironical apostrophe to the mother. See before, note on l. 310.

Endymion was a shepherd, fabled to have been fallen in love with by Cynthia, or the moon, who, that she might kiss him, laid him asleep on Mount Latmus, in Caria, near the coast of the Archipelago.

The poet uses the name Endymion here in derision of the mother, whom he supposes to be so fond of her son, and so pleased with his beauty, as to think him as handsome, at least, as Endymion himself, and as likely to excite the love of some favourite lady, as Endymion was to excite the love of Cynthia, and who will think to have him all to herself. No, says the poet, this will only last till some lucrative temptation comes in his way, and then he will be as bad as others, and just as profligate—for

319. *When Servilla, &c.* This name may here be put for any lewd and profligate adulteress, who hired lovers for her pleasures. There may probably be an allusion to Servilla, the mother of

Adulterer, and will fear whatsoever punishment an angry
 Husband exacts : nor will he be happier than the star
 Of Mars, that he should never fall into snares : but sometimes
 That pain exacts more than any law to pain 345
 Has granted. One kills with a sword, another cuts with bloody
 Scourges, and some adulterers the mullet enters.
 But your Endymion will become the adulterer of some beloved
 Matron : presently when Servilia shall give him money,
 He will become hers too whom he loves not : she will put off
 Every ornament of her body : for what will any woman deny to
 Those she likes, whether she be Hippia or Catulla ?
 There a bad woman has her whole manners.
 But how does beauty hurt the chaste ? what, once on a time.
 did 324

A solemn resolution benefit Hippolytus ? what Bellerophon ?
 Truly this reddened as if scorned by a repulse :
 Nor was Sthenoboea less on fire than the Cretan, and both
 Vexed themselves. A woman is then most cruel

Brutus, and sister of Cato, with whom
 Cæsar lived in illicit commerce.

When such a one pays him well,
 however he may dislike her person, he
 will be at her service.

320. *Put off, &c.* She will strip
 herself of all her jewels and finery, part
 with every thing that's valuable, to sup-
 ply the means of rewarding her lover.

322. *Hippia*] See sat. vi. 82—112.
 A prodigal adulteress.

—*Catulla*.] See sat. ii. 49. A poor
 harlot.

q. d. However different in their cir-
 cumstances, they will all meet in this
 point, viz. to spare nothing where a lover
 is in question.

323. *There a bad woman*.] On that one
 principle of self-gratification she forms
 all her conduct ; there she shews her-
 self kind, generous, and liberal, how-
 ever worse in general than others.

324. *How does beauty, &c.* Granting
 that beauty may be pernicious, in in-
 stances like those above mentioned, yet
 how can it injure the chaste and virtu-
 ous ?

325. *A solemn resolution, &c.* This
 was the solemn resolve of Hippolytus,
 to refuse the love of his step mother
 Phædra, who, for this, accused him of
 tempting her to incest. He fled away
 in a chariot by the sea side, but the

horses taking fright at the sea-calves
 lying on the shore, overturned the cha-
 riot, and killed him.

—*Bellerophon*.] Sthenoboea (the wife
 of Postus, king of the Argives) falling in
 love with him, he refused her ; at which
 she was so incensed, that she accused
 him to her husband ; this forced him
 upon desperate adventures, which he
 overcame. Sthenoboea, hearing of his
 success, killed herself.

326. *This reddened, &c.* Phædra red-
 dened with anger and resentment, as
 thinking herself despised.

327. *Sthenoboea, &c.* See note on
 l. 325.

—*The Cretan*.] Phædra was the
 daughter of Minos, king of Crete.

—*Both*.] Phædra and Sthenoboea.

328. *Vexed themselves*.] *Concussere*.
 The verb *concutio* literally signifies to
 shake, jog, or stir ; and, when applied
 to the mind, to trouble, vex, or disquiet.
 Here intimates, that these women shook,
 or stirred themselves, into a fit of rage
 and vexation. It seems to be used me-
 taphorically, from the custom of the
 wrestlers and boxers at the theatres, who,
 before they engaged, gave themselves
 blows on the breast, or sides, to excite
 anger and fury. Thus the lion is said
 to shake his mane, and lash himself
 with his tail, when he would be furious.

Cum stimulos odio pudor admovet. Elige quidnam
 Suadendum esse putes, cui nubere Cæsaris uxor 330
 Destinât : optimus hic, et formosissimus idem
 Gentis patriciæ rapitur miser extinguendus
 Messalinæ oculis : dudum sedet illa parato
 Flammeolo ; Tyriusque palam genialis in hortis
 Sternitur, et ritu decies centena dabuntur 335
 Antiquo : veniet cum signatoribus auspex.
 Hæc tu secreta, et paucis commissa putabas ?
 Non nisi legitime vult nubere. Quid placeat, dic :
 Nl parere velis, pareundum est ante lucernas : 340
 Si scelus admittas, dabitur mora parvula, dum res
 Nota urbi et populo, contingat principis aures :
 Dedecus ille domûs sciet ultimus. Interea tu
 Obsequere imperio, si tant' est vita dierum
 Paucorum ; quicquid melius, leviusque putaris,
 Præbenda est gladio pulchra hæc et candida cervix 345

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338. *Most cruel, &c.*] A woman is then most savage and relentless, when, on being disappointed, the fear of shame adds spurs to her repentment, and her passion of love is changed to hatred. See Gen. xxxix. 7—20.

Virgil represents Juno as stirred up to her relentless hatred to Æneas, and the Trojans, from several motives; among the rest, from the contempt which had been shewn her by Paris, in his judgment against her at mount Ida.

Nectum etiam causâ irarum, sævique dolores,

Exciderant animo, manet alta mente repòstum

Judicium Paridis, spreteque injuria formæ, &c. &c. Æn. i. 29, 30, 31.

See also Æn. v. 5—7.

329. *Chouse, &c.*] *i. e.* Think it over, and determine, all things considered, what advice you would give.

330. *To him whom, &c.*] Silius is meant here, a noble Roman, whom the empress Messalina so doated upon, that she made him put away his wife Julia Syllana, and resolved to marry him in the absence of her husband, the emperor Claudius, who was gone no farther than Ostia, a city near the mouth of the Tiber.

333. *By the eyes, &c.*] By her having fixed her eyes upon him, so as to become enamoured with him. Of the horrid

lewdness of this empress, see sat. vi. 115—31.

—*Long she sits, &c.*] The time seems long to her, while waiting for Silius.

333—4. *Prepared bridal veil.*] Which she had prepared for the ceremony. See sat. ii. l. 124, note on the word *flammas*; and sat. vi. 224.

334. *Openly, &c.*] She transacts her matter openly, without fear or shame; accordingly she omits nothing of the marriage ceremony; she put on the flame-coloured marriage veil; the conjugal bed was sumptuously adorned with purple, and prepared in the Lucullan gardens, a place of public resort. See note on l. 338.

335. *Ten times on hundred.*] She had her portion ready, according to ancient custom. On this instance it amounted to the vast sum of one thousand sester-tia. See sat. i. l. 406, note. This was supposed to be given to the husband, in consideration of the burdens of matrimony.

336. *Soothsayer—signer, &c.*] The soothsayer, who always attended on such occasions. VALER. lib. ii. says, that among the ancients, nothing of consequence was undertaken, either in private or public, without consulting the auspices; hence a soothsayer attended on marriages. *Auspex—quasi avispe-*

When shame adds goads to hatred. Choose what 329
 You think to be advised, to him whom Cæsar's wife destines
 To marry : this the best and most beautiful too
 Of a patrician family is hurried, a wretch, to be destroy'd
 By the eyes of Messalina : long she sits in her prepared
 Bridal veil, and openly the Tyrian marriage-bed is strowed
 In the gardens, and ten times an hundred will be given by
 ancient 335

Rite : the soothsayer, with the signers, will come.
 Do you think these things secret, and committed to a few ?
 She will not marry unless lawfully. Say—what like you ?—
 Unless you will obey, you must perish before candle-light.
 If you commit the crime, a little delay will be given, till the
 thing, 340

Known to the city and to the people, reaches the prince's ears,
 (He will last know the disgrace of his house.) In the mean
 while

Do thou obey the command, if the life of a few days is
 Of such consequence ; whatever you may think best and easiest,
 This fair and white neck is to be yielded to the sword. 345

because they divined from the flight and other actions of birds.

The signatores were a sort of public notaries, who wrote and attested wills, deeds, marriage-settlements, &c. These also were present ; for, before the marriage, they wrote down in tables, (tabulis, see sat. ii. 58, note) by way of record, the form of the contract, to which they, with the witnesses, set their seals.

337. *These things secret, &c.*] That she does things privately, so that only a few chosen secret friends should know them? by no means.

338. *Unless lawfully.*] She determines to marry publicly, with all the usual forms and ceremonies ; and this, says Tacitus, in the face of the senate, of the equestrian order, and of the whole people and soldiery. See *Ant. Univ. Hist.* vol. xiv. p. 344, note j.

—*Say, what like you?*] Quid placeat—What it may please you to do. Say, Silius, which part will you take in such a situation? what do you think best to do, under so fatal a dilemma?

339. *Unless, &c.*] If you refuse this horrid woman's offer, she will have you murdered before night.

340. *If you commit the crime.*] Of VOL. II.

marrying the wife of another.

—*A little delay, &c.*] You will probably live for a few days ; the public rumour will reach the prince's ears, though later than the ears of others, as he will probably be the last who hears the dishonour done to his family, few, perhaps, daring to break such a thing to him.

343. *The command.*] Of Messalina.

—*If the life of a few days, &c.*] If you think that living a few days more or less is of so much consequence, that you will sooner commit a crime of such magnitude to gain a short respite, than risk an earlier death, by avoiding the commission of it, then to be sure you must obey ; but whichever way you determine—

345. *Neck, &c.*] This beautiful person of yours will be sacrificed, either to Messalina's resentment, if you don't comply, or to the emperor's, if you do. However, the marriage took place, and they pleased themselves in all festivity that day and night ; afterwards Silius was seized, by the emperor's command, and put to death ; thus exhibiting a striking example of the sad consequences which often attend being remarkable for beauty. Messalina, soon after, was killed in the G

Nil ergo optabunt homines? si consilium vis,
 PERMITTENS IPSIS EXPENDERE NUMINIBUS, QUID
 CONVENIAT NOBIS, REBUSQUE SIT UTILE NOSTRIS.
 Nam pro jucundis aptissima quæque dabunt Di.
 CARIOR EST ILLIS HOMO, QUAM SIBI: nos animorum 350
 Impulsu, et cæcâ magnâque cupidine ducti,
 Conjugium petimus, partumque uxoris: at illis
 Notum, qui pueri, qualisque futura sit uxor.
 Ut tamen et poscas aliquid, voveasque sacellis
 Exta, candiduli divina tomacula porci; 355
 ORANDUM EST, UT SIT MENS SANA IN CORPORE SANO.
 Fortem posce animum, et mortis terrore carentem;
 Qui apatium vitæ extremum inter munera ponat
 Naturæ, qui ferre queat quoscunque labores;
 Nesciat irasci; cupiat nihil; et potiores 360

gardens of Lucullus, whither she had retired. See *Ant. Univ. Hist.* vol. xiv. p. 348, 9.

346. *Shall men therefore, &c.*] If all you say be considered, the consequence seems to be, that it is wrong to wish, or pray, for any thing.

—*Have advice.*] If you will be advised what is best to do, I answer—

347. *Permit the gods, &c.*] Leave all to the gods; they know what is best for us, and what is most suitable to our circumstances and situations.

349. *Instead of pleasant things, &c.*] They can, though we cannot, foresee all consequences which will arise, and therefore, instead of bestowing what may be pleasing, they will give what is most proper, most suitable, and best adapted to our welfare; and this, because mortals are dearer to them than we are to ourselves. *Comp.* 1 *Pet.* v. 7.

350.—1. *By the impulse, &c.*] We are impelled to wish for things, merely from the strong desire we have to possess them; and do not reflect, as we ought, on the blindness of our minds, which cannot see farther than present things, and therefore are led to judge amiss of what may be for our good in the end.

352. *Wedlock, and the bringing forth, &c.*] We pray for a wife, and that that wife may bring forth children; but the gods only can foresee how either the wife or children may turn out, consequently, whether the gratification of our wishes may be for our happiness.

354. *Ask something.*] In the former part of this fine passage the poet speaks of leaving all to the gods, in such an absolute and unreserved manner, as seemingly to exclude the exercise of prayer: as to outward things, such as power, riches, beauty, and the like, he certainly does, inasmuch as these matters ought to be left entirely to Providence, we not being able to judge about them; and, indeed, as he has shewn throughout the preceding part of this Satire, the having of these things may prove ruinous and destructive, therefore are not proper subjects either of desire or prayer: but now the poet finely shews, that there are subjects of prayer, which are not only desirable, but to be petitioned for, as conducive to our real good and happiness.

—*Vow in chapels.*] *Sacellum* signifies a chapel, a little temple, or perhaps any place consecrated to divine worship. Here it may signify the sacred shrines of their gods, before which they offered their vows, prayers, and sacrifices.

355. *Entrails.*] The bowels, or inwards, of animals, which were excta, (unde exta,) cut out, and offered in sacrifice.

—*Divine puddings, &c.*] *Tomacula*, or tomacula, from Gr. *τμήνω*, to cut, were puddings, or sausages, made of the liver and flesh of the animal, chopped and mixed together, and were called also *farcimina*, gut-puddings; and, like our sausages, were made by stuffing a gut taken from

Shall men therefore wish for nothing? if you will have advice,
 PERMIT THE GODS THEMSELVES TO CONSIDER WHAT
 MAY SUIT US, AND BE USEFUL TO OUR AFFAIRS.
 For, instead of pleasant things, the gods will give whatever
 are fittest.

MAN IS DEARER TO THEM, THAN TO HIMSELF; we, led by
 the 350

Impulse of our minds, and by a blind, and great desire,
 Ask wedlock, and the bringing forth of our wife; but to them
 Is known, what children, and what sort of a wife she may be.
 However, that you may ask something, and vow in chapels,
 Entrails, and the divine puddings of a whitish swine, 355
 YOU MUST PRAY, THAT YOU MAY HAVE A SOUND MIND IN
 A SOUND BODY.

Ask a mind, strong, and without the fear of death;
 Which puts the last stage of life among the gifts of
 Nature; which can bear any troubles whatsoever;
 Knows not to be angry; covets nothing; and which thinks 360

the animal with the above ingredients. These accompanied the sacrifices, and were therefore called divine.

355. *Whitish swine.*] This was offered to Diana, under the name of Lucina, in order to make her propitious to child-bearing women, as also on other occasions. See Hor. lib. iii. ode xxii.

356. *You must pray, &c.*] As if the poet had said, "I by no means object either to sacrifices or prayers to the gods, provided what is asked be reasonable and good, we cannot be too earnest."

—*A sound mind, &c.*] *q. d.* Health of body and mind is the first of blessings here below without a sound mind we can neither judge, determine, or act aright; without bodily health there can be no enjoyment.

357. *A mind strong, &c.*] Fortitude, by which, unmoved and undismayed, you can look upon death without terror.

358. *The last stage, &c.*] *Ultimum spatium*, in the chariot and horse-racing, signified the space between the last bound or mark, and the goal where the race ended. Hence, by an easy metaphor, it denotes the latter part of life, when we are near our end, and are about to finish our course of life.

So the apostle, 2 Tim. iv. 7. says, *prope est terminus meus*, I have finished

my course.

358—9. *Gifts of nature.*] The word *munus* either signifies a gift, or a duty or office. If we take *munera*, here, in the former sense, we must understand the poet to mean, that true fortitude, so far from fearing death as an evil, looks on it as a gift or blessing of nature. So Mr. DRYDEN:

*A soul that can securely death defy,
 And count it nature's privilege to die.*

In the other sense, we must understand the poet to mean, that death will be looked upon, by a wise and firm mind, as an office, or duty, which all are to fulfil, and therefore to be submitted to as such, not with fear and dismay, but with as much willingness and complacency as any other duty which nature has laid upon us.

359. *Any troubles, &c.*] Any misfortunes, without murmuring and repining, much less sinking under them.

360. *Knows not to be angry.*] Can so rule the tempers and passions of the soul, as to controul, on all occasions, those perturbations which arise within, and produces a violence of anger.

—*Covets nothing.*] Being content and submissive to the will of Providence, desires nothing but what it has, neither coveting what others have, or uneasy to obtain what we ourselves have not.

Herculis ærumnas credat, sævosque labores,
 Et Venere, et cœnis, et plumis Sardanapali.
 Monstro quod ipse tibi possis dare : SEMITA CERTE
 TRANQUILLÆ PER VIRTUTEM PATET UNICA VITÆ.
 Nullum numen habes, si sit prudentia : sed te
 Nos facimus, Fortuna, deam, cœloque locamus.

363

361. *The toils of Hercules, &c.*] Alluding to what are usually called, the twelve labours of Hercules.

362. *Than the lasciviousness, &c.*] Such a mind as has been described esteems the greatest sufferings and labours, even such as Hercules underwent, more eligible than all the pleasures and enjoyments of sensuality.

—*Sardanapalus.*] The last king of Assyria, whose life was such a scene of lasciviousness, luxury, and effeminacy, that he fell into the utmost contempt in the eyes of his subjects, who revolted ; and he, being overcome, made a pile, set it on fire, and burnt himself, and his most valuable moveables, in it : “The only thing,” says Justin, “he ever did like a man.”

As the word *Venere*, in this line, is metonymically used for lewdness, or lasciviousness, *Venus* being the goddess of these, and *cœnis* for all manner of gluttony and luxury, so *plumis* may here be used to denote softness and effeminacy.

Plumæ, in one sense, is used sometimes to denote plates, scales, or spangles, wrought on the armour or accoutrements of men or horses, one whereof was laid upon another. Garments also were adorned with gold and purple plumage, feather-work. *ANSW.* See *Æn.* xi. l. 770, l.

363. *What yourself may give, &c.*] While others are disquieting themselves, and asking for the gratification of their foolish and hurtful desires, let me tell you the only way to solid peace and comfort, and what it is in your own power to bestow upon yourself ; I mean, and it is most certainly true, that there is no other way to happiness, but in the paths of virtue. *Comp.* *Ecc.* xii. 13, 14. The heathen thought that every man was the author of his own virtue and wisdom ; but there were some at Rome, at that time, who could have

taught Juvenal, that EVERY GOOD GIFT, AND EVERY PERFECT GIFT, IS FROM ABOVE, AND COMETH DOWN FROM THE FATHER OF LIGHTS. *Comp.* *Jer.* i. 23.

Hor. lib. i. epist. xviii. l. 111, 12, says,

Sed satis est orare Jovem qui donat et aufert,

Det vitam, det opes, æquum mi animum ipse parabo.

Cic. *Nat. Deorum*, lib. iii. c. xxxvi. declares it as a general opinion, that mankind received from the gods the outward conveniences of life, *virtutem autem nemo unquam acceptam Deo retulit* ; “but virtue none ever yet thought they received from the Deity.” And again, “this is the persuasion of all, that fortune is to be had from the gods, wisdom from ourselves.” Again, “who ever thanked the gods for his being a good man ? men pray to Jupiter, not that he would make them just, temperate, wise, but rich and prosperous.” Thus “they became vain in their imaginations, and their foolish heart was darkened ; professing themselves to be wise, they became fools.” *Rom.* i. 21, 2.

365. *You have no deity, &c.*] If men would act prudently and wisely, we should no more hear of good or ill luck, as if the affairs of men were left to the disposal of Fortune, or chance, who manages them in a way of sport and caprice, independently of any endeavours of their own ; *ludum insolentem ludere pertinax.* (*See* *Hor.* lib. iii. ode xxix. l. 49—52.) The goddess Fortune would no longer be a divinity in the eyes of mortals, if they were themselves prudent and careful in the management of themselves and their affairs.

It is not easy to do justice to the word *numen*, in this place, by any single one in the English language ; at least I am not acquainted with any that can at

The toils of Hercules, and his cruel labours, better
Than the lasciviousness, and luxury, and plumes of Sardanapalus.
I shew what yourself may give to yourself: SURELY THE

ONLY

PATH TO A QUIET LIFE LIES OPEN THROUGH VIRTUE.

You have no deity, O Fortune, if there be prudence; but 365
Thee we make a goddess, and place in heaven.

once comprehend all its meanings: it includes the will, pleasure, and determination or decree of a deity; power, authority; a divine impulse; divine protection and favour; influence; also a deity, a god; all this the heathens attributed to their goddess FORTUNE.

366. *Thee we make a goddess, &c.*]
The ancient Greeks and Romans made a goddess of Fortune, which is in reality, nothing more than a sudden and unexpected event of things, from roas, luck, chance, hazard. These the heathen, who knew not God, deified in the imaginary being FORTUNE, which they substituted in the place of that wise, though mysterious government of the world, and all things in it, by HIM "whose judgments are unsearchable, and whose ways are past finding out!" He has "given to man that wisdom which is profitable to direct" (Eccl. x. 10.) in the affairs and concerns of common life; the due and proper exercise of which is the duty of man towards himself. This neglected, leaves him without excuse, whatever evil may happen; yet, under the strictest exercise of human wisdom and prudence, let us remember, that disappointment may defeat the ends proposed; this ought to awaken our confidence in the SUPREME DISPOSER OF ALL EVENTS, who knows what is best for us:

"And that should teach us
"There's a divinity that shapes our ends,
"Rough-hew them how we will."

HAMLET, act v. sc. ii.

The Greeks had many temples dedicated to Fortune, under the name of TYKH. Pindar makes her one of the destinies, the daughter of Jupiter. ANCA MARTINA, king of the Romans, first built a temple at Rome to this deity. Servius Tullius also built one at the capitol. Afterwards the Romans consecrated temples to her under various ti-

ties, as Fortuna libera, redux, publica, equestris, &c. See BRONSTON, Bibl. Hist. Sacr. tit. FORTUNE.

Horace's description of this goddess, and her great power, forms one of the most beautiful of his odes. See lib. I. ode xxxiv,

*O Diva gratum quæ regis Antium,
Præsens, &c. &c.*

366. *Place in heaven.*] Give her a place among the gods.—*g. d.* As things are, men are foolish enough to erect temples to Fortune, make her a goddess, worship her as such, and attribute all their miscarriages and troubles, not to their own neglect, folly, and mismanagement, but to the power and influence of this imaginary deity.

For the ideas which the Romans entertained about the goddess Fortune, see sat. iii. l. 39, 40. Sat. vi. l. 604.—8.

I should observe, that some copies read, l. 365,

Nullum numen abest, &c.

No deity is absent, &c.

As if it were said, that if there be prudence, that is, if a man acts wisely and prudently, all the gods are present with him, not one absents himself from him; or, prudence is all-sufficient, and no other deity can be wanting. But the sense first above given, on the reading *nullum numen habes*, appears to be most consonant to the intention of the two lines taken together.

I know not how to end my observations on this Tenth Satire of Juvenal, without calling it the finest piece, in point of composition, matter, and sentiment, which we have derived from heathen antiquity. I should call it inimitably fine, had not the late Dr. SAMUEL JOHNSON's poem, on "THE VANITY OF HUMAN WISHES," appeared; such a copy, of such an original, is rarely to be met with.

SATIRA XI.

ARGUMENT.

The poet takes occasion, from an invitation which he gives to his friend Persicus to dine with him, to commend frugality, and to expose and reprehend all manner of intemperance and debauchery; but more particularly the luxury used by the Romans in their feasting. He instances some lewd practices at their feasts, and reproves the nobility for making lewdness

ATTICUS eximie si cœnat, laetus habetur :
 Si Rutilus, demens, quid enim majore cachinno
 Exopitur vulgi, quam pauper Apicius ? omnis
 Convictus, thermæ, stationes, omne theatrum
 De Rutilo. Nam dum valida ac juvenilia membra
 Sufficiunt galeæ, dumque ardens sanguine, fertur
 (Non cogente quidem, sed nec prohibente Tribuno)
 Scripturus leges, et regia verba lanistæ.
 Multos porro vides, quos sæpe elusus ad ipsum
 Creditor introitum solet expectare macelli,

Line 1. If Atticus, &c.] The name of a very eminent person in Rome, but here it is meant to signify any one of great wealth and quality. If such a one gives a great entertainment, it being agreeable to his rank and fortune, deserves not any other name than that of splendour and munificence.

2. If Rutilus, &c.] One, who, by his extravagant gluttony, was reduced to the most shameful degree of poverty.

This, likewise, is here made use of as a common name for all such characters.

If such a one make a splendid feast, we must call him mad.

2—3. A greater laugh, &c.] What can be a greater subject of ridicule among the vulgar, than Apicius in rags?

3. Apichus.] A noted epicure in the time of Nero; he spent an immense estate in eating and drinking: growing poor and despised, he hanged himself. See sat. iv. l. 26.

4. Company.] Convictus signifies a living together in one house, or at one table, and, perhaps, what we call clubs, or ordinaries.

—Baths.] Thermæ, hot baths. These were much resorted to, and were places of great gossiping and tattling. See sat. vii. l. 233, and note.

—The stations.] Particular places in the city, where idle people used to meet and talk together, perhaps about the market-place, or forum; as in our towns, where there are commonly a number of

SATIRE XI.

ARGUMENT.

and debauchery the chiefest of their pleasures. He opposes the temperance and frugality of the greatest men in former ages, to the riot and intemperance of the present. He concludes with repeating his invitation to his friend, advising him to a neglect of all care and disquiet for the present, and a moderate use of pleasures for the future.

IF Atticus sups sumptuously, he is accounted splendid;
 If Rutilus, mad: for what is received with a greater
 Laugh of the vulgar, than poor Apicius? every
 Company, the baths, the stations, every theatre, [talk]
 Of Rutilus. For while his strong and youthful limbs 5
 Suffice for a helmet, and while ardent in blood, he is reported
 (The tribune not compelling indeed, but neither prohibiting)
 To be about to write the laws, and princely words of a fencer.
 Moreover, you see many, whom the often-eluded creditor is wont
 To wait for at the very entrance of the shambles, 10

Idle people standing and talking together, in and near the market-place. See AINSW. Statio, No. 6.

5. *Of Rutilus.*] De—about or concerning Rutilus.—*g. d.* He is the common subject of conversation at all these places.

—*Youthful limbs, &c.*] While in the prime of life, and fit to bear arms in the laudable service of his country, he is so reduced to poverty, by his luxury and extravagance, as to apply himself to the wretched trade of a fencer, or prize-fighter, for bread.

6. *He is reported.*] Or fertur may mean he is carried, by the necessity of his circumstances, to copy out the laws, rules, words of command (*regia verba*), and other matters of knowledge, neces-

sary to make him a fencer, that he may be thoroughly qualified for the art.

7. *The tribune not compelling, &c.*] Hinting, that, though he was not compelled to such a practice of fencing, by the magistracy, as many had been by Nero for his inhuman diversion, yet it was a shame that he was suffered to undertake it, and not advised, or commanded, by the magistracy, to the contrary. See sat viii. 193.

9. *You see many, &c.*] Such fellows as Rutilus.

9. *Often-eluded creditor.*] Who had been often promised payment, but deceived over and over again; and who in vain had pursued them to come at his money.

10. *Wait for, &c.*] Knowing no place

Et quibus in solo vivendi causa palato est.
 Egregius cœnat, meliusque miserrimus horum,
 Et cito casurus jam perlucente ruinâ.
 Interea gustus elementa per omnia quærunr,
 Nunquam animo pretiis obstantibus : interius si 15
 Attendas, MAGIS ILLA JUVANT, QUÆ PLURIS EMUNTUR.
 Ergo haud difficile est perituram arcessere summan
 Lancibus oppositis, vel matris imagine fractâ ;
 Et quadringentis nummis condire gulosum 20
 Fictile : sic veniunt ad miscellanea ludî.
 Refert ergo quis hæc eadem paret : in Rutilo nam
 Luxuria est ; in Ventidio laudabile nomen
 Sumit, et a censu famam trahit. Illum ego jure
 Despiciam, qui scit quanto sublimior Atlas
 Omnibus in Libyâ sit montibus, hic tamen idem 25
 Ignoret, quantum ferratâ distet ab arcâ
 Sacculus : e cœlo descendit, γράσι, σκασίδι,

so likely to find them at, as in their way to market for provisions, at the entrance to which he places himself, in hopes to catch them, before they had spent the little remains of his money that he had lent them.

11. *The purpose, &c.*] Who have no other design, or end of living, but eating and drinking.

12. *The most wretched, &c.*] When they are visibly falling into ruin, even the most wretched of them will live more expensively than ever, thinking, perhaps, to put a good face on the matter, the better to conceal their situation, and thus to maintain their credit some little time longer ; or, perhaps, from mere desperation, seeing it is too late to retrieve their affairs, and they can be but ruined. This is no uncommon thing in our day.

14. *Meantime.*] While they have any thing left.

—*They seek, &c.*] They ransack, as it were, earth, air, and water, for flesh of beasts, fowl, and fish, for dainties to please their taste.

15. *The prices, &c.*] They never consider or scruple the price which they are to pay ; these do not stand in their way.

16. *More intimately, &c.*] More closely to the dispositions of such.

—*Please more, &c.*] The dish pleases best that is dearest bought ; therefore,

i. e. to gratify their gluttony—

17. *It is not difficult*] They make no sort of difficulty of procuring money, by pawning what they have.

—*Be wasted, &c.*] Which will soon be gone, squandered away presently.

18. *Dishes being pawned.*] Lanx signifies, literally, a great broad plate, a deep dish, or platter, to serve meat up in. Here, by lancibus, perhaps, is to be understood his plate in general, his family-plate, per. synec. This he sends to the pawnbrokers to raise money upon for the present supply of his extravagance.

18. *Broken image, &c.*] A family bust, or statue, broken to pieces that it may not be known, and pawned for the value of the gold or silver only.

19. *Four hundred sesterces, &c.*] When so many nummi are mentioned, sesterces (sestertii) are usually understood ; the sestertius is often called absolutely nummus, because it was in most frequent use. Also, sestertius nummus, about 1½d. of our money. See KENNEDY, book v. part ii. p. 13. Four hundred of these (about 2l. 10s.) were laid out in seasoning a single dish.

20. *Earthen dish.*] Having pawned their plate, they are reduced to earthen ware. The dish is put here, by meton. for its contents.

—*To the diet, &c.*] Miscellanea—a mixture of things without any order, a

And to whom 'the purpose of living is in the palate alone.
The most wretched of these, and now soon to fall, (his
Ruin already being clear,) sups the more elegantly, and the
better.

Meantime, they seek a relish thro' all the elements,
The prices never opposing their inclination: if you attend 15
More intimately, **THOSE THINGS PLEASE MORE WHICH ARE
BOUGHT FOR MORE.**

Therefore it is not difficult to procure a sum that will be wasted,
Dishes being pawned, or a broken image of their mother,
And, for four hundred sesterces, to season a relishing
Earthen dish; thus they come to the diet of a prize-fighter. 20
It importeth, therefore, who may prepare these same things—
for, in Rutilus,

It is luxury; in Ventidius a laudable name
It takes, and derives its fame from his income. I should by right,
Despise him, who knows how much higher Atlas is
Than all the mountains in Libya, yet this same person 25
Be ignorant, how much a little bag differs from an
Iron chest: **KNOW THYSELF**—descended from heaven,

gallimawfry, an hotchpotch, such as the
sword-players and prize-fighters used to
eat. From their dainties they are at last
reduced to the coarse diet, as well as to
the mean occupation, of a common
prize-fighter. See l. 5. and note 2.

Ludi, for ludii, the gen. of ludius,
a stage-player, dancer, sword-player,
and the like, who play on a stage.

21. *It importeth, therefore.] q. d.*
Therefore, that we may judge aright,
and not indiscriminately, it importeth
us to consider, who gives the entertain-
ment, what are his circumstances; for
that may be praise-worthy in those who
can afford it, which is highly vicious,
and blameable, in those who cannot.

—*In Rutilus.]* Above mentioned. See
note on l. 2. To live splendidly, would,
in such a one as Rutilus, deserve the
name of extravagance and luxury, be-
cause he is poor, and can't afford it,

22. *Ventidius.]* A noble Roman, who
lived hospitably.

—*A laudable name.]* The entertain-
ments given by such a one are de-
servedly styled generous and magnifi-
cent.

23. *Derives its fame.]* The commenda-
tion which is justly bestowed upon it—
its praise.

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23. *From his income.]* From the great
estate of the giver, who only lives in a
magnificence suitable to his income.

23—4. *By right, despite, &c.]* Or
justly, for he deserves it.

24. *Atlas.]* See sat. viii. l. 32, note.

26. *A little bag.]* Sacculus—a little
bag, pouch, or purse, in which money
is put.

27. *Iron chest.]* The rich used to keep
their money in large chests armed with
iron, to prevent their being broken open
and robbed.

The poet means, that if a man has
sense enough to distinguish the size of
Atlas from that of other mountains which
are inferior in size, and, at the same time,
is foolish enough not to see the difference
between his own narrow circumstances,
and the fortunes of the rich, so as to re-
gulate his manner of living accordingly,
he is very deserving of the utmost con-
tempt.

—*Know thyself.]* Γινῶσι σεαυτοῦ. This
was a saying of Chilon the Lacedæmo-
nian, and a very important one; for on
self-knowledge depends all other that
can contribute to the right management
and direction of human life: for no man,
endowed with this would plunge himself
into difficulties, by undertaking what is

H

Figendum, et memori tractandum pectore, sive
 Conjugium quæras, vel sacri in parte senatûs
 Esse velis. Nec enim lorica poscit Achillis 30
 Thersites, in quâ se traducebat Ulysses
 Ancipitem. Seu tu magno discrimine causam
 Protegere affectas: te consule, dic tibi quis sis;
 Orator vehemens, an Curtius, an Matho. Buccæ
 Noscenda est mensura tuæ, spectandaque rebus 35
 In summis, minimisque; etiam cum piscis emetur:
 Nec mullum cupias, cum sit tibi gobio tantum
 In loculis: quis enim te, deficiente crumenâ,
 Et crescente gulâ, manet exitus; ære paterno,
 Ac rebus mersis in ventrem, sœnoris atque 40
 Argenti gravis, et pecorum agrorumque capacem?
 Talibus a dominis post cuncta novissimus exit
 Annulus, et digito mendicat Pollio nudo.
 Non præmaturi cineres, nec funus acerbum

27. 51 ss

beyond the reach of his abilities, either of mind, body, or estate. This apophthegm of Chilo's was, with others, written up in golden letters at the temple of Apollo, at Delphos, and was therefore believed to come from heaven. Not but it is very sound theology to say, that, to have the veil of pride and self-love taken away, so that we know ourselves aright, is the gift of God, and the foundation of all true and saving knowledge. See Jer. xvii. 9, 10.

28. *Fixed, and revolved, &c.*] As a constant maxim, and principle of action, and, as such, we should ever be mindful of it. Tracto—lit. signifies to handle, which, in a mental sense, by analogy, may signify to revolve in the mind.

29. *Wedlock.*] This instance of private and domestic concern may stand also for all others of the like kind, in which self-knowledge is highly profitable to direct aright.

30. *Senate.*] If you wish to be a senator, you ought to know yourself, that you may be able to judge whether you are fit for such an office; for nothing can be more pernicious to the state than unable statesmen, as well as disgraceful to those who are so.

— *Thersites.*] See sat. viii. l. 269, note. Such a fellow as this could never think of contending for the armour of Achilles, or of making a third with

Ulysses and Ajax in the dispute about it: he knew himself too well.

31. *Exposed himself.*] To ridicule, as the daw in the fable exposed itself to the derision of the other birds, when it had dressed itself in the borrowed plumes of the peacock. See ANSW. Traduco, No. 5.

32. *Doubtful.*] As to his appearance; when he had the armour of Achilles on, no longer bearing his own semblance. Others give this passage another turn, and make it express the modesty of Ulysses, who shewed himself doubtful whether he should demand the armour or not, looking upon himself as unworthy to wear it. So FARNAB.

32—5. *Great difficulty.*] Where the controversy is very hazardous and difficult, and the cause requires an able advocate to defend it.

33. *Consult thyself.*] Before you undertake, consult well your abilities for it.

— *Tell thyself, &c.*] After much self-examination, let your own conscience answer, and tell you what manner of man you are.

34. *A vehement orator.*] Eloquent and powerful.

— *Or Curtius.*] Montanus, a man of very middling abilities.

— *Or Matho.*] See sat. i. l. 52, and note; vii. 129, a fellow of no abilities

To be fixed, and revolved in the mindful breast, whether
 You may seek wedlock, or would be in a part of
 The sacred senate: For Thersites does not demand the 30
 Breast-plate of Achilles, in which Ulysses exposed himself
 Doubtful. Or whether you may affect to defend a cause in great
 Difficulty; consult thyself, tell thyself who thou art,
 A vehement orator, or Curtius, or Matho. The measure of
 Your abilities is to be known, and regarded in the greatest, 35
 And in the least affairs; even when a fish shall be bought:
 Nor should you desire a mullet when you have only a gudgeon
 In your purse: for what end awaits thee, your purse failing,
 Your gluttony increasing: your paternal fortune,
 And substance, sunk in your belly, capable of containing 40
 Interest and principal, and fields and flocks?
 From such masters, after all, last goes forth
 The ring, and Pollio begs with a naked finger.
 Ashes are not premature, nor is a funeral bitter

who, not succeeding at the bar, turned spy and informer.

35. *Your abilities, &c.*] Buccæ—lit. cheek, here (by synec.) put for the whole mouth, through which we speak; and this, for speaking itself, by metonym. The poet means, that the extent of a man's capacity should be considered, if he intends to plead at the bar; he should know his own powers of eloquence, and act accordingly.

—*Regarded.*] This attention to the fitness of a man for what he undertakes should be regarded in all concerns whatsoever, from the highest to the lowest.

36. *A fish, &c.*] When he goes to the fish market, if his purse will only afford him a gudgeon, he should not think of buying so dear a fish as a mullet; i. e. a man should always proportion his expenses to his pocket.

38. *What end, &c.*] What must increase expense and gluttony, and a decreasing and failing purse, end in?

40. *In your belly.*] Your patrimony, both in goods and land, all spent to gratify your luxury and gluttony, all swallowed up by your voracious appetite.

—*Capable of containing, &c.*] Not only the interest and principal of what the father left in personal estate, but also all his land, and stock thereon, into the bargain.

By argenti gravis (joined with *fono-*

ria, which signifies interest upon money lent) the principal money itself may be understood. Or the epithet *gravis* may here signify the best silver money, in contradistinction to the *tenu argentum*, *vanaque secundæ*, sat. ix. 31.

Many interpret *argenti gravis* to denote silver in the rude heavy mass.

42. *Such masters.*] i. e. Owners, possessors.

—*After all, &c.*] When all else is spent and gone.

43. *The ring.*] The mark of honour and distinction worn by Roman knights. They must be driven very hard to part with this; but having, by their extravagance, reduced themselves below the fortune and rank of the equestrian order, they have no right to claim it, or to wear the badge of it.

—*Pollio.*] He was brought to that pass by his gluttony, that he was forced to sell his ring, and then beg for a livelihood.

—*Naked finger.*] His finger bare, bereft of the ring which he used to wear upon it.

44. *Ashes, &c.*] Death never comes too soon; the funeral pile, which reduces them to ashes, is never bitter to such as these, whose maxim is, "a short life and a merry one," or, "let us eat and drink, for to-morrow we die."

Luxuriæ, sed morte magis metuenda senectus. 45
 Hi plerumque gradus: conducta pecunia Romæ,
 Et coram dominis consumitur: inde ubi paulum
 Nescio quid superest, et pallet scenoris auctor,
 Qui vertere solum, Baias, et ad Ostia currunt.
 Cedere namque foro jam non tibi deterius, quam 50
 Esquilias a ferventi migrare Suburrâ.
 Ille dolor solus patriam fugientibus, illa
 Mœstitia est, caruisse anno Circénsibus urio.
 Sanguinis in facie non hæret gutta; morantur
 Pauci ridiculum, et fugientem ex urbe pudorem. 55
 Experiêre hodie numquid pulcherrima dictu,
 Persice, non præstem vitâ, nec moribus, et re;
 Sed laudem siliquas occultus ganeo, pultes
 Coram aliis dictem puero; sed in aure placentas.
 Nam, cum, sis conviva mihi promissus, habebis 60
 Evandrum, venies Tirynthius, aut minor illo
 Hospes, et ipse tamen contingens sanguine cœlum;
 Alter aquis, alter flammis ad sidera missus.

45. *To luxury.*] To gluttons and spend-thrifts.

—*More to be feared, &c.*] Because it can be attended with nothing but poverty and disease.

46. *Of times the steps.*] Plerumque—for the most part, most commonly, the degrees by which they proceed.

—*Borrowed at Rome*] They first take up money at Rome.

47. *Before the owners.*] Spent before the face of the late owners, i. e. of the people who lent it.

—*When a little, &c.*] Before it is all gone, and they have just enough to carry them off, whatever the sum may be I don't know—

48. *The usurer.*] Lf. the increaser of interest; the money-lender; who, perhaps, may have taken such an advantage of their necessities, as to make them pay interest upon interest—

—*Is pale.*] With the fear of losing all his money.

49. *Changed the soil.*] Vertere solum, signifies to run one's country. Cic. pro domo. Those who have made off.

—*Raise, and to Ostia.*] See sat. iii. l. 4, and sat. viii. 171, n. 2. from whence they might take shipping, and make their escape into some other country.

50. *For, to depart, &c.*] To run away

from Rome for debt is so common, that there is no more discredit in it, than changing the hot street of the Suburra (see sat. iii. v.) for the cool air of the Esquilian hill. See sat. v. l. 77, 8. Foro is here put, by synec. for Rome itself. Or to depart from the forum, may imply their running away from justice.

53. *Circensian games, &c.*] There people have no other sorrow, or regret, at flying their country, than arises from their not being able to partake of the public diversions during their absence. See sat. iii. l. 223, note.

54. *Drop of blood, &c.*] They have lost all shame, they cannot blush.

54—5. *Detain modesty, &c.*] The virtue of modesty is laughed at and ridiculed: she is, as it were, taking her flight from the city, and very few are for stopping her, or delaying her retreat.

56. *This day, &c.*] When you are to dine with me.

—*Experience, &c.*] i. e. You shall be convinced, by your own experience, whether I am an hypocrite, saying one thing and doing another; and while I have been laying down such fair and becoming rules of economy, in what I have been saying, I practise them not, in fact, neither with respect to my way

To luxury, but old age more to be feared than death. 45
 These are oftentimes the steps : money is borrowed at Rome,
 And consumed before the owners : then, when a little,
 I don't know what, is left, and the usurer is pale,
 Those who have changed the soil, run to Baiæ, and to Ostia.
 For, to depart from the forum, is not worse to you, than 50
 To migrate to Esquilie from the hot Suburra.
 That is the only grief to those who fly their country, that
 The sorrow, to have been deprived of the Circensian games
 for one year.
 Not a drop of blood sticks in the face, few detain
 Modesty, ridiculous and flying out of the city. 55
 You shall this day experience, whether things most fair
 In word, Persicus, I cannot practise, neither in my life, nor
 in my morals, and in deed ;
 But, a secret glutton, I can praise pulse, order water-gruel
 To the servant before others, but, in his ear, cakes.
 For, since you are a promised guest to me, you shall have 60
 Evander, you shall come Tirynthius, or a guest less
 Than he, and yet he akin to heaven in blood,
 The one sent to the stars by water, the other by flames.

of life, nor my moral conduct. Re—in reality. Tza. And. act v. sc. i. l. 5.

58. *Pulse.*] *Siliquas* denotes bean or pea-pods, or the like; also the pulse contained therein; it stands for frugal and homely diet in general.

—*Water-gruel.*] *Pultes*. *Puls* signifies a kind of diet which the ancients used, made of meal and water sodden together. This also stands here for any thing of that homely kind.

59. *Cakes.*] These were dainties made with honey and other sweetmeats. Hœa. Ep. lib. i. x. l. 11, 12, says,

—*Liba recuso.*

*Pane egeo jam mellitis potiore placentis.
 I nauseate homied cakes, and long for bread.* FRANCIS.

You shall see, says the poet, whether I am a glutton in secret, though professedly abstemious; whether I recommend a meal of herbs, yet secretly gormandize on dainties; and when before company I order my servant to bring some homely fare, I secretly whisper him to bring some very luscious and delicate food.

60. *Promised guest.*] Since you have promised to be my guest at dinner,

—*You shall have, &c.*] i. e. You shall find in me—

61. *Evander.*] A king of Arcadia, who having accidentally slain his father, sailed into Italy, and possessed himself of the place where afterwards Rome was built. He entertained Hercules, and hospitably received Æneas when he landed in Italy. See *Virg. Æn.* viii. 154, et seq.

—*Tirynthius.*] A name of Hercules, the son of Jupiter and Alcmena; she being born at Tiryns, a city of Peloponnesus, he was therefore called Tirynthius.

—*A guest less, &c.*] Meaning Æneas, inferior in birth.

62. *Yet he akin, &c.*] Æneas was the son of Anchises and the goddess Venus.

63. *By water.*] Æneas was drowned in the Numicus, a river in Italy, which on that account was fabulously consecrated.

—*The other by flames.*] Hercules burnt himself to death on Mount Ceta, in Thessaly.

The poet seems to mean, that Persicus, his friend, should, on his coming to dine with him, find him another Evan-

Fercula nunc audi nullis ornata macellis:
 De Tiburtino veniet pinguiissimus agro 65
 Hœdulus, et toto grege mollior, inscius herbæ,
 Necdum ausus virgas humilis mordere salicti;
 Qui plus lactis habet quam sanguinis; et montani
 Asparagi, posito quos legit villica fuso.
 Grandia præterea, tortoque calentia fœno, 70
 Ova adsunt ipsis cum matribus; et servatæ
 Parte anni, quales fuerant in vitibus uvæ:
 Signinum, Syriumque pyrum: de corbibus isdem
 Æmula Picenis, et odoris mala recentis,
 Nec metuenda tibi, siccatum frigore postquam 75
 Autumnum, et crudi posuere pericula succi.
 Hæc olim nostri jam luxuriosa senatûs
 Cœna fuit: Curius, parvo quæ legerat horto,
 Ipse focus brevibus ponebat oluscula: quæ nunc
 Squallidus in magnâ fastidit compede fossor, 80
 Qui meminit, calidæ sapiat quid vulva popinæ.

der with respect to the homeliness and simplicity of his entertainment; and that Persicus might consider himself as Hercules, or Æneas, or indeed both, with regard to the welcome he would find, and the hospitable reception he would meet with.

64. *Now hear, &c.* Now hear your bill of fare, not a single article of which is furnished from the butcher's or poulterer's. *Macellum* signifies a market for all manner of provisions.

65. *Tiburtine farm.* Tibur, a pleasant city of Italy, situate on the river Anio, about sixteen miles from Rome; in the neighbourhood of this, Juvenal had a farm. See *Hoz. Od. lib. i. ode vii. et al.*

66. *Ignorant of grass.* Never suffered to graze, but, like our house lamb, fattened by suckling.

67. *Nor yet daring* Or attempting to browse on the twigs of the willow, which kids are very fond of, but they are apt to make the flesh bitter.

68—9. *Mountain asparagus.* Some wild sorts that grew on the mountains, inferior in flavour to the asparagus altalis, or that which was carefully cultivated in garden-beds. *Asparagi*, plur. may mean the young shoots of herbs that are to be eaten. See *sat. v. 81. note.*

69. *Bailiff's wife, &c.* The feminine

of villicus, a steward or bailiff, signifies the wife of such a one, a farmer's wife, and the like. The asparagus gotten for the dinner was not of the sort which is raised at a great expense, and gathered by people kept for such purposes, but the wild sort, and gathered by a woman, who at other times was employed in spinning.

70. *Eggs—warm, &c.* Large new-laid eggs, brought in the nest, which was made of hay twisted together.

71. *Are added.* i. e. To the bill of fare.

—*With the mothers, &c.* The same hens that laid them.

72. *Grapes, &c.* Preserved for some time after their being gathered, so as to look quite fresh, as much so as when they were upon the vines.

73. *The Signian.* Signia was a town in Italy, famous for pears and for rough wines;

Spymans immiti Signia musto.

SIL. viii. 380.

—*The Syrian pear.* These came from Tarentum, a city of Calabria, but were originally brought from Syria.

74. *Apples, rivals to the Picene.* Horace says, that the apples from Tibur were not so good as the Picene.

Picenis cedunt pomis Tiburtia succo.

Lib. ii. sat. iv. 70.

Now hear of dishes furnished from no shambles :
 There shall come, from my Tiburtine farm, the fattest 65
 Young kid, and more tender than all the flock, ignorant of grass,
 Nor yet daring to bite the twig of the low willow :
 Which has more of milk than blood. And mountain
 Asparagus, which my bailiff's wife gather'd, laying her spin-
 dle aside.
 Great eggs besides, warm in the twisted hay, 70
 Are added, with the mothers themselves ; and, kept for a
 Part of the year, grapes, such as they were upon the vines :
 The Signian and Syrian pear : from the same baskets
 Apples, rivals to the Picene, and of a recent odour,
 Nor to be feared by you, after they have laid aside 75
 The autumn, dried by cold, and the dangers of a crude juice.
 This, a long time ago, was the luxurious supper of the
 Senate : Curius put small herbs, which he had gather'd in his
 Little garden, over his small fire : which now
 A dirty digger, in a large fetter, despises, 80
 Who remembers how the sow's womb of a cook's hot shop
 can relish.

Therefore it was a high commendation of his apples, to say they rivalled those of Picenum.

74. *Recent odour.*] Strolling as fresh as if just gathered.

75. *To be feared, &c.*] You need not fear to eat them, since the cruder juices which they have in autumn are dried away, and now they are mellowed by the cold of winter, so that you are in no danger from the sour and unripened juice of them, as you might be if you ate them in autumn, soon after they are gathered.

By autumnum (succum understood) is here meant the autumnal juice of the apple, which is crude, and apt to offend the stomach. See autumnus-a-um. *Ans.*

77. *A long time ago.*] Jam olim.—*q. d.* The senators of Rome would, in old times, not only have been content with such a supper as the above, but even have thought it luxury.

78. *Curius.*] Dentatus. When the ambassadors of the Samnites came to him, they found him boiling some pot-herbs over the fire. See sat. ii. l. 153, note.

80. *A dirty digger, &c.*] Slaves who had committed certain crimes, were put in irons, and made to dig in mines, or in the fields, or in stone-quarries. See sat. viii. 179, 80.

81. *Who remembers, &c.*] Who still retains the remembrance of his going into a cook's shop, and feasting on a sow's womb which was dressed there.

The paps of a sow with pig, together with a part of the belly, cut off from the animal, and dressed with proper seasoning, was a favourite dish among the Romans. Another favourite dish was the womb of a sow with pig. If this were taken from her while pregnant, it was called *ejecutia* : if after she had farrowed, *porcaria*; the former was reckoned the most delicious. See *Hos.* lib. i. *epist.* xv. l. 41. *Pliny*, lib. viii. c. 51. says this was forbidden by the censors.

Such homely and frugal fare, as pleased that great man Curius, is now, such is the state of luxury among all ranks of people, condemned even by the lowest and most abject slaves, who, in their better days, remember to have tasted fashionable dainties.

Sicci terga suis, rarâ pendentia crate,
 Moris erat quondam festis servare diebus,
 Et natalitium cognatis ponere lardum,
 Accedente novâ, si quam dabat hostia, carne. 85
 Cognatorum aliquis titulo ter Consulis, atque
 Castrorum imperiis, et Dictatoris honore
 Functus, ad has epulas solito maturius ibat,
 Erectum domito referens a monte ligonem.
 Cum tremerent autem Fabios, durumque Catonem, 90
 Et Scauros, et Fabricios, rigidique severos
 Censoris mores etiam collega timeret;
 Nemo inter curas, et seria duxit habendam,
 Qualis in oceani fluctu testudo nataret,
 Clarum Trojugenis factura ac nobile fulcrum : 95
 Sed nudo latere, et parvis frons ærea lectis
 Vile coronati caput ostendebat aselli,

82. *The back, &c.*] What we call a fitch of bacon.

—*Wide rack.*] Crates signifies a grate, whatever it be made of; if of wood, we call it a rack, which consists of a frame, in which are inserted bars of wood at distances from each other, and used in keeping bacon. The word *rara* intimates, that the bars were few, and at large distances from each other.

83. *For festal days.*] High days and holidays, as we say; as a great treat.

84. *Bacon.*] Lardum (quasi large aridum.) Sometimes this signifies bacon, sometimes the lard or fat of bacon. Here, perhaps, what we call a rasher, i. e. a slice of fat bacon broiled.

—*Birth-day feast.*] Natalitium signifies a gift, or present, sent to one on his birth-day, or an entertainment made for one's friends and relations on such an occasion.

85. *Fresh meat acceding.*] To this, perhaps, some new or fresh killed meat was added.

—*If the sacrifice, &c.*] If they offered a sacrifice, and any flesh of the victim remained to spare, it was reckoned and prized as an accidental rarity.

86. *Some one of the kindred.*] i. e. Of the person's kinsmen who made the feast. Perhaps he alludes particularly here to Curius aboye mentioned, who was thrice consul, and a great general: he beat Pyrrhus, king of Epirus, and

drove him out of Italy; and was remarkable for his courage, honesty, and frugality. See AINSW.

87. *The honour of dictator.*] This was a chief magistrate, chosen on some urgent occasion, whose power was absolute, from whom lay no appeal: his office was limited to six months, when there was a new election, either continuing the same, or choosing a new one. The dictator differed in nothing from a king, but in his name, and in the duration of his power.

88. *Went to these feasts.*] Homely as they were as to a sumptuous treat.

—*Sooner than usual.*] Leaving their work before the usual hour.

89. *His erect spade.*] Raised high by being carried on his shoulder.

—*Subdued mountain.*] Where he had been at work, digging the soil, and subduing its stubbornness, rendering it fit for the purposes of agriculture.

Ovid, Met. xi. 31. uses the word *subigere* in this sense:

Boves presso subigebant domere terram.
 Virc. G. ii. l. 114. uses the word *domitum* to denote the cultivation of land:

Aspice et extremis domitum cultoribus orbem.

90. *Trembled, &c.*] In old time, when the people stood in awe of great and good men.

—*Fabii, &c.*] These names stand here

The back of a dry swine, hanging on a wide rack,
 It was the custom formerly to keep for festal days,
 And to set bacon, a birth-day feast, before relations,
 Fresh meat acceding, if the sacrifice afforded any. 85
 Some one of the kindred, with the title of thrice consul, and
 Who the commands of camps, and the honour of dictator
 Had discharged, went to these feasts sooner than usual,
 Bringing back his erect spade from a subdued mountain.
 But when they trembled at the Fabii, and severe Cato, 90
 And the Scauri, and Fabricii, and the severe manners
 Of a rigid censor, even his colleague feared;
 Nobody esteemed it to be reckon'd among his cares, and serious
 concerns,
 What sort of tortoise might swim in the waves of the sea,
 About to make a famous and noble couch for the Trojugenæ:
 But with a naked side, and on small beds, a brazen front 96
 Shewed the vile head of an ass wearing a garland,

not only as personally referring to the great men mentioned, but referring also to all the grave and virtuous magistrates of old times, who, like them, reproved and censured vice.

Fabius was the name of a noble family in Rome, many of which had borne great offices with the highest credit. They are often mentioned by our poet.

—*Severe Cato.*] Cato, called Censorius, is here meant, who was so called for his gravity and strictness in his censorship.

91. *The Scauri.*] See sat. ii. l. 35, note.

—*Fabricii.*] The name of a family, of which was C. Fabricius Luscinus, a famous consul, who conquered Pyrrhus king of Epirus. One of this name was also censor. See sat. ix. 142.

92. *His colleague feared.*] Alluding to Fabius Maximus, who found fault with his colleague P. Decius, for being too remiss in his office of censor. See sat. ii. l. 121, note 2.

93. *Nobody, &c.*] No one thought it worth their care, or a matter of serious concern.

94. *What sort of tortoise, &c.*] Whether small or great. But in the days of the poet, when luxury was risen to a great height, people of fashion were very anxious to inlay their furniture, and

particularly the couches which they lay upon at their entertainments, with the largest and finest pieces of tortoise-shell, to get at which, they spared no pains or expense. See sat. vi. l. 380, and note.

95. *Couch, &c.*] Fulcrum literally signifies a stay or prop; but, by synec. is used for the couch or bed itself, (see sat. vi. l. 22.) which was inlaid and adorned in the most expensive and splendid manner.

—*The Trojugenæ.*] The nobles, whom the poet here, and elsewhere, satirically calls Trojugenæ, because they boasted their descent from the ancient Trojans, the first founders of the Roman empire after the siege of Troy. See sat. i. l. 100, note.

96. *Naked side.*] Their couches had plain and ordinary sides, or sides which had no backs rising from them, to lean upon for their ease.

—*Small beds.*] They were frugal even in the size of their couches.

—*A brazen front, &c.*] Having no other ornament than a plain piece of brass in front, with an ass's head, crowned with a garland, fixed, or, perhaps, carved upon it. This, from a superstition which prevailed in Tuscany, that it operated as a charm to protect their lands from damage, and made them fruitful, used ordinarily to be hung up in their fields and gardens.

Ad quod lascivi ludebant ruris alumni.
 Tales ergo cibi, qualis domus atque supellex.
 Tunc rudis, et Graias mirari nescius artes, 100
 Urbibus eversis, prædarum in parte reperta,
 Magnorum artificum frangebatur pocula miles,
 Ut phaleris gauderet equus, calataque cassis
 Romulæ simulacra feræ mansuescere jussæ
 Imperii fato, et geminos sub rupe Quirinos, 105
 Ac nudam effigiem clypeo fulgentia et hastâ,
 Pendentisque Dei, perituro ostenderet hosti.
 Argenti quod erat, solis fulgebat in armis.
 Ponebant igitur Thusco farrata catino
 Omnia tunc; quibus intideas, si lividulus sis. 110
 Templorum quoque majestas præsentior, et vox
 Nocte fere mediâ, mediamque audita per urbem,
 Littore ab oceani Gallis venientibus, et Dis

98. *Which.*] The ass's head, when hung out in the fields, &c.

—*Boys of the country, &c.*] Was laughed at by the rustic children, who made sport at his awkward appearance. It may be doubted, whether the ornament of the ass's head crowned with a garland, perhaps of vine leaves, and put, or carved it may be, on the ancient festival couches, had not some reference to Bacchus and his foster-father Silenus, the former of which was the supposed inventor of wine, and represented with a thyrsus, and garlands of vine leaves; the other as a drunken old man, riding upon an ass.

99. *Such was their food, &c.] i. e.* They were all of a piece, as we say.

100. *Then rude.*] The soldier in those days was rough and hardy, and unskilled in the refinements of luxury.

—*Unknowning, &c.*] The Romans copied their luxury from the Greeks, the imitation of whom was, among them, as fashionable as of the French among us. See sat. iii. l. 60, 1. where the poet speaks of this with the highest indignation.

101. *Cities being overturned.*] When besieged towns were taken and plundered.

—*A found part, &c.] i. e.* In some part of a heap of spoils which the soldier met with in his plundering the place.

102. *Brake the cups, &c.]* When the

rude and unpolished soldier possessed himself of vessels, curiously embossed or engraved by the hands of some of the chief Grecian artists, so far from prizing them, he brake them to pieces, in order to adorn his horse, as with pompous trappings.

103. *Embossed helmet.*] The soldier having found some fine large pieces of plate, with the designs under mentioned wrought upon it, brake out the figures, and fastened them to his helmet, that he might exhibit them to the eyes of a vanquished enemy, whom he was going to put to the sword, as ensigns of triumph.

104. *Litæneses, &c.]* Of the wolf which suckled Romulus and Remus—of Romulus and Remus, and of the god Mars.

—*Commanded to grow tame.*] So as not only not to hurt the two children, but to nourish them with her milk.

105. *Fate of the empire.*] That destiny, which had appointed Romulus to be the founder of the city and commonwealth of Rome, ordered also the means of his preservation when an infant, by ordaining that a savage beast should grow tame.

—*Under a rock.*] The figures of the two brothers were described as lying under a rock, and sucking the she-wolf.

—*Twin Quirini, &c.]* Romulus and Remus are here understood, though the name of Quirinus was given to Romulus only, after his consecration. The Ro-

At which the wanton boys of the country made a jest.
Therefore such was their food, as was their house; and the furniture;

Then rude, and unknowing to admire the Grecian arts, 100
Cities being overturned, in a found part of the spoils,
The soldier brake the cups of great artificers,
That his horse might rejoice in trappings, and that the embossed helmet

Likenesses of the Romulean wild-beast, commanded to grow tame 104

By the fate of the empire, and under a rock the twin Quirini,
And a naked image of the god (shining with shield and Spear, and impending) might shew to the foe about to perish.
What was of silver, shone in arms alone.

Therefore, they then put all their food of corn in a Tuscan Dish; which you would envy, were you a little envious. 110
The majesty of the temples was also more present, and a voice Almost in the midst of the night, and heard thro' the midst of the city,

The Gauls coming from the shore of the ocean, and the gods,

and people were also called Quirités. See ant. iii. l. 60; note.

106. *A naked image, &c.*] The image of Mars, the father and founder of the Roman name.

107. *Impending.*] *Pendentis*—hanging or hovering over the children as their protector; with his glittering shield and sword.

—*Might shew, &c.*] *y. d.* That the embossed helmet might exhibit to the foe about to die, the likenesses, &c.

108. *What was of silver, &c.*] All the silver gotten in war was only made use of to adorn their military accoutrements.

109. *Food of corn.*] *Farrata* signifies all sorts of food made of corn, and here stands for the coarse and homely food of the ancient Romans, before luxury got in among them.

109—110. *Tuscan dish.*] *t. e.* Earthen ware, which was made at Arretum, a city of Tuscany; vessels made of it were called, therefore, *vasa Arretina*.

Arretina nimis ne spernas casa monetas, Latrus erat Tuscis Porcena fictilibus.

MAZ. lib. xiv. ep. 98.

110. *Would they, &c.*] Though the luxury of our present times has taught us to despise such things, yet if we had lived then, we should have been ready

to envy their plain but wholesome fare; and the happiness which our ancestors derived from their plain; frugal, and homely way of living.

—*A little envious.*] *Elvidium. q. d.* If you had had a spark of envy in your disposition; it would have been excited.

111. *The majesty, &c.*] *i. e.* The majesty of the gods in the temples. Metonym.

—*More present.*] More propitious, more ready to help.

—*A voice, &c.*] Alluding to the history of M. Cædicius, a plebeian, who acquainted the tribunes; that, as he was going along by the temple of Vesta, at midnight, he heard a voice, louder than human, say, "the Gauls are coming," and commanded him to tell the magistrates of this, that they might be warned of the danger.

113. *Shore of the ocean.*] *i. e.* From the sea-shore, after having made a descent upon Italy, under Brennus, who was the commander of the Galli Senones, they routed the Romans at the river Allia, marched to Rome, and took it; but they were afterwards defeated, and driven out of Italy by Camillus; who was called from exile, and made dictator;

Officium vatis peragentibus, his monuit nos.
 Hanc rebus Latiis curam præstare solebat 115
 Fictilis et nullo violatus Jupiter auro.
 Illa domi natas, nostrâque ex arbore mensas
 Tempora viderunt : hos lignum stabat in usus,
 Annosam si forte nucem dejecerat Eurys.
 At nunc divitibus cœnandi nulla voluptas, 120
 Nil rhombas, nil dama sapit ; putere videntur
 Unguenta, atque rosæ ; latos nisi sustinet orbes
 Grande ebur, et magno sublimis pardus hiatu,
 Dentibus ex illis, quos mittit porta Syenes,
 Et Mauri celeres, et Mauro obscurior Indus, 125
 Et quos deposuit Nabathæo bellua saltu,
 Jam nimios, capitique graves : hinc surgit orexis,
 Hinc stomacho vires : nam pes argenteus illis,
 Annulus in digito quod ferreus. Ergo superbum
 Convivam caveo, qui me sibi comparat, et res 130
 Despicit exiguas ; adeo nulla uncia nobis

114. *Office of a prophet.*] By thus warning the Romans of their approaching danger. This was particularly the business of augurs, soothsayers, &c.

— *By these.*] *q. d.* The voice gave warning of the enemy's approach, by these means (his) *i. e.* by the gods, who acted prophetically towards us.

115.—6. *Latin affairs.*] The affairs of Italy, anciently called Latium.

116. *Fictile.*] Fictilis—earthen ware. In those days of plainness and simplicity, when the images of Jupiter, and of the other gods, were made of potters' clay.

— *Polluted by no gold.*] *i. e.* Before he had fine statues made out of the gold which had been taken by rapine and plunder. Comp. sat. iii. l. 20.

117. *Those times.*] Of ancient simplicity.

— *Home-born tables, &c.*] Our ancestors did not send into foreign countries for materials to make tables, as it is now the fashion to do : they were content with the wood of their own trees.

118. *Stood, &c.*] Was reserved and applied to make such household furniture as was wanted.

119. *Nut-tree.*] All fruits that have an hard shell are called nucæ, such as almonds, walnuts, and the like. So the nucem, here, may signify any tree bear-

ing such fruits ; probably a walnut-tree is meant.

121. *Venison.*] Dama signifies a fallow deer, either buck or doe : here it denotes the flesh which we call venison.

— *The ointments.*] Of perfume, with which they anointed their hair at their convivial meetings. See *Hœ.* lib. iii. ode xxix. l. 3, 4, 6.

122. *Roses.*] They made garlands and wreaths of roses and other flowers, which the guests wore on these occasions. See *Hœ.* ubi supr. and see ode the last, lib. i.

123. *Ivory sustains, &c.*] Unless their tables, which were of a round form, (orbes) were set on huge pedestals of ivory. The circumference meant by orbes, is here put for the tables themselves. Synec.

— *A lofty leopard, &c.*] The figure of a great leopard, carved in ivory, put by way of pedestal to support the table.

— *A great gape.*] His jaws represented as stretched wide open.

124. *Those teeth.*] Elephants' teeth.

— *The gate of Syene.*] Ports is here put, as denoting Syene to be the door, or gate, as it were, through which, from the island, the passage lay into Egypt, and thence to Rome. Syene was the metropolis of an island of that name ; and this island was called Insula Elephantina,

Performing the office of a prophet, warned us by these.
 This care Jupiter was wont to afford the Latian 115
 Affairs, ficule, and polluted by no gold.
 Those times home-born tables, and out of our own tree, those
 Times saw: the wood stood for these uses,
 If haply the east-wind had thrown down an old nut-tree.
 But now there is no pleasure of supping to the rich 120
 The turbot, the venison is tasteless, the ointments
 Seem to stink, and the roses; unless the wide orbs large
 Ivory sustains, and a lofty leopard, with a great gape,
 Out of those teeth, which the gate of Syene sends,
 And the swift Moors, and the Indian darker than the Moors,
 And which a beast has deposited in a Nabathæan forest, 126
 Now too much and too heavy for his head: hence arises ap-
 petite,
 Hence strength to the stomach: for a silver foot to them,
 Is what an iron ring would be upon the finger. Therefore 129
 the proud
 Guest I am aware of, who compares me to himself, and despises
 My little affairs; insomuch that I have not an ounce of ivory,

from the number of its elephants. It belonged to Egypt, and bordered on Ethiopia. He uses the word *porta* here, as Horace uses *janua*, when speaking of the city of Cumæ, as to be passed in the way to Bais. Sat. iii. 4.

Janua Bæarum est.

125. *Swift Moors.*] The poet is describing the places from whence the elephants came. Many came from Mauritania, the inhabitants whereof were called Mauri, who were remarkable for their swiftness and activity.

—*The Indian.*] The largest elephants came from India

—*Darker, &c.*] Of a blacker colour or complexion.

126. *A beast has deposited, &c.*] *Bellua* signifies any great beast; here an elephant. These animals shed their teeth, which are often found

—*Nabathæan forest.*] Some forest of Arabia, which was called Nabathæa, from נבית. Nebith, the first born of Ismael, the supposed father of the Arabs.

127. *Too much and too heavy, &c.*] The teeth of elephants grow to an enormous size and weight so as to be burthensome to the animal when grown old, till they drop out through age.

—*Hence arises appetite, &c.*] *Orexia*, from Gr. *oreya*, appeto, cupio. The sight of this fine ivory is a sort of what to their appetite, (comp. l. 121, 2.) gives vigour to the stomach.

128. *A silver foot, &c.*] A table set upon a foot made of silver they would scorn, as much as to wear a ring made of iron, instead of gold, upon their finger. The Romans were very anxious to appear with fine rings, and were so luxurious as to have different sorts for summer and winter. See sat. i. 28, 29. sat. vii. 140, 1.

129—30. *Proud guest, &c.*] Who can't sit down to a plain meal upon a plain table, but expects dainties set upon ivory.

130. *Who compares, &c.*] Who measures my fortune and expenses by his own, and expects me to entertain him as he entertains others.

131. *Little affairs.*] My plain and frugal manner of living, according to the smallness of my fortune.

—*Insomuch that, &c.*] I am so much (adeo), so totally without a single ounce of ivory, that even the squares of my chess-board are without it, nor is one of the chess-men made of it.

Est eboris, nec tessellæ, nec calculus ex hæc
 Materiâ ; quin ipsa manubria cultellorum
 Ossea : non tamen his ulla unquam opsonia sunt
 Rancidula ; aut ideo pejor gallina secatur. 135
 Sed nec structor erit, cui cedere debeat omnia
 Pergula, discipulus Trypheri doctoris, apud quem
 Summe cum magno lepus, atque pygargus,
 Et Scythicæ volucres, et Phœnicopterus ingens,
 Et Gætulus orix, hebeti lautissima ferro 140
 Cæditur, et totâ sonat ulmea cœna Suburrâ.
 Nec frustum capreæ subducere, nec latus Afras
 Novit avis noster tyrunculus, ac rudis omni
 Tempore, et exiguae frustis imbutus ofellas.
 Plumbæos calices, et paucis assibus emptos 145
 Porriget incultus puer, atque a frigore tutus ;
 Non Phryx, aut Lycius, non a magnone petitis
 Quisquam erit, et magno : cum poscis, posce Latine.
 Idem habitus cunctis, tonsi, rectique capilli,

Tessella is a small square stone, or piece of wood, with which they make chequer-work in tables, or boards. Here, probably, tessellæ means the chequers of a chess-board.

Calculus signifies a little pebble, or gravel-stone, with which they marked ; hence calculi, chess-men, table-men. *Answer.*

The game of chess is much more ancient than the days of Juvenal ; it is a common opinion that it was invented by Palamedæ, at the siege of Troy. See CHAMBERS, art. Chess.

134. *Yet by these, &c.* Though the handles of my knives are made of bone, yet my victuals suffer no damage, but taste as well, and are carved as well, as if my knife-handles were made of ivory.

136. *A carver.* It was, among other instances of luxury, a fashion to have an artist, who had been taught to carve deuterously, at their entertainments ; he, as well as the sewer who set on the dishes, was called structor, from *struo*, to prepare, or make ready.

— *School.* Pergula here signifies a place where the professors of any art, or science, taught their scholars publicly. I know not that we have an English word which exactly expresses it : in this sense of it, school, or academy, may come the nearest.

137. *Doctor Trypherus.* He was eminent for his skill in carving, which he taught in a public school ; hence Juvenal ludicrously calls him doctor.

138. *A large bitch.* The adder of a sow, with the pups and part of the belly, cut from her the day after she has farrowed. See l. 81, note.

— *Pygærg.* A sort of deer ; perhaps a roe-buck.

139. *Scythian birds.* It is thought that pheasants are meant here ; but the description is too vague to be certain what birds are precisely meant.

— *Phœnicoptes.* So called from Gr. *phœnix*, crimson, and *pteron*, a wing ; a bird, having its wings of a crimson colour. The tongue of this bird was a great dainty among the Romans. *Phœnicopterus.*

*Dat mihi pennas rubens hibernus : ædæ
 Lingua galusæ*

Nostra iupit.

Mist. epigr. liti. lib. xlii.

140. *Gætulan goat.* Orix, a sort of wild goat, from Gætulia, a country of Africa.

— *Blunt iron.* Some large knife, or some chopping instrument of iron, worn blunt with constant use.

141. *Made of elm, &c.* Trypherus had all kind of provision for a feast made in wood ; as the best material for the convenience of teaching ; the making and

Nor are my squares, nor a chess-man of this
 Material : nay the very handles of my knives
 Are of bone : yet by these no victuals ever become
 Rank ; or is, therefore, a hen cut the worse. 125
 Nor shall there be a carver, to whom every school ought
 To yield, a disciple of doctor Trypherus, at whose house
 An hare with a large sumen, and a boar, and a pygarg,
 And Scythian birds, and a huge Phœnicopter, 139
 And a Gætulian goat, most delicious things, with a blunt iron
 Are cut, and the feast made of elm sounds thro' all the Suburra.
 Neither to take off a piece of a roe, nor the side of an African
 Bird, does my little novice know, and always rude,
 And accustomed to the broken pieces of a little steak.
 Plebeian cups, and bought for a few pence, 145
 The homely boy, and safe from cold, shall reach forth.
 There shall not be Phrygian or Lycian, nor any bought from
 A slave-merchant, and costly : when you ask, ask in Latin.
 The same habit is to all, the hair cropp'd and straight,

hewing of which, among the scholars, must have made no small noise.

141. *Thro' all the Suburra.*] A very public street in Rome, often mentioned before. The idea of carving being erected into a science, and taught by a public professor, but exercising his pupils on wooden subjects, is truly ludicrous. See sat. v. 121, note.

142. *To take off, &c.*] To carve according to art.

142—3. *The side of an African bird*] The wing of a turkey. This bird came from Numidia, a country of Africa, hence called gallus Numidienus. To take off the wing (as we call the pinion, and part of the breast) of a roasted bird, without leaving some part behind, is reckoned to require some skill in carving.

143. *My little novice.*] Tyrunculus (dim. from tyro) signifies a young soldier, scholar, or a young beginner, in any science. Here it describes Juvenal's boy as lately come out of the country, and beginning to learn his business.

—*Always rude.*] Untaught from his cradle to this hour.

144. *Accustomed*] Used only perhaps to cut a piece off a collop, or steak, of some plain meat.

145. *Plebeian cups.*] Such as the common people use.

146. *Homely boy, &c.*] Incultus here, perhaps, rather means meanly dressed, not trimmed up, not spruce; and yet so clad as to keep him warm, to secure him from the cold—*A frigore tatus.*

—*Reach forth.*] Porriget here describes the act of the servant, when he brings what is called for, and reaches or holds it forth to the guest, that he may take it. See sat. i. l. 70; and sat. v. l. 67.

147. *Phrygian—Lycian, &c.*] The nobility of Rome purchased elegant and handsome slaves, which were brought from Phrygia and Lycia, countries of Asia, by merchants who made it their business to traffic in slaves, and who, by using all arts to set them off to the best advantage, sold them at an extravagant price. These dealers were called manigones, because they painted the slaves, to make them look the better, and sell the dearer; from Gr. *μαργαρος*, a deceit by some contrivance, such as witchcraft. See ANSW. Or, disguising a thing to make it look better than it is.

148. *Ask in Latin*] For my poor boy understands no other language; therefore, when you ask, or call, for what you want, do it in Latin, or he won't understand you.

149. *The same habit, &c.*] All my servants are dressed and appear alike.

Atque hodie tantum propter convivia pexi. 150
 Pastoris duri est hic filius, ille bubulci;
 Suspirat longo non visam tempore matrem,
 Et casulam, et notos tristis desiderat hædos:
 Ingenui vultûs puer, ingenuique pudoris,
 Quales esse decet, quos ardens purpura vestit. 155
 Nec pugillares defert in balnea raucus
 Testiculos, nec vellendas jam præbuit alas;
 Crassa nec opposito pavidus tegit inguina gutto.
 Hic tibi vina dabit diffusa in montibus illis,
 A quibus ipse venit, quorum sub vertice lusit: 160
 Namque una atque eadem est vini patria, atque ministri.
 Forsitan expectes, ut Gaditana canoro
 Incipiat prurire choro, plausuque probatæ
 Ad terram tremulo descendant chine puellæ.
 Spectant hoc nuptæ, juxta recubante marito, 165
 Quod pudeat narrasse aliquem præsentibus ipsis;
 Irritamentum Veneris languentis, et acres
 Divitis urticæ: major tamen ista voluptas
 Alterius sexûs: magis illa incenditur, et mox
 Auribus atque oculis concepta urina movetur. 170
 Non capit has nugas humilis domus: audiat ille
 Testarum crepitus cum verbis, nudum olido stans

149. *Cropp'd and straight.*] Not long and curled, like the fashionable waiters at table.

150. *Comb'd only, &c.*] On this occasion, indeed, their hair is combed out, with a little more care than usual, that they may appear neat and decent. So *Hos. sat. viii. lib. ii. l. 69, 70.*

— *Ut omnes*

Præcincti recte pueri, complices ministrent.

153. *Little cottage.*] Where he was born and brought up. *Comp. sat. ix. l. 60, 1.*

— *Known kids.*] Which he used to tend and play with.

154. *Ingenuous countenance, &c.*] An honest countenance, and a genuine unaffected modesty.

155. *Such as it becomes, &c.*] *q. d.* It would be well if the same could be said of our young nobility.

— *Glowing purple.*] Alluding to the white robe, faced and trimmed with purple, which was worn by the young nobility till seventeen years of age.

This was called *prætexta*, and those who wore it *prætextati*. It was worn also by magistrates, and other noble persons, as a mark or badge of honour. See *sat. i. l. 78, note*; and *sat. ii. l. 170, note*; and *sat. x. 99.*

156. *Nor, hoarse.*] Alluding to the change of the voice in boys at the age of puberty.

157. *In the baths.*] Where youths exposed their naked persons, for purposes too horrid to explain.

159. *Give you wine.*] This modest boy of mine shall wait upon you at supper, and serve you.

With wine from his own country brought, and made

From the same vines, beneath whose fruitful shade

He and his wanton kids have often play'd. CORAZZA

162. *A Gaditanian.*] A Spanish girl from Gades, now Cadiz. See *sat. x. l. 1, note.*

162—3. *Tungful company.*] An usual part of the entertainment, when great men feasted, was to have wanton women

And to-day comb'd only on account of our feast. 150
 One is the son of an hardy shepherd, the other of an herdsman;
 He sighs after his mother, not seen for a long time,
 And sad, longs for the little cottage, and the known kids.
 A lad of an ingenuous countenance, and of ingenuous modesty,
 Such as it becomes those to be, whom glowing purple clothes.
 Nor, hoarse, does he expose himself, 156
 With indecency, when naked in the baths,
 Nor, fearful, practise means to hide his nakedness.
 He shall give you wine made in those mountains
 From whence himself comes, under the top of which he played:
 For the country of my wine, and of my servant, are one and
 the same.

Perhaps you may expect, that a Gaditanian, with a tuneful
 Company, may begin to wanton, and girls approved with applause
 Lower themselves to the ground in a lascivious manner.
 Married women behold this, their husband lying by, 165
 Which it may shame any one to have related, they being present;
 A provocative of languishing desire, and sharp incentives
 Of a rich man: yet that is a greater pleasure
 Of the other sex, it is most affected by it, and soon
 The eyes and ears are contaminated to a great degree. 170
 An humble house does not contain these follies: let him hear
 The noise of shells, with words, from which a naked slave

dance and sing in a lascivious manner.

This custom was probably—

163. *Approved.*] i. e. Encouraged by the applause of the company.

164. *Lower, &c.*] By degrees, and at last seat themselves on the ground.

165. *Their husband lying by.*] The husband and wife are here supposed to be both invited to the entertainment, and both, from the couches on which they lay at meals, beholding these indecencies, which were so great as not even to be related, without shame, (*presentibus ipsis*) in their presence.

Which brides do by their husband's side, behold,

Tho' shameful before them to be but told. HOLYDAY.

167. *A provocative, &c.*] To stir up the enfeebled passions.

—*Sharp incentives.*] See *urtica*, used in a similar sense, sat. ii. 128.

169. *A rich man.*] Who can afford the expenses of such scenes as these, and is profligate enough to see them as in-

centives to his palled and depraved appetites.

169. *The other sex.*] Women are most delighted with such scenes as these. Neither here, any more than throughout the sixth Satire, does Juvenal conceal or spare the faults of the ladies of his time.

170. *The eyes and ears.*] The former, by beholding the lewd gestures; the latter, by hearing the obscene songs of the dancing women.

171. *An humble house, &c.*] A small estate is not capable of throwing away expense on such follies.

—*Let him.*] i. e. The rich and luxurious; so, *ille fruatur*, l. 173.

172. *The noise of shells.*] These were, probably, shells jingled together in their hands as they danced, like the Spanish castanets.

—*With words.*] With obscene songs accompanying.

—*From which, &c.*] i. e. Which a common prostitute, standing naked in a brothel, would be ashamed to utter,

Fornice mancipium quibus abstinet: ille fruatur
 Vocibus obscœnis, omnique libidinis arte,
 Qui Lacedæmonium pytismate lubricat orbem; 175
 Namque ibi fortunæ veniam damus: alea turpis,
 Turpe et adulterium mediocribus: hæc tamen illi
 Omnia cum faciant, hilares nitidique vocantur.
 Nostra dabunt alios hodie convivia ludos:
 Conditor Iliados cantabitur, atque Maronis 180
 Altisoni dubiam facientia carmina palmam:
 Quid refert, tales versus quâ voce legantur?
 Sed nunc dilatis averte negotia curis,
 Et gratam requiem dona tibi, quando licebit
 Per totam cessare diem: non scœnoris ulla 185
 Mentio; nec, primâ si luce egressa reverti.
 Nocte solet, tacito bilem tibi contrahat uxor,
 Humida suspectis referens multitia rugis,
 Vexatasque comas, et vultum, auremque calentem.
 Protinus ante meum, quicquid dolet, exue limen: 190

The common harlots in the brothels were slaves, purchased for that purpose by the leno, or pander; they were his property, and therefore Juvenal calls one of these mancipium, which signifies a thing or person bought and made over.

175. *Who lubricates, &c.*] Pytisma (from Gr. *πύσις*, spao, to spit) signifies a spirting out of wine betwixt the teeth when we taste it, or a throwing out of the bottom of the cup on the floor. *ANSW.*

—*The Lacedæmonian orb.*] The Romans were very fond of fine pavements, or floors, made of marble, and inlaid with various kinds of it; among the rest, some came from Sparta, in small round forms, which were inserted in their proper places by way of ornament. When they had an entertainment, it was given in a room thus ornamented with a fine inlaid marble floor, on which the master of the house, and the guests, when they met at a feast, scrupled not to spirt their wine, or throw out, as the custom was, the bottom of the cup.

This, among the numerous readings and comments which learned men have given of this much controverted line, seems to be the best interpretation, because it nearly coincides with a passage in Horace to the same purpose:

*Assumet hæres cæcuba dignior
 Servata centum clavibus; et mero
 Tinget pavimentum superbum
 Pontificum potiore canis.
 Lib. ii. od. xiv. l. 25, &c.*

*Then shall the worthier heir discharge,
 And set th' imprison'd casks at large,
 And dye the floor with wine:
 So rich and precious not the feasts
 Of pontiffs cheer their rustic'd guests,
 With liquor more divine. FRANCIS.*

The various readings of this line 175, as well as the various senses given, may be seen by consulting the various commentators in the Leyden quarto edit. 1695. See also Hoz. Delph. on the above ode.

The poet's meaning is, that such scenes of obscenity, and such arts of lewdness, are only fit to be enjoyed by professed sensualists.

176. *There we give, &c.*] In the case of a rich libertine, we make all due allowance for his large fortune, and don't blame his excesses, as we do those of people in a lower class of life.

—*The die is cast &c.*] Gaming is reckoned very scandalous, adultery vile and abominable, in plebeians.

177. *When they do, &c.*] When people of quality and of large fortunes practise these things, they are looked upon as

Standing in a stinking brothel abstains; let him enjoy
 Obscene expressions, and all the art of lewdness,
 Who lubricates the Lacedemonian orb with spiriting wine, 175
 For there we give allowance to fortune. The die is base,
 Adultery is base in middling people: yet when they do
 All these things, they are called joyous and polite.
 Our feast to-day will give us other sports:
 The author of the *Iliad* shall be repeated, and of lofty Maro
 The verses making a doubtful palm. 181
 What does it signify with what voice such verses may be read?
 But now leave off business, your cares deferr'd,
 And give yourself grateful rest, since you may
 Be idle throughout the whole day: of interest-money 185
 No mention; nor, if gone forth at day-break, she is wont
 To be returned at night, let your wife provoke you, silent, to
 anger,
 Bringing back her fine garments with suspected wrinkles,
 Her hair disorder'd, and her countenance and ears glowing.
 Immediately put off before my threshold whatever grieves; 190

instances of cheerfulness and elegance;
 in short, as gentlemanlike qualifications.

179. *Other sports.*] Amusements of a
 different kind than those above men-
 tioned.

180. *Author of the Iliad, &c.*] Homer—
 parts of his *Iliad* shall be repeated.
 Canto may perhaps imply, that the
 Romans read, or repeated verses, in a
 sort of chant or singing. See sat. vii.
 153, note.

—*Lofty Maro*] Virgil. He derived
 the surname of Maro from his father;
 he was the most sublime of all the
 Latin poets.

181. *A doubtful palm.*] The palm, or
 chaplet, made of palm-twigs and leaves,
 was a token of victory.

Juvenal means to say, that it was
 doubtful which of the two excelled,
 Homer or Virgil. See sat. vi. 435, 6.

182. *With what voice, &c.*] With what
 tone of voice—i. e. so intrinsically valu-
 able and excellent are the verses of these
 authors, that they can't lose their value,
 though read or repeated by ever so in-
 different a toned voice. This line also
 seems to imply that verses were usually
 chanted or sung.

So Mr. COWPER:

*It matters not with what ill tone they're
 sung,*

*Verses, so sublimely good, no voice can
 wrong.*

183. *Leave off business.*] Lay it quite
 aside; think not of it.

—*Cares deferr'd.*] All cares put off for
 the present.

185. *Idle, &c.*] Having nothing else
 to do, but to enjoy yourself all the day
 long at my house.

—*Interest-money.*] No talk of money
 matters.

186. *Nor, if, &c.*] Though, like many
 other husbands, you suffer from the
 irregularities of your wife.

187. *Provoke you, &c.*] Don't let the
 thoughts of this vex you, or let her
 make you angry, or tempt you to say a
 single word upon the subject, though, as
 the two next lines import, you should
 have found the most evident and unde-
 niable circumstances of her guilt. Con-
 trahat bilem tibi—lit. contract, or draw
 together, cholera to you.

188. *Fine garments*] Multitula, or
 multicia—garments wrought so fine
 that the body might be seen through
 them. See sat. ii. l. 66.

190. *Put off, &c.*] Exuse; a meta-
 phorical expression, taken from put-
 ting off clothes, &c. Divest yourself
 of all uneasiness at entering my
 doors.

Pone domum, et servos, et quicquid frangitur illis;
Aut perit: INGRATOS ANTE OMNIA PONE SODALES.

Interea Megalesiacæ spectacula mappa

Idæum solenne colunt, similisque triumpho

Perda caballorum Prætor sedet: ac (mihi pace

193

Immensæ nimisque licet si dicere plebiæ)

Totam hodie Romam Circus capit; et fragor aurem

Percutit, eventum viridis quo colligo panni.

Nam si deficeret, mæstem attonitamque videres

Hanc urbem, veluti Cannarum in pulvere victis

200

Consulibus. Spectent juvenes, quos clamor, et audax

Sponsio, quos cultæ decet assedisse puellæ:

Nostra bibit vernum contracta cuticula solem,

Effugiatque togam: jam nunt in balnea salvâ

Fronte licet vadas, quanquam solida hora supersit

206

191. *Lay aside, &c.*] Pono also signifies to put off as clothes. He desires his friend to lay aside, or put off, all his domestic uneasinesses, arising from the mischief or misconduct of servants.

192. *Ungrateful friends.*] Which are the bitterest trials of all.

193. *Meantime.*] This invitation of the poet to his friend was on a holiday, or day of the public games beginning.

—*Spectacles.*] The shows or games.

—*Megalesian towel.*] At the Circensian and Megalesian games, they hung out a towel (mappa) to shew that the sports were going to begin. Nero introduced this custom; for hearing, as he sat at dinner, how impatiently the people expected his coming, he threw out at the window the towel with which he wiped his hands, to give the people notice that he had dined, and would soon be at the circus. Ever since this, the beginning of these games was announced by hanging out a towel.

The Megalesian games were in honour of Cybele, the mother of the gods. She was called *μεγάλη Μητήρ*, magna Mater, and from thence these games Megalesia, or ludi Magalenses; they began on the fourth of April, and lasted six days.

194. *Idæan solemnity.*] Cybele was called Idæa, from Ida, a mountain of Phrygia, where she was worshipped; and hence her festival was called Idæum solenne.

195. *The prætor, a destroyer, &c.*] He was an officer not unlike our mayor or sheriff. Sat. i. 101, note.—He was to oversee these sports, and sat in great state, while they were acting, to the destruction of many horses, which were spoiled on the occasion. See sat. x. l. 36—40.

Many are for reading prædo, and suppose it to denote the prætor's acting sometimes unjustly, and determining the prizes wrongfully, taking them from the winning horses, and giving them to the losers, by which he might be said to rob the winners of their due.

Others think the word prædo is used as a jest upon the prætor's fine trappings and gaudy dress on the occasion, as if he had robbed the horses of their finery to put upon himself.

There are other conceits upon this subject, but perda seems to give the most natural sense of the passage. I am, therefore, with Salmasius and others, for adopting it.

—*If with the peace, &c.*] If with their good leave I may take the liberty of saying so much without offence.—The poet here lashes the Roman people for their great eagerness to crowd after these shows, as if they thought nothing else worthy their attention. Sat. x. l. 80, 1.

197. *The circus.*] Where these games were celebrated.

—*A noise strikes, &c.*] I hear a great

Lay aside home, and servants, and whatever is broken by them,
 Or is lost: BEFORE ALL, PUT AWAY UNGRATEFUL FRIENDS.
 Meantime, the spectacles of the Megalestian towal
 Grace the Idæan solemnity, and, like as in triumph, 194
 The prætor, a destroyer of horses, sits: and (if with the peace
 Of such an immense and superabundant crowd I might say it)
 This day the circus contains all Rome, and a noise strikes
 My ear, from whence I gather the event of the green cloth.
 For if it should fail, sad and amazed would you see
 This city, as when the consuls were conquered in the dust 200
 Of Cannæ. Let youths behold, whom clamour, and a bold
 Wager becomes, and to sit by a neat girl.
 Let our contracted skin drink the vernal sun,
 And avoid the gown: even now to the baths, with a safe
 Countenance you may go, tho' a whole hour should remain 205

about, as of victory, which makes me suppose that the race is determined on the behalf of some favourite competitor.

198. *The green cloth.*] The four parties, which ran chariot-races in the circus, were divided in several liveries, viz. green, russet, blue, and white. One of these factions was always favoured by the court, and, at this time, most probably, the green; which makes Juvenal fancy that he hears the shouts for joy, that their party had won the race.

199. *Should fail.*] If the green cloth should fail of the prize, or if the festival, which occasioned the celebration of these games, should be laid aside, and these shows fail, or cease.

200. *This city.*] The people of Rome would be ready to break their hearts—reflecting on their immoderate fondness for these shows.

—*The consuls*] Paulus Æmilius and Terentius Varro.

201. *Cannæ.*] A small town, near which Hannibal obtained a great victory over the Romans. See sat. x. l. 164, note.

—*Let youths behold*] i. e. Be spectators of these shows.

—*Whom clamour, &c.*] Who may, without any indecency, make as much noise as they please in clapping and hallooing, and lay what bets they please on the side they take.

202. *By a neat girl, &c.*] By this we see that men and women sat promiscu-

ously together on these occasions. See sat. iii. l. 65, and note.

203. *Contracted skin.*] Once smooth, but now through age contracted into wrinkles.

—*Drink the vernal sun.*] Let us avoid these crowds, and bask in the reviving rays of the sun, which now is bringing on the delightful spring. This was in the beginning of April. See above, note on l. 198, ad fin.

204. *Avoid the gown*] The gown was the common habit of the Romans, inasmuch that VING. Æn. i. 286, calls them *gentem togatam*. The poet, by *togam*, here means the people that wore it, by metonym. i. e. the Romans now crowding to the games—let us keep out of their way, that we may enjoy ourselves in quiet.

204—5. *Safe countenance, &c.*] Without fear of being put out of countenance. The Romans used to follow their business till noon, that is, the sixth hour, our twelve o'clock; and then to the ninth hour, our three o'clock in the afternoon, they exercised and bathed themselves, and then went to their meals: but to do these sooner than the appointed hours was allowed only on festival days, or to persons aged and infirm; otherwise, to be seen going to the baths before the usual appointed hour was reckoned scandalous. See sat. i. l. 49, and note.

Ad sextam. *Facere hoc non possis quinque diebus
Continuis: quia sunt talis quoque tædia vitæ
Magna. VOLUPTATES COMMENDAT RARIOR USUS.*

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206. *You could not, &c.] i. e. Fre-
quent feasts, and indulge in idleness;
however these may be occasionally plea-
sant, a continuance of them for a week
together would grow irksome.*

irksome.

208. *Rerum usus, &c.] The poet con-
cludes with a general sentiment, very
applicable to all pleasures of sense,
which, by continual use, pall and grow
irksome:*

207. *Such a life.] Of ease and volup-*

To the sixth. You could not do this for five days
 Successively : for the fatigues of such a life also
 Are great : **RARER USE COMMENDS PLEASURES.**

*For frequent use would the delight en-
 clude,*

Pleasure's a toil when constantly pursued.

CONGREVE.

Shakespeare, 2d part of Henry IV.
 act I. scene 2. has finely expressed the

like sentiment :

*If all the year were playing holidays,
 To sport would be as tedious as to work ;
 But when they seldom come, they wish'd-
 for come.*

SATIRA XII.

ARGUMENT.

The Poet having invited Corvinus to assist at a sacrifice, which he intended to offer up by way of thanksgiving for the safety of his friend Catullus from the danger of the seas, professes his disinterestedness on the occasion, and, from thence, takes an

NATALI, Corvine, diē mihi dulcior hæc lux,
Quâ festus promissa Deis animalia cespes
Expectat; niveam Reginæ cædimus agnam:
Par vellus dabitur pugnanti Gorgone Maurâ.
Sed procul extensum petulans quatit hostia funem,
Tarpeio servata Jovi frontemque coruscat:
Quippe ferox vitulus, templis maturus et aræ,
Spargendusque mero; quem jam pudet ubera matris
Ducere, qui vexat nascenti robora cornu.

5

Line 1. This day.] On which I am going to offer sacrifices, on account of my friend Catullus, the merchant's escape from the dangers of the sea.

—Corvinus.] Juvenal's friend, to whom this Satire is addressed.

—Birth-day.] Which was a day of great festivity among the Romans; they celebrated it yearly, offering thanksgiving-offerings to the gods, and made feasts, to which they invited their friends, who made them presents on the occasion. See sat. xi. l. 84, note. See Hon. ode xi. lib. iv. l. 1—20. Vira. ecl. iii. l. 76.

2. Festal turf.] The altar of green turf, which our poet had built on the occasion, thus signifying his devotion to his circumstances. Comp. Hon. lib. iii. od. viii. l. 2—4.

—The animals promised.] i. e. To be offered in sacrifice to the gods.

3. Queen.] Juno, the queen of the

gods. See Æn. i. l. 50. The fabled wife of Jupiter, the supreme deity of the Romans.

—A snowy lamb.] They offered white animals to the superior gods, black to the inferior. See Hon. lib. i. sat. viii. l. 27.; and VIRGIL, Æn. iv. l. 61.

4. Equal fleece.] A like fleece, i. e. a white one; or fleece, here, may, by synec. be put for the whole animal offered; a like offering.

—Minerva.] Lit. the fighter with the Moorish gorgon. The gorgons were supposed to be three, who inhabited near mount Atlas, in Mauritania. Medusa is said to have been beloved by Neptune, who lay with her in the temple of Minerva, at which the goddess, being angry, changed the hair of Medusa into serpents, and so ordered it, that whoever beheld her should be turned into stone. She was killed by Perseus, the son of

SATIRE XII.

ARGUMENT.

opportunity to lash the Hæredipetæ, or Legacy-hunters, who flattered and paid their court to rich men, in hopes of becoming their heirs.

THIS day, Corvinus, is sweeter to me than my birth-day,
In which the festal turf expects the animals promised
To the gods : we kill to the queen a snowy lamb :
An equal fleece shall be given to Minerva.
But the petulant victim shakes his long extended rope, 5
Kept for Tarpeian Jove, and brandishes his forehead :
For it is a stout calf, ripe for the temples and altar,
And to be sprinkled with wine ; which is now ashamed to draw
Its mother's dugs, and teazes the oaks with its budding horn.

Jupiter and Danae, (with the help of Minerva,) as she lay asleep, who cut off her head : this was afterwards placed in the ægis, or shield of Minerva.

Hyginus says, that Medusa was not slain by Perseus, but by Minerva. Britannic. in loc.

Sometimes the head of Medusa was supposed to be worn in the breast-plate of Minerva. See Æn. viii. l. 455—8.

5. *Petulant victim, &c.* The wantonness and friskiness of the calf leading along in a rope is here very naturally described.

6. *Tarpeian Jove.* On the mens Capitolinus, otherwise called the Tarpeian hill, from the vestal virgin Tarpæia, who betrayed it to the Sabines, Jupiter had a temple, whence his titles ; Tarpeian and Capitoline.

7. *Ripe, &c.* The beasts were reckoned of a proper age and size for sacrifice, when the tail reached the hough, or joint, in the hinder leg.

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8. *Sprinkled, &c.* They used to pour wine on the heads of the sacrifices, between the horns. So VINE. Æn. iv. l. 80, 1.

Ipsa tenens dextra pateram pulcherrima Dido,

Condentis vacca media inter cornua fundit.

Hence the Greek epigram on the vine and the goat.

Κ' ἢ μὴ φάγῃς ἐνὶ ῥίζῃς ἱμάς· ἐνὶ κατεφάγεον

Ὀρεῖς ἐκείνουαι εἰ, Τρώες, Δωρῆων.

ANTHOI. ep. i.

"Though thou eatest me down to the
"very root, yet I shall bear fruit

"Sufficient to pour on thee, O goat,
"when thou art sacrificed."

8. *Is now ashamed, &c.* Hath left off suckling ; is grown above it.

9. *Teazes, &c.* It is usual for the young of all horned animals to butt

L

Si res ampla domi, similisque affectibus esset, 10
 Pinguior Hispullâ traheretur taurus, et ipsâ
 Mole piger, nec finitimâ nutritus in herbâ,
 Læta sed ostendens Clitumni pascua sanguis
 Iret, et a grandi cervix ferienda ministro,
 Ob reditum trepidantis adhuc, horrendaque passi 15
 Nuper, et incolumem sese mirantis amici.
 Nam præter pelagi casus, et fulguris ictum
 Evasi, densæ cœli abscondere tenebræ
 Nube unâ, subitusque antennis impulit ignis;
 Cum se quisque illo percussus crederet, et mox 20
 Attonitus nullum conferri possum putaret
 Naufragium velis ardentibus. Omnia fiunt
 Tæta, tam graviter, si quando poetica surgit
 Tempestas. Genus ecce aliud discriminis: audi,
 Et miserere iterum, quanquam sint cætera fortis 25
 Ejuadem: pars dira quidem, sed cognita multis,
 Et quam votivâ tentantur fana tabellâ
 Plurima. Pictores quia necis ab Iside passi?
 Accidit et nostro similis fortuna Catullo,

against trees, as if practising for future flight; sometimes we see them in sport engaging one another.

10. *If my fortune, &c.*] The poet, throughout the above account of his sacrifices, as well as of the altar on which they were to be offered, shews his prudent and frugality, as well as his friendship for his powerful friend Catullus. He professes to shew his affection, not as he would, but as his fortune could afford. Instead, therefore, of a white bull to Jupiter, and white cows to Juno and Minerva, he offers a white ewe-lamb to Juno, the same to Minerva, and a calf to Jupiter.

11. *A bull.*] The usual sacrifice to Jupiter was a white bull.

—*Fatter than Hispulla.*] A fat, sensual lady, noted as infamous for keeping a player. Sat. vi. l. 74.

—*Dragged.*] Dragged, by ropes fixed to the horns, to the altar.

11—12. *With its very bulk slow.*] So fat that he could hardly stir.

12. *In a neighbouring pasture.*] Not bred or fattened in the neighbourhood of Rome.

13. *His blood showing, &c.*] By the colour and richness, as well as quantity of it.

—*Clitumnus.*] A stream dividing Tuscany and Umbria, whose water, says Pliny, makes the cows, that drink of it, bring white calves: whence the Romans, as Virgil and Claudian observe, were plentifully furnished with white sacrifices for Jupiter Capitolinus. See Voss. Georg. lib. ii. l. 148—5.

14. *A great minister.*] Some interpret this, as referring to the quality of the person giving the blow, as if it were to be the chief pontiff, or minister, and not one of his priests, or inferior officers. Others think, that it refers to the skill and strength of the person officiating, able to perform his office at one blow.

15. *For trembling friend, &c.*] This is a very natural circumstance, that a man, for some time after a narrow escape from an horrible danger, should shudder at the very thoughts of it, and stand amazed at his deliverance.

17. *The hazard of the sea.*] &c. The danger of the waves.

17—18. *Lightning escaped.*] By which he might have been killed in an instant, but happily escaped the blow.

18. *Thick darkness, &c.*] So that they could take no observation, nor know where they were, or which way to steer.

If my fortune had been ample, and like my affection, 10
 A bull, fatter than Hisputia, should be drawn, and with its very
 Bulk slow, nor nourish'd in a neighbouring pasture,
 But his blood shewing the glad pastures of Clitumnus,
 Should go, and his neck to be stricken by a great minister,
 On account of the return of my yet trembling friend, lately 15
 having

Suffered dreadful things, and wondering that he is safe,
 For, beside the hazard of the sea, and the stroke of lightning
 Escaped, thick darkness hid the sky
 In one cloud, and a sudden fire struck the sail-yards;
 When every one might believe himself struck with it, and 20
 presently,

Astonish'd, might think that no shipwreck could be
 Compared with the burning sails. All things become
 Such, as grievously, if at any time a poetic tempest
 Arises. Behold another kind of danger, hear,
 And again pity, tho' the rest be of the same 25
 Kind : a dire portion indeed, but known to many,
 And which many temples testify with a votive
 Tablet—who knows not that painters are fed by Isis ?
 The like fortune also happen'd to my Catullus !

Such a circumstance is awfully related,
 Acts xxvii. 30.

19. *A sudden fire, &c.* A flash of
 lightning struck the sail-yards, and set
 the sails on fire.

20. *Might believe, &c.* Each person on
 board might think it levelled at him, it
 was so near him.

21. *Astonish'd, might think, &c.* For
 in case of a shipwreck, some might
 escape on parts of the broken ship
 (comp. Acts xxvii. ult.); but if the ship
 were burnt, all must be consumed to-
 gether; therefore, horrible as a ship-
 wreck might be in the expectation, there
 could be no comparison, in point of hor-
 ror, between this and a ship on fire.

22. *All things become, &c.* The above
 circumstances of the danger from the
 waves, and of the greater horror of the
 ship's being struck with lightning, and
 the rigging set on fire, are ingredients in
 a poetical description of a tempest; even
 the imagination of the poet could not
 invent any thing more dreadful and
 grievous.

23. *Another kind of danger.] i. e.*

Which Catullus was in. This, as after-
 wards appears, was from the ship's being
 half full of water, (l. 30.) and he forced
 to lose his property to save his life.

25. *The rest, &c.* Of my friend's dis-
 asters, which I shall relate, are of the
 same unfortunate nature.

26. *Known to many.]* Who have been
 in a like situation.

27. *Many temples, &c.]* Persons that
 escaped shipwreck used to have a paint-
 ing made of the same scene which they
 had gone through, drawn upon a tablet,
 which they vowed to Neptune during
 their distress, and hung up in some tem-
 ple near the sea-coast.

This was called *votiva tabella*. To
 this Horace alludes, lib. i. ode v. ad fin.
 which see, and the note, Delph. edit.

28. *Fed by Isis.]* The Romans made
 so many vows to the Egyptian goddess
 Isis, whom the merchants and seamen
 looked on as their patroness, that many
 painters got their bread by drawing the
 votive tabulae, which were hung up in
 her temples, so great was the number of
 them.

Cum plenus fluctu medius foret alveus, et jam 30
 Alternum puppis latus evertentibus undis
 Arboris incertæ, nullam prudentia cani
 Rectoris conferret opem; decidere jactu
 Cœpit cum ventis, imitatus Castora, qui se
 Eunuchum ipse facit, cupiens evadere damno 35
 Testiculorum: adeo medicatum intelligit inguen.
 Fundite quæ mea sunt, dicebat, cuncta, Catullus;
 Præcipitare volens etiam pulcherrima, vestem
 Purpuream, teneris quoque Mæcenatibus aptam:
 Atque alias, quarum generosi graminis ipsum 40
 Infecit natura pecus, sed et egregius fons
 Viribus occultis, et Bæticus adjuvat aër.
 Ille nec argentum dubitabat mittere; lances
 Parthenio factas, urnæ cratera capacem,
 Et dignum sitiente Pholo, vel conjuge Fусci. 45
 Adde et bascaudas, et mille escaria, multum
 Cælati, biberat quo callidus emptor Olynthi.
 Sed quis nunc alius, quâ mundi parte, quis audet

30. *Middle hold, &c.*] i. e. The hold was half full, or full up to the middle.

31. *Alternate side, &c.*] Heeling her from side to side, by dashing against them alternately.

32. *Uncertain wood.*] It being now doubtful, whether the timbers could much longer stand the force of the beating waves upon her sides, or whether she would not go to pieces.

— *The prudence, &c.*] All the skill and care of the old experienced master of the ship could afford no help.

33. *He.*] i. e. Catullus.

— *Began to compound, &c.*] To bargain (as it were) for his life at the expense of his goods, by throwing them overboard. See AINSW. Decido, No. 4.

34. *Imitating the beaver, &c.*] This notion of the beaver is very ancient, and well introduced by our poet: but it is to be reckoned among those vulgar errors which have no foundation in truth.

In the first place, the liquid matter, which is called in medicine castoreum, is not found in the testicles, but enclosed in bags, or purses, near the anus of the animal.

In the next place, such an instance of violence upon itself was never known to be committed by the beaver.

See CHAMBERS—and BROWN'S Vulg. Err. book iii. c. iv.

To throw over.] Into the sea.

— *The most beautiful things.*] His finest and most valuable merchandize. See Job. ii. 4.

39. *Tender Mæcenates.*] Mæcenæ, the favourite of Augustus, was a very delicate and effeminate person, from whom people of such character were denominated Mæcenates. See sat. i. l. 66, note. Such persons were very finical and expensive in their dress, and therefore poor Catullus lost a good market for his purple dress, by throwing it overboard in the storm.

40. *The very sheep, &c.*] In this place the poet means, that the wool, of which these other garments were made, had a native tinge of a beautiful colour, owing to the particular nature of the soil, and water, and air, where the sheep were bred, so that the garments were made up without receiving any artificial dye.

41. *A remarkable fount, &c.*] The water of which, as well as the pasture where the sheep fed, was supposed to contribute to the fineness and colour of their wool.

42. *Bætic air.*] The air of Bætica, now Andalusia, in Spain, through which ran

When the middle hold was full of water, and now 30
 The waves overturning the alternate side of the ship
 Of uncertain wood, the prudence of the grey master
 Could confer no help : he began to compound
 With the winds by throwing overboard, imitating the beaver,
 who
 Makes himself an eunuch, desiring to escape with the loss 35
 Of his testicles : thus medicated does he understand his groin.
 Throw out all things which are mine, says Catullus,
 Willing to throw over even the most beautiful things, a garment
 Of purple, fit also for tender Mæcenases :
 And others, the very sheep of which the nature of 40
 The generous herbage dyed, but also a remarkable fount
 With hidden powers, and Bætic air helps.
 Nor did he hesitate to throw away his plate ; dishes
 Made by Parthenius, a cup holding an urn,
 And worthy Pholus thirsting, or the wife of Fuscus. 45
 Add also baskets, and a thousand dishes, a great deal
 Of wrought-work, in which the cunning buyer of Olynthus had
 drunk.
 But who now is the other, in what part of the world, who dares

the river Bætis, is here assigned its share in the improvement of the wool.

43. *Dishes.*] *Laux* signifies a great broad plate, or deep dish, to serve up meat in, which the Romans had carved and embossed at a great expense.

44. *Parthenius.*] Some curious artist, whose works were in high estimation.

—*An urn.*] A measure of liquids containing four gallons.

45. *Pholus.*] A drunken Centaur, who, when he entertained Hercules, produced a tun of wine at once.

—*Wine of Fuscus.*] *Fuscus* was a judge, noted by Martial for drunkenness, as his wife is here, in the good company of Pholus the drunken Centaur.

46. *Baskets.*] The *bascuda* were a kind of baskets which the Romans had from the ancient Britons. *Vox Britannica.* *AINSW.*

Barbara de pictis veni bascauda Britannis. MART. xiv. 99.

—*A thousand dishes.*] *Escaria*, from *esca*, seems to denote vessels of all shapes and sizes, in which meat was served up to table ; also plates on which it was eaten.

47. *Wrought-work.*] *Cælati*, from *cælo*, to chase, emboss, or engrave. This

wrought-work here mentioned is thought, from what follows, to have been the large wrought, i. e. chased or embossed, gold cup, that Philip, king of Macedon, used to drink out of, and to put under his pillow every night when he went to sleep. This must have been a very great, as well as valuable curiosity.

But as it is said, *multum cælati*, one should rather think, that the poet means a great quantity of wrought plate, which had once been the property of Philip ; a set of plate, as we should say. Philip was killed by Pausanias three hundred and thirty-six years before Christ. Juvenal flourished about the latter end of the first century : so that this plate was very old.

—*Buyer of Olynthus.*] This cup, and other pieces of valuable plate, he gave to Lathenes, governor of Olynthus, a city of Thrace, to betray it into his hands. It was, from this, said of Philip, that what he could not conquer by iron (i. e. his arms) he gained by gold.

48. *But who now, &c.*] This implied commendation of Catullus seems here to be introduced by the poet, in order to lash the prevailing vice of covetousness, which was so great, as to make men love

Argento præferre caput, rebusque salutem ?
 Non propter vitam faciunt patrimonia quidam, 50
 Sed vitio cæci propter patrimonia vivant.
 Jactatur rerum utilium pars maxima ; sed nec
 Damna levant. Tunc, adversis urgentibus, illuc
 Recidit, ut malum ferro summitteret, ac se
 Explicat angustum : discriminis ultima, quando 55
 Præsidia afferimus pavem factura minorem,
 I nunc, et ventis animam committe, dolato
 Confusus ligno, digitis a morte remotus
 Quatuor, aut septem, si sit latissima teda.
 Mox cum reticulis, et pane, et ventre lagenæ, 60
 Aspice sumendas in tempestate secures.
 Sed postquam jacuit planum mare, tempora postquam
 Prosperæ vectoria, fatumque valentius Euro,
 Et pelago ; postquam Parcæ meliora benignâ
 Pensa manu ducunt hilares, et staminis albi 65
 Lanificæ ; modicâ nec multo fortior aurâ

money beyond even life itself. It is said of Aristippus the philosopher, that, being on board a ship with pirates, he threw all his money overboard secretly, lest, finding it, they should throw him into the sea, in order to possess what he had.

50 *On account of life, &c.*] i. e. That they may spend them in the necessities and comforts of life.

51. *Blind, &c.*] With the vice of avarice.

—*Live for the sake, &c.*] They do not get money that they may live, (see note, l. 50.) but only live for the sake of money.

52. *Useful goods, &c.*] Not only articles of superfluity, such as fine embossed plate, and the like, but even useful necessities, such as clothes, provisions, and, perhaps, a great part of the tackling of the ship, were thrown overboard on this occasion.

53. *Lessen lightens.*] Alleviate their danger ; or, what they had lost by throwing overboard did not seem to lighten the ship, as she kept filling with water. See l. 50.

54. *It came to that pass.*] Illuc recidit. Some read decidit, which has the same meaning here. Il en vint là. Fr.

—*He.*] Catullus, who was probably the owner of the ship.

—*Should lower, &c.*] i. e. Should cut

away the mast, as we term it. Angustum, l. 55, has the sense of angustatum.

56. *Apply helps, &c.*] It is a sign of the utmost distress, when we are obliged to use helps to make the ship lighter, and less exposed to the wind, as by cutting away her masts, which is supposed to be the meaning of minorem in this place. Afferimus præsidia seems to have the same sense as *βοηθίας ἔχοντες*, Acts xvii. 17.

57. *Go now, &c.*] In this apostrophe the poet severely reproves those, who, for the sake of gain, are continually risking such dangers as have been described. Comp. *Hon. lib. i. ode fil. l. 9—24.*

57. *Trusting, &c.*] The timber, of which the sides of the ships were made, was hewn in a rough manner into planks of four or seven fingers breadth in thickness ; so that the passengers, having no more between them and the water, might be said to be no farther removed from death. Alluding to a saying of Anacharsis the philosopher, who, on hearing one say that a ship was three fingers thick, answered, “then just so “far from death are those who sail in “her.”

59. *[/the pine.]* Teda signifies the middle or heart of the pine-tree. *Answer.* Of this, it seems, they made the sides of their ships, after cutting or hewing

Prefer his life to his plate, his safety to his goods ?
 Some do not make fortunes on account of life,
 But, blind with vice, live for the sake of fortunes.
 The greatest part of useful goods is thrown over, but
 Neither do the losses lighten. Then, the contrary (winds) urging,
 It came to that pass that he should lower the mast with an axe,
 And free himself distressed : the last state of danger is,
 When we apply helps to make the ship less.
 Go now and commit your life to the winds, trusting to
 A hewn plank, removed from death four
 Fingers, or seven, if the pine be very large.
 Immediately with your provision-baskets, and bread, and belly
 of a flagon,
 Remember axes to be used in a storm.
 But after the sea lay smooth, after the circumstances of the
 Mariner were favourable, and his fate more powerful than the
 east wind,
 And the sea ; after the cheerful destinies draw better
 Tasks with a benign hand, and of a white thread
 Are spinsters, nor much stronger than a moderate air

it into planks. See note on l. 57. These were, at the thickest, seven fingers breadth, or thickness, measuring from one edge to the other on the same side. Tode here means the plank, by synec.

60. *Provision-baskets.*] *Boticulis*—twig baskets made like a net to carry provisions in ; or bags made of network, used for that purpose by sailors, soldiers, and travellers, something like our knapsacks as to their purpose.

—*Belly of a flagon.*] *Lagena*—a flagon, or bottle with a large belly to keep wine in—*q. d.* a great-bellied flagon.

61. *Axes to be used, &c.*] To cut away the masts upon occasion. See l. 54. These may happen to be as necessary as your other sea-stores ; therefore, in the next place (next) provide axes. *Aspicere*—vide et memento. *MANUAL.* To be used, *enuncias*—lit. to be taken.

62. *But after, &c.*] The narrative of Catullus's adventure is here resumed.

—*Easy enough.*] Become calm, on the storm ceasing.

—*Circumstances, &c.*] When the happy fortune of my friend prevailed, (see *Answer.* *Tempus*, No. 2.) and things

put on a more prosperous appearance.

62—5. *The mariner.*] *Vector* signifies a bearer, or carrier ; also a passenger in a ship ; likewise a mariner. See *Answer.*

65. *Fate more powerful, &c.*] The Romans believed every thing to be governed by fate, even the gods themselves.

64. *The cheerful destinies, &c.*] The *parcas*, or fates. See *mt. x. 282*, note. *Pecunia*—tasks assigned to people that spin ; also thread, &c. spun. *Ducere pecus*, to spin. *Answer.* See *Host lib. iii. ode xviii. l. 68*.

65. *White thread.*] It was the opinion of the ancients, that when the destinies intended long life to a person, they spun white thread ; when death, black thread.

The phrase of *ducere pecus*, to spin, taken notice of in the last note, alludes to the action of the spinster, who draws the wool, or flax, from the distaff as she spins it ; this she continues, till the task (*pensum*) assigned here is finished.

66. *Spinsters.*] And are now become spinsters, &c.

Ventus adest ; inopi miserabilis arte cucurrit
 Vestibus extensis, et, quod superaverat unum,
 Velo, prora, suo : jam deficientibus Anstris,
 Spes vitæ cum sole redit : tum gratus Iulo, 70
 Atque novercali sedes prælata Lavino,
 Conspicitur sublimis apex, cui candida nomen
 Scrofa dedit, (lætis Phrygibus mirabile sumen,)
 Et nunquam visis triginta clara mamillis.
 Tandem intrat positas inclusa per æquora moles, 75
 Tyrrhenamque Pharon, porrectaque brachia rursum.
 Quæ pelago occurrunt medio, longèque relinquunt
 Italiam : non sic igitur mirabere portus,
 Quos natura dedit : sed truncâ puppe magister
 Interiora petit Baianæ pervia cymbæ 80
 Tuti stagna sinûs : gaudent ibi vertice raso
 Garrula securi narrare pericula nautæ.
 Ite igitur, pueri, linguis animisque faventes,

67. *The miserable, &c.*] The shattered vessel left in a miserable plight. Prora (by synec.) may mean the vessel itself : but it literally signifies the forepart, the foredeck or forecastle of a ship ; and so it is probably to be understood here, as the velo suo implies the sail proper to this part of the ship ; the foresprit sail, as we call it. This was the only remaining sail.

—*Poor device.*] She made a sad shift to make her way through the water, by the poor contrivance of the seamen's clothes spread out—vestibus extensis, to help her on.

68. *Was left.*] i. e. Had surmounted the violence of the storm. Superaverat, quasi supererat—remained ; as in *Vind.* *Æn.* v. 519.

Amisss solus palmâ superabat Accentes.

69. *The south winds, &c.*] Which were very dangerous on the coasts of Italy. See *Hos.* sat. i. l. 6 ; and lib. iii. ode iii. l. 4, 5. ode iii. lib. i. l. 14—16. These now began to abate.

70. *Returned with the sun.*] With the day-light.

—*Acceptable to Iulus, &c.*] The Alban mount, on which Iulus Ascanius, the son of Æneas, built Alba longa. This is the sublime top, mentioned l. 72.

The poet calls it gratus Iulo, because he left Lavinium, built by Æneas, to live at Alba.

71. *Lavinium of his step-mother, &c.*]

When Iulus came to live at Alba, he left Lavinium to his mother-in-law Lavinia, the second wife of Æneas, (who had named the city Lavinium after his wife Lavinia.) Hence Juvenal says, novercali Lavino.

72—3. *A white sow, &c.*] From which the city was called Alba, white. See sat. vi. l. 176, note.

73. *A wonderful udder, &c.*] Sumen, the belly, paps, or udder of a sow. *Answer.* Here, by synec. it is to be understood to signify the sow. This was a sight much admired by the joyful Trojans, who, after all their dangers and toils, discovered, by this, their promised resting-place.

Hic locus urbis erit, requies ea certa laborum. *Æn.* lib. viii. l. 46.

Troy was the capital of Phrygia, a country of Lesser Asia, and sometimes taken for the whole country of Phrygia : hence the Trojans were called Phrygians.

74. *Thirty dugs.*] With each a pig sucking at it. *Æn.* viii. l. 45. A sight never seen before.

75. *She enters.*] i. e. The ship enters.

—*Placed moles.*] The moles, or piers, which had been placed, or built, to keep off the violence of the sea, and to form a safe and quiet harbour.

—*Included waters.*] The waters included between and within the moles.

76. *Tyrrhene Pharos.*] In this haven

Is there a wind, the miserable prow ran with a poor device,
 With extended garments, and, which alone was left,
 With its own sail: the south winds-now failing,
 The hope of life return'd with the sun: then, acceptable to
 Iulus, 70
 And an abode prefer'd to the Lavinum of his step-mother,
 The sublime top is beheld, to which the name a white
 Sow gave (a wonderful udder to the glad Phrygians)
 And famous for thirty dugs never [before] seen. 74
 At length she enters the placed moles, thro' the included waters,
 And the Tyrrhene Pharos, and again the stretched-out arms
 Which meet the middle sea, and far leave
 Italy: therefore you will not so admire the havens
 Which nature has given: but the master, with mangled ship,
 Seeks the interior pools of the safe bay, pervious to 80
 A Baian boat: there, with a shaved head, secure,
 The sailors rejoice to relate their chattering dangers.
 Go then, boys, favouring with tongues and minds,

of Ostia, on the shore of the Tyrrhene sea, Claudius built a Pharos, or lighthouse, in imitation of that at Alexandria in Egypt.

76. *And again.*] We once more return to the spot from whence we sat out.

—*Stretched-out arm.* &c.] The two sides of the piers, or artificial mounts, like two arms, stretched so far into the Tyrrhene sea, that they seemed to enclose it as far as the middle way, and, as it were, to leave the coast of Italy behind.

78. *You will not.* &c.] This port, formed in this manner by art, is much more wonderful than any port naturally formed by the shore itself; therefore the former is more to be admired than the latter.

80. *The interior pools.* &c.] The innermost part of this artificial haven, as the most secured from the sea.

81. *A Baian boat.*] Little wherries were used at Baia to carry people in still water; perhaps from one side of the bay to the other.

—*Shaved head.* &c.] It was a custom, when in distress at sea, to invoke the aid of some god or other (see Jonah i. 5.) with a solemn vow of cutting off their hair, and offering it as an acknowledgment for their preservation. See Acts xxvii. 34. where Paul says, "there shall not an hair of your head perish."

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alluding probably to this custom. As if he had said, "they should not need to shave and devote their hair, for they should be preserved without it." See POWELL'S note.

82. *The sailors rejoice.* &c.] Take a delight to chatter and prate about what had happened to every boy they met. The poet says, *garrula pericula*—quia *navitas garrulos reddebant*—i. e. because they set the sailors a prating. BARNES. See a like figure of speech, sat. vii. 49. Hypallage.—*g. d.* The chattering sailors delight to relate their dangers.

83. *Boys.*] Go, my boys—speaking to his servants. See sat. xi. l. 151, where he describes his two servant-lads.

—*Favouring.* &c.] Helping on the solemnity, by observing a profound silence and attention; this was always commanded during a sacrifice, that there might be no disturbance or interruption. In this view, *faveo* means to attend with silence. ANSW. So HOR. lib. iii. ode i. l. 2. *Favete linguis*, which SMART translates, Give a religious attention; and which is thus commented on in DELPH. edit. *Favete linguis*. "Vox in sacris olim unitata, qua silentium imperabatur." "An expression formerly used at sacrifices, or sacred rites, by which silence was commanded."

M

Sertaque delubris, et farra imponite cultris,
 Ac molles ornate focos, glebamque virentem. 80
 Jam sequar, et sacro, quod præstat, rite peracto;
 Inde domum repetam, grâciles ubi parva coronas
 Accipient fragili simulachra nitentia cerâ.
 Hic nostram placabo Jovem, Laribusque paternis
 Thura dabo, atque omnes violas jactabo colores. 90
 Cuncta nitent; longos erexit janua ramos
 Et matutinis operatur festa lucernis.

Nec suspecta tibi sint hæc, Corvine: Catullus,
 Pro cuius reditu tot pono altaria, parvos
 Tres habet hæredes. Libet expectare, quis segrast 95
 Et claudentem oculos gallinam impendat amico
 Tam sterili. Verum hæc nimia est impensa: coturnix
 Nulla unquam pro patre cadet. Sentire calorem

*Go then, my dog, the sacred rites
 prepare,
 With awful silence, and attention hear.*

POWELL.

See VIRG. ÆN. v. l. 71. Ore favete
 omnes, &c.

84. *Put garlands, &c.* On solemn
 occasions all the temples of the gods
 were adorned with garlands.

See VIRG. ÆN. ii. l. 248, 9.

Nos delubra Dedem

—*fasti volumus fronte per artem.*

—*Ment on the knives.* The custom was
 to make cakes with meal and salt, with
 which they sprinkled the sacrificing
 knife, the head of the victim, and the
 fire. Hence comes the word immolator,
 from the sacred mola, or cake.

Virgil calls them *salus fruges*, ÆN.
 ii. 182, 3.

—*Mihi intui parari*

Et salus fruges.

85. *Soft hearts, &c.* The poet gave
 us to understand, l. 2, that his altar was
 made of turf, or green sod.

86. *I'll soon follow.* i. e. After these
 preparations are made.

—*The sacred business, &c.* That of
 the public sacrifice, which I shall offer.

—*Which is best.* Quod præstat, i. e.
 which is the most material thing, and
 most necessary to be done.

87. *Then return home.* In order to
 offer private sacrifices on the little turf-
 altar to my domestic deities.

—*Little images, &c.* Little statues of
 the Lares, or household gods, made of

wax, neatly polished, so as to shine;
 Hence HEN. epod. ii. l. 86, calls them,
 residentes Lares.

88. *Slender crowns.* Small garlands,
 or chaplets.

89. *Placate.* Appease and render
 propitious.

—*Our Jupiter.* The favourite and
 guardian of our country; or, as the poet
 mentions the worship of Jupiter after
 his return home, we may suppose, that,
 among his other little statues, there was
 one of Jupiter, before which, as before
 the others, he intended to offer incense,
 in order to make him propitious.

—*Paternal Lares.* Left me by my
 forefathers, who used to worship them
 as I do. See note on sat. viii. l. 110.

The Romans were very superstitious
 about these little images of the Lares;
 they thought no house safe without
 them, they constantly worshipped them,
 and, if they removed, they carried their
 Lares along with them: they were
 looked upon as tutelæ deities, which
 protected their houses and lands.

90. *Will glow.* Will offer; which
 they did, by putting it on the fire, and
 fumigating the images, or heating the
 smoke ascend before them.

—*Throw down.* i. e. Will strow be-
 fore them.

—*All the colours, &c.* i. e. Violets of
 every colour.

91. *All things shine.* Every thing
 looks gay.

—*Has erected, &c.* Over the tops of

Put garlands on the temples, and meal on the knives,
And adorn the soft hearths, and the green glebe. 85
I'll soon follow, and the sacred business, which is best, being
duly finish'd,

I will then return home; where, little images, shining
With brittle wax, shall receive slender crowns.
Here I will placate our Jupiter, and to my paternal Lares
Will give frankincense, and will throw down all the colours of
the violet. 90

All things shine. My gate has erected long branches,
And joyful celebrates the feast with morning lamps.
Nor let these things be suspected by you, Corvinus: Catullus,
For whose return I place so many altars, has three
Little heirs: I should be glad to see who would bestow 95
A hen, sick and closing her eyes, on a friend
So barren: but this is an expense too great. No quail
Will ever fall for a father. If rich Gallita and Paccius,

the doors are long branches of laurel. This was usual on these festal occasions.

92. *Joyful.*] Having a joyful and festive appearance.

—*Celebrates.*] *Operatur.* The verb *operor*, like *facio*, (see sat. ix. l. 117.) when it stands without any addition, signifies performing sacrifice. See also *Vind. ecl. iii. 77*; and *Georg. i. l. 339*.

So the word *נוֹר*, in Hebr. See *Park. Heb. and Eng. Lex. נוֹר*, No. 6.

The poet here means to say, that the very gates of his house bore a part in the solemnity on this joyful occasion. Some are for reading *operatur*, covered—i. e. the gates were covered with lamps as well as with laurel-branches. This makes a very clear sense; but I question whether *operatur*, as above explained, does not more exactly coincide with the epithet *festus* in this line. *Operatur* here is metaphorical, like Virgil's *ridet ager*.

—*Morning lamps.*] It was a custom, on any joyful occasion, either of a public or private nature, to adorn the gates of their houses with branches of laurel, and with lamps, even in the day-time; which Tertullian mentions, in his apology, in the following passage: "*Cur die, 'læto non laureis postes adumbramus? 'nec lucernis diem infringimus?'*" "Why, on a joyful day, do we not

"overshadow our door-posts with laurel, "nor infringe upon the day with "lamps?"

By the word *matutinis*, the poet means to say, he will light them early, out of zeal to his friend, that they might burn from morning to night.

—*My portal shines with verdant bays, And consecrated tapers early blaze.*

POWELL,

93. *Suspected, &c.*] As if done with a mercenary view, or for selfish ends; as if to flatter my friend Catullus into making me his heir.

94—5. *Three little heirs.*] Has three children to inherit his estate.

95. *Glad to see.*] *Libet expectare*—literally, it liketh me to expect; which certainly answers to the English idiom in the translation.

96—7. *A friend so barren, &c.*] So unlikely to leave any thing in his will to any body but his own family; who would sacrifice for such a one, I won't say a fine cock to *Æsculapius* for his recovery, but even an old rotten hen? even this would not be worth while.

97. *No quail.*] Not even one of the least of birds.

98. *Ever fall.*] i. e. Be killed and offered in sacrifice.

—*A father.*] i. e. For a man that is the father of children, and who, like Catullus, has heirs to his estate.

Si cœpit locuples Gallita et Paccius, orbi,
 Legitime fixis vestitur tota tabellis 100
 Porticus. Existunt, qui promittant hecatomben.
 Quatenus hic non sunt nec venales elephanti,
 Nec Latio, aut usquam sub nostro sidere talis
 Bellua concipitur: sed furvâ gente petita
 Arboribus Rutulis, et Turni pascitur agro 105
 Cæsaris armentum, nulli servire paratum
 Privato: siquidem Tyrio parere solebant
 Hannibali, et nostris Ducibus, Regique Molosso,
 Horum majores, ac dorso ferre cohortes,
 Partem aliquam belli, et euntem in prælia turrim. 110
 Nulla igitur mora per Novium, mora nulla per Istrum
 Pacuvium, quip illud ebur ducatur ad aras,
 Et cadat ante Lares Gallitæ victima sacra,

98. *Gallita and Paccius.*] Two rich men who were childless, which made them fine objects for the hereditæes, or legacy-hunters.

99. *Perceive heat.*] To be attacked with a fever.

—*Every porch, &c.*] Tota is here equivalent to omnia. *q. d.* The whole of the porches, i. e. all the porches of the temples, are covered, as it were, with votive tablets for their recovery. These votive tablets were inscribed with the vows and prayers of those who hung them up. If the party, for whom these tablets were hung up, recovered, the officers of the tablets thought themselves bound to perform their vows.

100. *According to law.*] Legitime here seems to mean, according to the stated custom and usual practice of such people, who made it a kind of law among them to act in this manner on such occasions; not that there was any public law to compel them to it.

101. *There exist, &c.*] Some there are, who would not scruple to vow an hundred oxen in sacrifice. Hecatombæ is compounded of *hecto*, an hundred, and *bov*, an ox; but it also denotes a sacrifice of an hundred sheep, or of any other animals, though primarily is to be understood of oxen, according to the etymology.

102. *Elephants, &c.*] *q. d.* They can't get elephants indeed, or else they would vow an hecatomb of them.

102—5. *Here nor in Latium.*] Either

here at Rome, or in the country of Italy at large. See note, sat. xi. 115.

104. *Conceived.*] i. e. Bred.

—*A dusky nation.*] From the Moors, or the Indians, who are of a swarthy or black complexion. See sat. xi. l. 125, note.

105. *The Rutulian woods, &c.*] In the forest near Lavinium, where Turnus the king of the Rutuli reigned, the country was called Etruria; now the dukedom of Tuscany.

106. *The herd of Cæsar.*] Domitian, as a master of state and curiosity, transported into Italy numbers of elephants; and, in the forest above mentioned, an herd of them might be seen together.

106—7. *No private man.*] They were not procured to be at any private man's command, but at the emperor's only, for his pleasure and amusement, in seeing them in the forest, and exhibiting them in public shows in the Circus.

107. *Ancestors of these.*] The elephants of former days were put to a nobler use.

—*Indeed.*] Præteus, in his Interpretation in usum Delphi, explains the siquidem by enimvero, verily, truly, indeed—Marshall, by vero, which is much of the same import, and seems to mark a sarcastical contrast between the use of those noble animals by the warlike kings and generals of old time, and Domitian's getting them to Rome at a vast expense, for the empty gratification of his pride and ostentation.

Who are childless, begin to perceive heat, every porch
 Is clothed with tablets fixed according to law. 100
 There exist who would promise an hecatomb.
 Forasmuch as there are no elephants to be sold, neither here
 Nor in Latium; nor any where in our climate is such
 A beast conceived, but, fetched from a dusky nation,
 Is fed in the Rutulian woods, and in the field of Turnus, 105
 The herd of Cæsar, procured to serve no private
 Man: the ancestors of these, indeed, used to obey Tyrian
 Hannibal, and our generals, and the Molossian king,
 And to carry cohorts on their back,
 Some part of the war, and a tower going to battles. 110
 Therefore there is no delay by Novius, no delay by
 Ister Pacuvius, but that that ivory should be led to the altars,
 And fall a sacred victim before the Lares of Gallita,

107—8. *Tyrian Hannibal.*] Who got them from India, with persons to manage and train them up. Hannibal is called Tyrian, because Dido, who built Carthage, came from Tyre: for this reason Virgil calls Carthage, *Tyrium/urbem*. The Carthaginians, *Tyrii*. In the second Punic war, when he came over the Alps into Italy, he brought elephants with him. See sat. x. l. 187, note.

108. *Our generals.*] Who took vast numbers of them. Metellus had two hundred and four elephants which followed his triumph after the defeat of Asdrubal the Carthaginian general. Scipio, the father-in-law of Pompey, had also elephants in his army in Africa. Appian says, thirty.

108. *Molossian king.*] Pyrrhus, king of the Molossians, first used elephants in Italy, when he came to help the Tarentines against the Romans.

109. *Cohorts.*] A cohort was a tenth part of a legion; several of these were in towers on the backs of elephants, and made part of the warlike force—*partem belli*.

110. *A tower, &c.*] Towers, made of wood, and filled with armed men, were put on the backs of elephants, and thus carried into battle, where, partly by the trampling of elephants, partly by the arrows, javelins, and other missile weapons, discharged from the towers, great havoc was made.

111. *Therefore—no delay, &c.*] Therefore it is not the fault of Novius, &c.

that elephants are not offered; but because they can't get them. If these legacy-hunters could procure elephants to sacrifice for the recovery of the people whom they have a design upon, they would not hesitate a moment about doing it.

112. *Ivory.*] Elephants, per meton. Here elephants are called ivory, from their large teeth of ivory. Georg. iii. 26. Æn. vi. 895. Virgil, on the contrary, calls ivory, elephant, by synec.

113. *Before the Lares of Gallita.*] In order to procure their assistance and favour towards him, that they may recover him from his sickness.

The word *Lares*, in the largest sense, denotes certain demons, genii, or spirits, believed to preside on various occasions, distinguished by their epithets. As, *Lares coelestes*, some of the *Dii majorum gentium*; *Lares marini*, ad Neptune, Palæmon, Thetis, &c.; *Lares urbium*, who were guardians of cities. The *Lares* also were public, as compitales, or viales, which were worshipped in the highways; or private, as the *Lares domestici*, or familiares, household or family deities, household gods, the protectors of the house and family. These last are usually intended by the word *Lares*, when used singly. See l. 89, note. See *ANRW. Lar*.

The note selects on this line suppose this *Gallita* to have been some rich childless matron, whom Tacitus calls *Cruspina*. Others believe it to be a

Tantis digna Deis, et captatoribus horum.
 Alter enim, si concedas inactare, vovebit 115
 De grege servorum magna, aut pulcherrima quæque
 Corpora; vel pueria, et frontibus ancillarum
 Imponet vittas: et, si qua est nobilis illi
 Iphigenia domi, dabit hanc altaribus, etai
 Non speret tragice furtiva piacula cervæ. 120
 Laudo meum civem, nec comparo testamento
 Mille rates: nam si Libitinam evaserit ager,
 Delebit tabulas, inclusus carcere nasci,
 Post meritum sane mirandum; atque omnia soli
 Fotsan Pacuvio breviter dabit. Ille superbus 125
 Incedet victis rivalibus. Ergo vides, quam
 Grande operæ pretium faciat jugulata Mycenæ.
 Vivat Pacuvius, quæso, vel Nestora totum:

rich old man of that name. It matters not to the subject which is right. See Juv. edit. 4to. 1695.

114. *Worthy, &c.*] The poet ironically styles these elephants worthy victims for such important deities as the Lares, who presided over the safety of such men, and worthy to express the huge friendship which the offerers bore them. Or, perhaps, by the word *tantis*, we may understand an humorous contrast, between the hugeness of the animal offered, and the littleness of the figures of the Lares before which they were offered; for the images of these were very small. See l. 87, note. *Captators* were people who flattered rich men, in hopes of being their heirs, legacy-hunters. See sat. x. l. 902, note, and see Hæc. lib. ii. sat. v. l. 23, &c.

115. *The one.*] Pacuvius. *Alter*, where two have been mentioned, means one of them. That Pacuvius is here meant, appears from what follows, l. 125—8.

—*If you allow, &c.*] If he could have his own will, and could be permitted to do such a thing.

—*Vov.*] i. e. Devote to death.

116. *Flock of servants, &c.*] He would pick out, from the number of his slaves, the stoutest of the men, or every one (quæque) of the most beautiful of either sex, to sacrifice.

117. *His boys, &c.*] He would even sacrifice those who were the instruments of his abominable pleasures.

118. *Put fillets.*] The vittæ were ribbands, or garlands, put on the foreheads

both of the priests and of the victims.

118—12. *Marrageable Iphigenia.*] Any daughter in the prime of youth and beauty. *Matura virgo*—Hæc. lib. iii. od. vi. l. 29. Comp. Hæc. lib. i. od. xiii. l. 11, 12.

This alludes to the story of Agamemnon sacrificing his daughter Iphigenia, in order to procure a favourable wind for the departure of the Grecian fleet from Aulis, where, through the anger of the goddess Diana, it had been wind-bound for a considerable time, because the Greeks had killed an hind belonging to the goddess.

The oracle was consulted, and the answer was returned, that no wind could be had for their purpose, unless Agamemnon, the chief in the expedition, would offer up his daughter Iphigenia to appease the anger of Diana. Agamemnon, for the public good, brought his daughter to the altar, but the goddess, relenting, conveyed her away, and put an hind in her place.

119. *Give her, &c.*] Offer her up as a sacrifice.

120. *Fortune's expiation.*] Alluding to Diana's stealing away Iphigenia, and substituting the hind in her place.

—*Tragic kind.*] Which had become a subject for the tragic writers, as Sophocles, Euripides, and others.

Pacuvius would consent to offer his daughter, though he were certain that nothing of this sort would happen to save her.

121. *I praise my citizen.*] I highly

Worthy of deities so great, and of the flatterers of these men.
 For the one, if you allow him to stay, will vow 115
 From his flock of servants, the great, or all the most beautiful
 Bodies; or on his boys, and on the foreheads of his maids
 Would put filllets; and if he has any marriageable
 Iphigenia at home, he will give her to the altars, although
 He may not expect the furtive expiation of the tragic kind. 120
 I praise my citizen, nor do I compare with the last will
 A thousand ships: for if the sick man should escape Libitina.
 He'll cancel his will, enclosed in the prison of a net,
 After desert truly wonderful; and every thing, perhaps,
 Will give shortly to Pacuvius alone. He proud will 125
 Strut, his rivals overcome. Therefore you see, how
 Great a reward of service she slaughter'd at Mycenæ may
 procure.
 Let Pacuvius live, I beg, even all Nestor.

commend my fellow-citizen Pacuvius for his wisdom and address.

—*Nor do I compare, &c.*] To be sure the safety of a thousand ships, which could bring no peculiar and immediate profit to Agamemnon, and only answer a public purpose, is not to be compared with the last will and testament of a rich man, by which Pacuvius was to become so richly benefited as to possess his whole estate. Pacuvius therefore is certainly more justifiable than Agamemnon, in being willing to sacrifice his daughter. A strong irony!

122. *Escape Libitina.*] i. e. Should recover from his sickness. Libitina was a name given to Proserpine, as presiding over funerals; in her temple at Rome all things pertaining to funerals were sold, and the undertakers were called Libitinarii; hence, Libitina sometimes signifies death itself.

123. *Cancel his will.*] Lit. blot out the tables. It has been before observed (sat. ii. l. 58) that the Romans wrote on thin planks of wood, called tabulae: these were smeared over with wax, on which the letters were made with the point of a sort of bodkin, called stylus, which was flat at one end, in order to blot out, or erase, such of the writing as they meant to cancel or alter. See Hor. sat. x. lib. i. l. 72.

—*Prison of a net.*] *Nassa* signifies a net made of twigs, with a bait put into it, to catch fish.

The rich man is here represented as fairly hampered in the net which Pacuvius had laid for him—thoroughly taken in, as we say.

124. *Desert truly wonderful.*] On account of such wonderful merit towards him, as Pacuvius had shewn, in lavishing such sacrifices for his recovery.

125. *Will give shortly, &c.*] Having cancelled his will, and erased all the legacies which he had left in it to other people, he now in a few words (breviter) makes Pacuvius his sole heir.

125—6. *Will strut, &c.*] *Incedo* sometimes means to walk or go in state. (*Divum incedo regina*, says the haughty Juno, *Æn. i. l. 50.*) The poet here means, that this fellow will take state upon him, and strut with an insolence in his look and gait, triumphing over all those who had been his competitors for Gallia's favour.

126. *Therefore you see, &c.*] *q. d.* You see of what use the example of Agamemnon was to Pacuvius; for if that king of Mycenæ had not offered his daughter to have her throat cut, Pacuvius had never thought of sacrificing his daughter for the recovery of the rich man who made him heir to all his estate.

128. *Let Pacuvius live, &c.*] Long live Pacuvius! say I; (iron.) for the longer such a man lives, the more miserable must he be.

—*All Nestor.*] Even to Nestor's age. See sat. x. l. 246, 7, note.

Possident, quantum rapuit Nero: montibus aurum
 Exæquet: nec amet quenquam, nec ametur ab ullo.

130

196/65
 129. *Nero plunder'd.*] Who, contrary to all laws, human and divine, not only plundered the people, but even the temples of the gods. The prodigious sums which he extorted from the provinces, by unreasonable taxes, confiscations, &c.

are almost incredible. He gave no office without this charge to the person who filled it, "You know what I want; let us make it our business that nobody may have any thing."
 —*May gold, &c.*] May heaps of ill-got-

May he possess as much as Nero plunder'd—may gold equal
Mountains; nor let him love any body, nor be loved by any
body. 130

ten wealth be his torment, and make
him a prey to others, as others have been
to him.

130. *Nor let him love, &c.*] This finishes

completely the poet's imprecatory climax
—for how thoroughly miserable must he
be, who lives and dies a total stranger to
the sweets of friendship.

SATIRA XIII.

ARGUMENT.

The Poet writes this Satire to Calvinus, to comfort him under the loss of a large sum of money, with which he had entrusted one of his friends, and which he could not get again. Hence Juvenal takes occasion to speak of the villainy of the times—shews

EXEMPLO quodcunque malo committitur, ipsi
 Displicet auctori. Prima est hæc ultio, quod se
 Judice nemo nocens absolvitur; improba quamvis
 Gratia fallacis prætoris vicerit urnam.
 Quid sentire putas omnes, Calvine, recenti
 De scelere, et fidei violatæ crimine? sed nec
 Tam tenuis census tibi contigit, ut mediocris
 Jacturæ te mergat onus: nec rara videmus
 Quæ pateris; casus multis hic cognitus, ac jam
 Tritus, et e medio Fortunæ ductus acervo.

5

10

Line 1. With bad example] Every evil deed which tends to set a bad example to others.

—Displeases, &c.] Gives him unpleasant sensations.

2. *First revenge, &c.]* The vengeance which first seizes upon him arises from himself; his own conscience will condemn him, though he should have no other judge.

4. *Should have overcome the urn, &c.]* Vicerit—i. e. should have defeated the urn's impartial decision, and have declared him innocent.—The prætor, who was the chief judge, had others appointed with him as assistants. The names of these were written upon little balls, and cast into an urn by the prætor; after they were shaken together, he drew out as many as the law required for the

cause; after which the parties had power to reject such as they thought would be partial. The number of those excepted against were filled up by the prætor's drawing other names out of the urn. Then the judges, which were thus appointed, took an oath to judge according to law; but, on many occasions, others were often substituted by the prætor. The cause being heard, the prætor gave to each of the judges three waxen tables. On one was the letter A, to signify the acquittal or absolution of the defendant. On another C, to imply his condemnation. On another N L, for non liquet, signified that a farther hearing was necessary: which delay of the cause was called ampliation. Then the judges, being called upon, cast the billet, expressing their opinion, into the urn, ac-

SATIRE XIII.

ARGUMENT.

*that nothing can happen but by the permission of Providence
—and that wicked men carry their own punishment about
with them.*

WHATEVER is committed with bad example, displeases even

The author of it. This is the first revenge, that, himself
Being judge, no guilty person is absolv'd; altho' the wicked
Favour of the deceitful prætor should have overcome the urn,
What do you suppose all to think, Calvinus, of the recent 5
Wickedness, and crime of violated faith? But neither
Has so small an income come to your share, that the burden
Of a moderate loss should sink you: nor do we see rare
Those things which you suffer. This misfortune is known to
many, and now

Trite, and drawn from the midst of Fortune's heap. 10

cording to which the prætor pronounced sentence. But if the prætor was a wicked judge and inclined that partiality should get the better of justice, he might so manage matters, in all these many turns of the business, that the defendant, however guilty, might appear to have the urn in his favour. This our poet very properly calls, *Improba gratia falsiæ prætoris*.

5. *What do you suppose, &c.*] What, think you, are the opinions of people in general, of this injustice which you lately suffered, and of the breach of trust in your friend, of which you so loudly complain?

—*Calvinus.*] Juvenal's friend, to whom he addresses this Satire. And here he comforts him by many considerations:

first, that he must have all the world on his side; every body must join with him in condemning such a transaction

7. *So small an income.*] Another comfort is, that his circumstances are such, that such a loss won't ruin him. *Census* means a man's estate, or yearly revenue.

—*The burden, &c.*] A metaphor taken from a ship's sinking by being overloaded.

8. *Rare, &c.*] His case was not singular, but very commonly happened to many as well as to Calvinus: he therefore must not look upon himself as a sufferer beyond others.

10. *Trite.*] Common.

—*Drawn from the midst, &c.*] Not taken from the top, or summit, of that heap of miseries, which Fortune stores

Ponamus nimios gemitus. Flagrantior æquo
 Non debet dolor esse viri, nec vulnere major.
 Tu quamvis levium minimam, exiguamque malorum
 Particulam vix ferre potes, spumantibus ardens 15
 Visceribus, sacrum tibi quod non reddat amicus
 Depositum. Stupet hæc, qui jam post terga reliquit
 Sexaginta annos, Fonteio Consule natus?
 An nihil in melius tot rerum proficis usu?
 Magna quidem, sacris quæ dat præcepta libellis,
 Victrix Fortunæ Sapientia. Dicimus autem 20
 Hos quoque felices, qui ferre incommoda vitæ,
 Nec jactare jugum, vitâ didicere magistrâ.
 Quæ tam festa dies, ut cesset prodere furem,
 Perfidiam, fraudes, atque omni ex crimine lucrum
 Quæsitum, et partos gladio vel pyxide nummos? 25
 RARI QUIPPE BONI: numero vix sunt totidem, quot
 Thebarum portæ, vel divitis ostia Nili.
 Nunc ætas agitur, pejoraque sæcula ferri

up for mankind, but from the middle, as it were—not so small as not to be felt, nor so severe as to overwhelm you. He calls it, *onus mediocris jacturæ*, l. 7, s.

11. *Too many sighs.*] Immoderate grief.

—*More violent, &c.*] A man's concern should never exceed the proper bounds.

12. *Than his wound.*] Should not rise higher than that which occasions it requires. Sorrow should be proportioned to suffering.

13. *Thou' you, &c.*] The poet here reproves the impatience and anger of his friend, who, instead of apportioning his grief to his loss, which was comparatively small, according to the preceding maxim, (l. 11, 12.) shewed a violence of grief and resentment on the occasion, which bespake him unable to bear, in any measure as he ought, a light injury or misfortune.

14. *Burning, &c.*] Your very bowels on fire with rage and indignation. We often find the intestines, such as the heart, liver, and bowels, or entrails, represented as the seat of moral feelings.

15. *Your friend, &c.*] The poet calls the money which Calvinus had intrusted his false friend with, and which he was afraid to lose, a sacred deposit, because delivered to him to keep, under the sacred confidence of friendship.

16. *Does he wonder, &c.*] Does my friend Calvinus, now turned of sixty, and consequently well acquainted with the nature of mankind from many years experience, stand astonished at such a common transaction as this?

17. *Fonteius.*] L. Fonteius Capito was consul with C. Vipsanius, in the reign of Nero.

18. *Of so many things.*] Of so many things of a like kind, which your knowledge of the world must have brought to your observation—has all your experience of men and things been of no use or profit to you?

19. *Wisdom, indeed, &c.*] The volumes of philosophers, held sacred by the followers of them, contain rules for a contempt of fortune; and the wisdom by which they were indited, and which they teach, is the great principle which triumphs over the misfortunes we meet with. So *SENeca*, *epist.* 98. *Valentior omni fortuna est animus sapientia.* The books of moral philosophy abound in maxims of this kind.

22. *Nor to toss the yoke.*] A metaphor taken from oxen which are restive, and endeavour to get rid of the yoke, by flinging and tossing their necks about.

The poet means, that much may be learned on the subject of triumphing over fortune from the sacred volumes of philosophy: but those are to be pronounced happy also, who, by the expe-

Let us lay aside too many sighs. More violent than what is just,
The grief of a man ought not to be, nor greater than his wound,
Tho' you can hardly bear the least, and small particle
Of light misfortunes, burning with fretting
Bowels, because your friend may not return to you a sacred 15
Deposit. Does he wonder at these things, who already has
left behind

His back sixty years, born when Fonteius was consul?
Do you profit nothing for the better by the experience of so
many things?

Wisdom, indeed, which gives precepts in the sacred books,
Is the great conqueror of Fortune. But we call 20
Those also happy, who, to bear the inconveniences of life,
Nor to toss the yoke have learnt, life being their mistress.

What day so solemn, that it can cease to disclose a thief,
Perfidy, frauds, and gain sought from every crime,
And money gotten by the sword, or by poison? 25
For GOOD MEN ARE SCARCE: they are hardly as many in
number

As the gates of Thebes, or the mouths of the rich Nile.
An age is now passing, and worse ages than the times of

rience of life only, have learned to bear,
with quietness, submission, and patience,
any inconveniences, or misfortunes,
which they may meet with.

—*Levius fit patientiâ*

Quicquid corrigere est nefas.

HOR. LIB. I. ode xxiv. ad fin.

Superanda omnia Fortuna ferendo est.

VIRG. ÆN. v. l. 710. See Jer. xxxi.
18.

—*Life being their mistress, &c.*] Their
teacher or instructor; i. e. who are in-
structed by what they meet with in
common life, and profit by daily expe-
rience.

—*To know*

*That which before us lies in daily life
Is the prime wisdom.* MILTON.

23. *What day, &c.*] *Festa dies* signifies
a day set apart for the observance of
some festival, on which some sacrifices
or religious rites were performed; a
holiday, as we call it.

Festus also signifies happy, joyful.
Perhaps the poet means to say, what
day is so happy as not to produce some
mischief or other?

24. *Gain sought, &c.*] Every sort of
wickedness practised for the sake of gain.

25. *Money gotten.*] Somebody or other
murdered for their money, either more
openly by the sword, or more secretly
by poison.

—*Pyxis.*] *Pyxis* signifies a little box;
but here, by meton. poison, which used
to be kept in such boxes, by way of con-
cealment and easiness of conveyance.

27. *Thebis.*] A city of Boeotia, built
by Cadmus, the son of Agenor; it was
called Heptapylus, from having seven
gates. There was another Thebes in
Egypt, built by Busiris, king of Egypt,
which was called Heliopolis, famous for
an hundred gates. The first is meant
here.

—*Mouths of the rich Nile.*] Which
were seven. The Nile is called rich,
because it made Egypt fruitful by its
overflowing, thus enriching all the coun-
try within its reach.

28. *An age, &c.*] i. e. The present
age in which we live, now passing on
in the course of time. The verb *ago*,
when applied to age or life, has this
signification: hence *agere vitam*, to
live. *Si octogesimum agerant annum*:
if they were eighty years old. CIC.

—*Worse ages.*] The word *seculum*,

Temporibus: quorum sceleri non invenit ipsa
 Nomen, et a nullo posuit natura metallo. 30
 Nos hominum Divûmque fidem clamore ciemus,
 Quanto Fœsidium laudat vocalis agentem
 Sportula. Dic senior bullâ dignissime, nescis
 Quas habeat Veneres aliena pecunia? nescis 35
 Quem tua simplicitas risum vulgo moveat, cum
 Exigis a quoquam ne pejeret, et putet ullis
 Esse aliquid numen temphis, aræque rubenti?
 Quondam hoc indigenæ vivebant more, prius quam
 Sumneret agrestem posito diademate falcem
 Saturnus fugiens: tunc, cum virgineula Juno, 40
 Et privatus adhuc Idæis Jupiter antris.
 Nulla super nubes convivia Coelicolarum,
 Nec puer Iliacus, formosa nec Herculis uxor

like *ætas*, means an age; a period of an hundred years. Here the poet would represent the age in which he wrote as worse than any that had gone before.

28—9. *The times of iron.*] The last of the four ages into which the world was supposed to be divided, and which was worse than the three preceding. See *Ov. Met. lib. i.*

29. *Nature itself, &c.*] The wickedness of the present age is so great, that nothing in nature can furnish us with a proper name to call it by.

30. *Imposed, &c.*] *Lit.* put it.—*g. d.* Nor has any name been affixed to it from any metal. The first age of the world was named Golden, from its resembling gold in purity; and after this came the Silver, the Brazen, the Iron Age; but now the age is so bad, that no metal can furnish it with a name which can properly describe the nature of it. *Nomen ponere* signifies to put or affix a name, *i. e.* to name. Nature herself can find no metal base enough to call it by.

31. *We invoke, &c.*] *Pro Deûm atque hominum fidem!* was a usual exclamation on any thing wonderful or surprising happening.—*g. d.* We can seem much amazed, and cry out aloud against the vices of the age—we can call heaven and earth to witness our indignation.

32. *The vocal sportula*] The dole-basket; the hope of sharing which opens the mouths of the people who stand by

Fœsidium while he is pleading at the bar, and makes them, with loud shouts, extol his eloquence: hence the poet calls it *vocalis sportula*. See a like manner of expression, *sat. xii. l. 82*. See an account of the *sportula*, *sat. i. l. 96, nota*. *Comp. sat. x. l. 46*.

Hoæ. lib. i. epist. xix. l. 37, 8.

*Non ego sentiois plebis suffragia videri
Impensis carnarum, et trivia munera vestis.*

*"I never hunt th' inconstant people's vote,
"With costly suppers, or a threadbare
"coat."* FRANCIA.

The name *Fœsidius*, or *Fœsidia*, as some editions have it, may mean some vain pleader of the time, who courted the applause of the mob, by treating them with his *sportula*. Perhaps no particular person may be only meant, but such sort of people in general.

33. *Old man, worthy the bulla.*] The *bullæ* was an ornament worn about the necks, of children, or at their breasts, made like an heart, and hollow within; they wore it till seventeen years of age, and then hung it up to the household gods.—*PRAE. sat. v. l. 31*.

The poet addresses himself to his old friend Calvinus, in a joking manner; as if he said, "Well, old gentleman," (*comp. l. 16, 17*.) "worthy again to wear your childish baubles, are you, at sixty years old, such a child, as not to know."

34. *What charms, &c.*] *i. e.* As to be ignorant how great the temptation is,

Iron: for the wickedness of which, nature itself has not
 Found a name, nor imposed it from any metal. 30
 We invoke the faith of gods and men with clamour,
 With as much as the vocal sportula praises Fæsidius
 Pleading. Say, old man, worthy the bulla, know you not
 What charms the money of another has? know you not 34
 What a laugh your simplicity may stir up in the vulgar, when
 You require from any not to forswear, and that he should
 think, that to any
 Temples there is some deity, and to the reddening altar?
 Formerly our natives lived in this manner, before
 Saturn, flying, took the rustic sickle, his diadem
 Laid down: then, when Juno was a little girl, 40
 And Jupiter as yet private in the Idæan caves.
 No feasts of the gods above the clouds,
 Nor Iliacan boy, nor handsome wife of Hercules

when a knave has other people's money
 in his power?

35. *What a laugh, &c.*] How the whole
 town will laugh at your simplicity.

36—8. *When you require, &c.*] *q. d.*
 If you expect that people won't forswear
 themselves, when perjury is so common.

36. *Should think.*] *i. e.* And require
 that they should think, &c.

37. *Some deity, &c.*] Should believe
 that religion is not all a farce, but that
 really there is not any of the temples
 without some deity which notices the
 actions and behaviour of men, so as to
 punish perjury and breach of faith.

—*The reddening altar.*] *i. e.* Red with
 the blood of the sacrifices, or with the
 fire upon it.

q. d. How childish would you appear,
 and what a laughter would be raised
 against you, if you professed to expect
 either religion or morals in the present
 age?

38. *Natives.*] Indigenæ. The first
 natives and inhabitants of Italy, our
 home-bred ancestors.

—*Lived in this manner.*] Avoiding
 perjury and fraud, and believing the
 presence of the gods in their temples,
 and at their altars.

39. *Saturn flying.*] Saturn was expelled
 from Crete by his son Jupiter, and
 fled into Italy, where he hid himself,
 which from thence was called Latium, a
 Latendo, and the people Latini. See
VLAG. ÆN. viii. 519, 40. The poet

means the Golden Age, (comp. sat. vi.
 l. 1, et seq. where Juvenal speaks of the
 simplicity of those times,) which the
 poets place during the reign of Saturn.

—*Rustic sickle.*] Or scythe, which
 Saturn is said to have invented, and to
 have taught the people husbandry, after
 his expulsion from his kingdom; for
 during the Golden Age, the earth
 brought forth every thing without
 culture. See *OVIN. Met. lib. i. fab. iii.*

—*His diadem, &c.*] His kingdom
 being seized by his son Jupiter—and
 he being driven out of it.

40. *When Juno, &c.*] The daughter
 of Saturn, sister and wife to Jupiter—
 a little girl—*i. e.* before she was grown
 up, and marriageable. In sat. vi. l. 15,
 he speaks of Jupiter in a state of impu-
 berity, in the time of the Golden Age.

41. *Idæan cave.*] Jupiter, when born,
 was carried to mount Ida, in Crete,
 where he was concealed, and bred up,
 lest his father Saturn should devour him.
 See *ARISTOT. Saturnus.*

42. *No feasts, &c.*] No carousing, as
 in after times there was supposed to be.
 Comp. l. 43.

43. *Iliacan boy.*] Ganymede, the son
 of Tros, king of Troy, or Ilium, whom
 Jupiter, in the form of an eagle, snatched
 up from mount Ida, and, displacing
 Hebe, made cup-bearer at the feasts of
 the gods.

—*Wife of Hercules.*] Hebe, the daugh-
 ter of Juno, and cup-bearer to Jupiter;

Ad cyathos: et jam siccato nectare, tergens
 Brachia Vulcanus Liparæâ nigra tabernâ. 45
 Prandebat sibi quisque Deus, nec turba Deorum
 Talis (ut est hodie,) contentaque sidera paucis
 Numinibus, miserum urgebant Atlanta minori
 Pondere. Nondum aliquis sortitus triste profundi 50
 Imperium, aut Siculâ torvus cum conjuge Pluto.
 Nec rota, nec Furis, nec saxum, aut vulturis atri
 Pœna: sed infernis hilares sine regibus umbræ.
 Improbitas illo fuit admirabilis ævo.
 Credebant hoc grande nefas, et morte piandum,
 Si juvenis vetulo non assurrexerat; et si 55
 Barbato cuicunque puer: licet ipse videret
 Plura domi fraga, et majores glandis acervos.
 Tam venerabile erat præcedere quatuor annis,
 Primaque par adeo sacræ lanugo senectæ.
 Nunc, si depositum non inficietur amicus, 60
 Si reddat veterem cum totâ ærugine follem,

she happened to make a slip at a banquet of the gods, so was turned out of her place, and Ganymede put into it: she was afterwards married to Hercules.

44. *The nectar, &c.*] Nectar, a pleasant liquor, feigned to be the drink of the gods. Siccato nectare, the nectar being all drunk up, the feast now over, (see sat. v. l. 47, *siccabis calicem*.) Vulcan retired to his forge. All this happened after the Golden Age, but not during the continuance of it.

45. *Wiping his arms.*] From the soot and dirt contracted in his filthy shop.

—*Liparæa.*] Near Sicily were several islands, called the Lipary Islands; in one of which, called Vulcania, Vulcan's forge was fabled to be. See *Vinc.* viii. 416, et seq. This was in the neighbourhood of mount Ætna. See sat. i. l. 8.

46. *Every god dined by himself.*] The poet here, and in the whole of this passage, seems to make very free with the theology of his country, and, indeed, to satirize the gods of Rome as freely as he does the people.

—*Crowd of gods.*] The number of gods which the Romans worshipped might well be called turba deorum, for they amounted to above thirty thousand.

47. *This day.*] The Roman polytheism and idolatry went hand in hand with

the wickedness of the times; they had a god for every vice, both natural and unnatural. The awful origin of all this, as well as its consequences, is set down by St. Paul, Rom. i. ver. 31—32.

—*The stars.*] The heavens, per metonym.

48. *Urged miserable Atlas.*] A high hill in Mauritania, feigned by the poets to bear up the heavens. See sat. viii. 52, note.

49. *Shared the same empire, &c.*] The world as yet was not divided by lot among the three sons of Saturn, by which Neptune shared the dominion of the sea—Jupiter heaven—and Pluto the infernal regions.

50. *His Sicilian wife.*] Proserpine, the daughter of Ceres, whom Pluto ravished out of Sicily, and made her his wife.

51. *A wheel.*] Alluding to the story of Ixion, the father of the Centaurs; Jupiter took him up into heaven, where he would have ravished Juno, but Jupiter formed a cloud in her shape, on which he begot the Centaurs. He was cast down to Hell, for boasting that he had lain with Juno, where he was tied to a wheel, and surrounded with serpents.

—*Furis.*] Of which there were three, Alecto, Megera, Tisiphone. These were sisters, the daughters of Acheron and Nox; they are described with torches

At the cups ; and now the nectar being drunk up, Vulcan
 Wiping his arms black with the Liparæan shop. 45
 Every god dined by himself, nor was the crowd of gods
 Such, (as it is at this day,) and the stars content with a few
 Deities, urged miserable Atlas with a less
 Weight. Nobody as yet shared the sad empire
 Of the deep, or fierce Pluto with his Sicilian wife. 50
 Nor a wheel, nor furies, nor a stone, or the punishment of the
 black

Vulture : but the shades happy without infernal kings.
 Improbability was in that age to be wonder'd at.
 They believed this a great crime, and to be punish'd by death,
 If a youth had not risen up to an old man, and if 55
 A boy to any who had a beard : tho' he might see
 At home more strawberries, and greater heaps of acorn.
 So venerable was it to precede by four years,
 And the first down was so equal to sacred old age.
 Now, if a friend should not deny a deposit, 60
 If he should restore an old purse with all the rust ;

in their hands, and snakes, instead of hair, on their hands.

51. *A stone.*] Alluding to Sisyphus, the son of Æolus ; he greatly infested Attica with his robberies, but being slain by Theseus, he was sent to hell, and condemned to roll a great stone up an hill, which stone, when he had got it to the top, rolled back again, so that his labour was to be constantly renewed.

51—2. *Black vulture.*] Prometheus was chained to mount Caucasus for stealing fire from heaven, where a black vulture was continually preying on his liver, which grew as fast as it was devoured.

52. *But the shades.*] The ghosts of the departed—were

—*Happy with out infernal kings.*] For there being, at that time, no crimes, there wanted no laws nor kings to enforce them ; of course no punishments.

53. *Improbability.* &c.] Villainy of all kinds was scarcely known ; any crime would have been a wonder.

55. *If a youth.* &c.] In those days of purity and innocence, the highest subordination was maintained. It was a capital crime even for a young man to have sitten down in the presence of an old one, or if sitting, not to have risen up on his approach. *Comr. Job. xix. 8.*

So for a boy not to have done the

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same in the presence of a youth, now arrived at the age of puberty, which was indicated by having a beard.

55. *Tho' he might see.* &c.] Strawberries, acorns, and such-like, are here supposed to be the first fruit of mankind in the Golden Age. The poet's meaning here is, that superiority in age always challenged the respect above mentioned, from the younger to the elder, though the former might be richer, in the possessions of those days, than the latter.

58. *So venerable.* &c.] So observant were they of the deference paid to age, that even a difference of four years was to create respect, insomuch that the first appearance of down upon the chin was to be venerated by younger persons, as the venerable beard of old age was by those grown to manhood ; so there was an equal and proportionate subordination throughout.

60. *Now.*] In our day.

—*Should not deny*] Either deny that he received it, or should not refuse to deliver it.

—*A deposit.*] Something committed to his trust.

61. *With all the rust.*] i. e. The coin, which has lain by so long as to have contracted a rust, not having been used. *Meton.*

Prodigiosa fides, et Thuscis digna libellis :
 Quæque coronatâ lustrari debeat agnâ.
 Egregium sanctumque virum si cerno, bimembri
 Hoc monstrum prero, vel mirandis sub aratro 65
 Piscibus inventis, et foetæ comparo multæ;
 Sollicitus tanquam lapides effuderit imber,
 Examenque apium longâ consederit uvâ
 Culmine delubri, tanquam in mare fluxerit amnis 70
 Gurgitibus miris, et lactis vortice torrens.
 Intercepta decem quereris sestertia frande
 Sacrilegâ? quid si bis centum perdidit alter
 Hoc arcana modo? majorem tertius illâ
 Sunnam, quam patulæ vix ceperat angulus arcæ?
 Tam facile et proum est Superos contemnere testes, 75
 Si mortalis idem nemo sciat. Aspice quantâ
 Voce neget; quæ sit ficti constantia vultûs.
 Per solis radios, Tarpeiaque fulmina jurat,

62. *Prodigious faithfulness* [/] Such a thing would be looked upon, in these times, as a prodigy of honesty.

A like sentiment occurs in *TER.* *Phorm.* act. i. sc. ii. where Davus returns to Geta some money which he had borrowed.

DAV. Accipe, hem;

Lectum est, conveniet numerus; quantum debui.

GRT. Anno te, et non neglexisse habes gratiam.

DAV. Præsertim ut nunc sunt mores adeo res reddit,

Si quis quid reddidit, magna habenda est gratia.

62. *Worthy the Tuscan books* [/] To be recorded there among other prodigies. It is said, that the art of sooth-saying first came from the Tuscans, which consisted in foretelling future events from prodigies; these were recorded in books, and were consulted on occasion of any thing happening of the marvellous kind, as authorities for the determinations of the auspices, or soothsayers, thereupon.

63. *Expiated, &c.* [/] When any prodigy happened, the custom of the Tuscans was to make an expiation by sacrifice, in order to avert the consequences of ill-omens, which were gathered from prodigies. This the Romans followed.

— *A crowned she-lamb.* [/] They put garlands of flowers, or ribbands, on the

bends of the victims. A she-lamb was the offering on such an occasion.

64. *An excellent.* [/] *Egregium*—ex toto grege lectum—i. e. as we say, one taken out of the common herd of mankind—choice—singular for great and good qualities.

65. *A boy of two parts.* [/] A monstrous birth, as prodigious as a child born with parts of two different species: hence the Centaurs were called bimembres.

— *Wonderful fishes, &c.* [/] A wondrous shoal of fish unexpectedly turned up in plowing the ground.

66. *A mule with foot.* [/] Which was never known to happen. Though Appian, lib. i. says that, before the coming of Sylla, a mule brought forth in the city. This must be looked on as fabulous.

67. *Anxious* [/] Solicitous for the event. — *As if a shower, &c.* [/] As if the clouds rained showers of stones.

68. *A swarm, &c.* [/] It was accounted ominous if a swarm of bees settled on an house, or on a temple.

— *Long bunch.* [/] When bees swarm and settle any where, they all cling to one another, and hang down, a considerable length, in the form of a bunch of grapes. Hence, *Vind. Georg. iv.* 557, 8.

— *Jamque arbore summa*
Confluere, et lentis uvam demittere ramis.

Prodigious faithfulness ! and worthy the Tuscan books !
 And which ought to be expiated by a crowned she-lamb.
 If I perceive an excellent and upright man, I compare
 This monster to a boy of two parts, or to wonderful fishes 65
 Found under a plough, or to a mule with foal.
 Anxious as if a shower had pour'd forth stones,
 And a swarm of bees had settled, in a long bunch,
 On the top of a temple, as if a river had flow'd into the sea
 With wondrous gulfs, and rushing with a whirlpool of milk. 70
 Do you complain that ten sestertius are intercepted by
 Impious fraud ? what if another has lost two hundred secret
 Sestertius in this manner ? a third a larger sum than that,
 Which the corner of his wide chest had scarce received ? 74
 So easy and ready it is, to condemn the gods who are witnesses,
 If that same thing no mortal can know. Behold, with how
 great
 A voice he denies it, what steadiness there is of feigned coun-
 tenance.
 By the rays of the sun, and the Tarpeian thunderbolts he
 swears;

69. *A river, &c.* All rivers run into the sea, and many with great violence ; therefore the poet cannot mean that there is any wonder in this ; but in flowing with unusual and portentous appearances, such as being mixed with blood, which Livy speaks of, lib. xxiv. c. 10. or the like.

70. *Rushing.* Torrents—violent, headlong, running in full stream, like the rushing of a land-flood, with dreadful violence, eddying in whirlpools of milk. When we consider what has been said in the last seven lines, what an idea does it give us of the state of morals at Rome in the time of Juvenal !

71. *Ten sestertius*] About 80s. 14s. 7d. of our money.

— *Intercepted.*] i. e. Prevented from coming to your hands.

72. *What if another, &c.* The poet endeavours to comfort his friend under his loss, and to keep him from indulging too great a concern about it, by wishing him to consider that he is not so great a sufferer as many others perhaps might be by a like fraud.

— *Secret, &c.*] Arcana—q. d. his centum sestertia arcana—i. e. delivered or lent secretly, when no witnesses were by, as had been the case of Juvenal's friend

Calvinus.

74. *Which the corner, &c.*] Another, says he, may have lost so large a sum of money, as even to be greater than could be easily contained in a large chest, though stuffed at every corner, in which he had stowed it.

75. *So easy and ready, &c.*] So prone are men to despise the gods, who are witnesses to all their actions, that if they can but hide them from the eyes of men, they make themselves quite easy under the commission of the greatest frauds.

76. *Behold with how great, &c.*] This contempt of the gods is carried so far, that men will not only defraud, but, with a loud unfaltering voice, and the most unembarrassed countenance, deny every thing that's laid to their charge ; and this by the grossest perjury.

77. *Feigned countenance*] Putting on, in his looks, a semblance of truth and honesty.

78. *By the rays of the sun.*] This was an usual oath. See *Æn* iii. 599, 600, and note. Delph edit.

— *Tarpeian thunderbolts.*] i. e. The thunder of Jupiter, who had a temple of the Tarpeian rock. See sat. vi. l. 47, note.

Et Martis frameam, et Cirrhæi spicula vatis ;
 Per calamos venatricis, pharetramque puellæ, 80
 Perque tuum, pater Ægæi Neptune, tridentem :
 Addit et Herculeos arcus, hastamque Minervæ,
 Quicquid habent telorum armamentaria cœli.
 Si vero et pater est, comedam, inquit, flebile gnati 85
 Sinciput elixi, Pharioque madentis aceto.
 Sunt, in fortunæ qui casibus omnia ponunt,
 Et nullo credunt mundum rectore, moveri,
 Naturâ volvente vices et lucis, et anni,
 Atque ideo intrepidi quæcunque altaria tangunt.
 16/6/88 — Est alius, metuens ne crimen pœna sequatur : 90
 Hic putat esse Deos, et pejerat, atque ita secum ;
 Decernat quodcunque volet de corpore nostro
 Isia, et irato feriat mea lumina sistro,
 Dummodo vel cæcus teneam, quos abnego, nummos.

79. *Cyrrean prophet.*] Apollo, who had an oracle at Delphos, near Cirrha, a city of Phocis, where he was worshipped.

80. *Virgin-huntress.*] Puellæ venatrix. Diana, the fabled goddess of hunting; she, out of chastity, avoided all company of men, retired into the woods, and there exercised herself in hunting.

81. *Trident.*] Neptune's trident was a sort of spear with three prongs at the end, and denoted his being king of the sea, which surrounded the three then known parts of the world. With this instrument he is usually represented, and with this he was supposed to govern the sea, and even to shake the earth itself; so that there is no wonder that the superstitious heathen should swear by it, as Neptune was so considerable an object of their veneration and worship. See Viro. *Æn.* i. 142—149, et al.

—*Father of Ægeus.*] Ægeus was the son of Neptune, the father of Theseus. He reigned at Athens—he threw himself into the Ægean sea, which was so named after him.

82. *Herculean bows.*] Perhaps the poet particularly here alludes to those fatal bows and arrows of Hercules, which he gave to Philoctetes, the son of Peas, king of Melibœa, a city of Thessaly, at the foot of mount Ossa; and which weapons, unless Philoctetes had carried to Troy, it was fated that the city could not have been taken. See Viro. *Æn.* iii. 402, and note; Delph.

83. *Armories of heaven.*] Juvenal held the Roman mythology in great contempt:

he certainly means here to deride the folly of imagining that the gods had arsenals or repositories of arms.

84. *A father, &c.*] Here is an allusion to the story of Thyestes, the brother of Atreus, who, having committed adultery with the wife of Atreus, Atreus in revenge killed and dressed the child born of her, and served him up to his brother at his own table.

The defrauder is represented as per-juring himself by many oaths; and now he wishes, that the fate of Thyestes may be his, that he may have his son dressed and served up to table for him to eat, if he be guilty of the fraud which is laid to his charge.

85. *Part of the head.*] Sinciput signifies the forepart, or, perhaps, one half of the head, when divided downwards. See AINSW. Quasi semicaput—or, a scindendo, from whence sinciput.

—*Pharian vinegar.*] Pharos was an island of Egypt, from whence came the best vinegar, which were made sauces and seasonings for victuals of various kinds. The poet does not add this without an ironical sling at the luxury of his day.

86. *There are, &c.*] i. e. There are some so atheistically inclined, as to attribute all events to mere chance.

87. *The world to be moved, &c.*] Epicurus and his followers acknowledged that there were gods, but that they took no care of human affairs, nor interfered in the management of the world. So Hox. sat. v. lib. i. l. 101—3.

And the Javelin of Mars, and the darts of the Cyrrhæan prophet ;

By the shafts, and the quiver of the virgin-huntress, 80

And by thy trident, O Neptune, father of Ægeus :

He adds also the Herculean bows, and the spear of Minerva,

Whatever the armories of heaven have of weapons ;

And truly if he be a father, I would eat, says he, a doleful

Part of the head of my boiled son, and wet with Pharian vinegar. 85

There are who place all things in the chances of Fortune,

And believe the world to be moved by no governor,

Nature turning about the changes both of the light and year,

And therefore intrepid they touch any altars whatsoever.

Another is fearing lest punishment may follow a crime : 90

He thinks there are gods, and forswears, and thus with himself—

“ Let Isis decree whatever she will concerning this body

“ Of mine, and strike my eyes with her angry sistrum,·

“ So that, even blind, I may keep the money which I deny.

*Deos didici securum agere avum,
Nec, si quid miri faciat natura, Deos id
Tristes ex alto cœli demittere tecto.*

88. *Nature, &c.*] A blind principle, which they call nature, bringing about the revolutions of days and years—(lucis et anni)—acting merely mechanically, and without design.

89. *Intrepid they touch, &c.*] When a man would put another to his solemn oath, he brought him to a temple, and there made him swear, laying his hand upon the altar. But what constraint could this have on the consciences of those who did not believe in the interference of the gods—what altars could they be afraid to touch, and to swear by in the most solemn manner, if they thought that perjury was not noticed ?

90. *Another, &c.*] The poet, having before mentioned atheists, who thought the world governed by mere chance, or, though they might allow that there were gods, yet that these did not concern themselves in the ordering of human affairs, now comes to another sort, who did really allow not only the existence, but also the providence of the gods, and their attention to what passed among mortals, and yet such persons having a salvo, to console themselves under the commission of crimes, which he well describes in the following lines.

91. *Thus with himself.*] *i. e.* Thus argues with himself, allowing and fearing that he will be punished.

92. “ *Let Isis,*” *&c.*] Isis was originally an Egyptian goddess ; but the Romans having adopted her among their deities, they built her a temple at Rome, where they worshipped her. She was supposed to be much concerned in inflicting diseases and maladies on mankind, and particularly on the perjured.

93. *Strike my eyes.*] Strike me blind, — *Angry sistrum*] The sistrum was a musical instrument ; it is variously described, but generally thought to be a sort of timbrel, of an oval, or a triangular form, with loose rings on the edges, which, being struck with a small iron rod, yielded a shrill sound. The Egyptians used it in battle instead of a trumpet. It was also used by the priests of Isis at her sacrifices, and the goddess herself was described as holding one in her right hand.

Her angry sistrum—per hypallagen—for the angry goddess with her sistrum.

94. *Keep the money, &c.*] Juvenal here describes one, who, having money intrusted to him, refuses to deliver it up when celled upon, and who is daring enough, not only to deny his ever having received it, but to defy all punishment, and its consequences, so that he may

Et phthisis, et vomicæ putres, et dimidium crus
Sunt tanti? pauper locupletem optare podagram
Ne dubitet Ladas, si non eget Anticyrâ, nec
Archigene: quid enim velocis gloria plantæ
Præstat, et esuriens Pisææ ramus olivæ?

95

UT SIT MAGNA, TAMEN CERTE LENTA IRA DEORUM EST. 100

Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed et exorabile numen
Fortasse experiar: solet his ignoscere. Multi
Committunt eadem diverso crimina fato.

105

Ille crucem pretium sceleris tulit, hic diadema.
Sic animum diræ trepidum formidine culpæ
Confirmant. Tunc te sacra ad delubra vocantem
Præcedit, trahere imo ultro, ac vexare paratus.
Nam cum magna malæ superest audacia causæ,
Creditor a multis fiducia: mimum aget ille,
Urbani qualem fugitivus scurra Catulli.
Tu miser exclamas, ut Stentora vincere possis,

110

but succeed in his perjury and fraud,
and still keep the money in his possession.

95. *A phthisic.*] (From Gr. *φθίσις*, a *φθίσις*, to corrupt.) A consumption of the lungs.

— *Putrid sores.*] Vomicae—imposthumes of a very malignant kind.

95. *Half a leg.*] The other half being amputated, on account of incurable sores, which threatened mortification.

96. *Of such consequence.*] Tanti—of so much consequence—i. e. as to counterbalance the joy of possessing a large sum of money.

— *Lados.*] The name of a famous runner, who won the prize at the Olympic games.

97. *The rich gout.*] So called, because it usually attacks the rich and luxurious.

— *If he does not want Anticyra.*] i. e. If he be not mad. Anticyra, an island of the Archipelago, was famous for producing great quantities of the best hellebore, which the ancients esteemed good to purge the head in cases of madness. Whence naviga Anticyram, was as much as to say—you are mad. See *Hos. lib. ii. sat. iii. l. 166.*

98. *Archigenez.*] Some famous physician, remarkable, perhaps, for curing madness. See *sat. vi. 255.*

— *The glory of a swift fool, &c.*] What

good does the applause got by his swiftness do him? it will not fill his belly.

99. *Hungry branch of the Pisan olive.*] Pisa was a district of Elis, in Peloponnesus; in which was Olympia, where the Olympic games were celebrated: the victors in which were crowned with chaplets made of olive-branches, hence called Pisan.

The hungry branch—i. e. that will afford no food to the gainers of it. See note on l. 93, ad fin.

The speaker here means, that to be sick and rich, is better than to be healthy and poor; that the famous Ladas, unless he were mad, would sooner choose to be laid up with the gout and be rich, than to enjoy all the glory of the Olympic games and be poor.

100. *The anger, &c.*] Another flatters himself, that, though punishment may be heavily inflicted some time or other, yet the evil day may be a great way off. See *Eccl. viii. 11.*

101. *If they take care, &c.*] q. d. If they do observe the actions of men, and attend to what they do, so as to take order for the punishment of guilt, wherever they find it, yet it may be a great while before it comes to my turn to be punished.

103. *Exorable, &c.*] It may be I shall escape all punishment; for perhaps I

"Are a phthisic, or putrid sores, or half a leg 95
 "Of such consequence? let not poor Ladas doubt to wish for
 "The rich gout, if he does want Anticyra, nor
 "Archigenes: for what does the glory of a swift foot
 "Avail him, and the hungry branch of the Pisæan olive?"
 "THO' THE ANGER OF THE GODS BE GREAT, YET CER-
 "TAINLY IT IS SLOW. 100
 "If they take care therefore to punish all the guilty,
 "When will they come to me?—But, perhaps too, the deity
 "Exorable I may experience: he useth to forgive these things.
 "Many commit the same crimes with a different fate.
 "One has borne the cross as a reward of wickedness, another
 "a diadem." 105

Thus the mind trembling with the fear of dire guilt
 They confirm: then you, calling him to the sacred shrines,
 He precedes, even ready of his own accord to draw you, and
 to tease you.

For when great impudence remains to a bad cause,
 It is believed confidence by many: he acts a farce, 110
 Such as the fugitive buffoon of the witty Catullus.
 You miserable exclaim, so as that you might overcome Stentor,

may obtain forgiveness, and find the Deity easy to be entreated.

103. *He useth, &c.*] i.e. Crimes of this sort, which are not committed out of contempt of the Deity, but merely to get a little money, he usually forgives.

104. *Different fate.*] Another subterfuge of a guilty conscience is, that though, in some instances, wrong doers are punished grievously, yet in others they succeed so happily as to obtain rewards: so that the event of wickedness is very different to different people.

105. *Borne the cross, &c.*] The same species of wickedness that has brought one man to the gallows, has exalted another to a throne.

106—7. *Thus they confirm.*] By all these specious and deceitful reasonings, they cheat themselves into the commission of crimes, and endeavour to silence the remonstrances and terrors of a guilty conscience.

108. *He precedes, &c.*] Thus confident, the wretch whom you summon to the temple, in order to swear to his innocence, leads the way before you, as if in the utmost haste to purge himself by oath.

—*Ready to draw, &c.*] He is ready to drag you along by force, and to harass and tease you to get on faster, in order to bring him to his oath.

109. *When great impudence, &c.*] When a man is impudent enough, however guilty, to set a good face upon the matter, this is mistaken by many for a sign of honest confidence, arising from innocence.

110. *He acts the farce, &c.*] Alluding to a play written by one Lutatius Catullus, called the Phasma, or Vision, (see sat. viii. 185, 6) in which there was a character of a buffoon, who ran away from his master, after having cheated him, and then vexed, and even provoked him, that he might be brought to swear himself off, cheerfully proposing thus to be perjured. This play is lost by time, so that nothing certain can be said concerning this allusion; but what is here said (after Holyday) seems probable.

111. *Witty Catullus.*] Some expound urbani, here, as the cognomen of this Catullus.

112. *You miserable exclaim—*] You half mad with vexation at finding your-

Vel potius quantum Gradivus Homericus : audis,
 Jupiter, hæc ? nec labra moves, cum mittere vocem
 Debueras, vel marmoreus, vel aheneus ? aut cur 115
 In carbone tno chartâ pia thura solutâ
 Ponimus, et sectum vituli jecur, albaque porci
 Omenta ? ut video, nullum discrimen habendum est
 Effigies inter vestras, statuamque Bathylli.
 Accipe, quæ contra valeat solatia ferre, 120
 Et qui nec Cynicos, nec Stoïca dogmata legit
 A Cynicis tunicâ distantia ; non Epicurum
 Suspicit exigui lætum plantaribus horti.
 Curentur dubii medicis majoribus ægri,
 Tu venam vel discipulo committe Philippi. 125
 Si nullum in terris tam detestabile factum
 Ostendis, taceo ; nec pugnâ cedere pectus
 Te veto, nec planâ faciem contundere palmâ ;

self thus treated, and in amazement at the impudence of such a perjury, break forth aloud.

112. *Sentor.*] A Grecian mentioned by Homer, Il. x. l. 785, 6. to have a voice as loud as fifty people together.

113. *Homeric Gradivus.*] See note, sat. ii. l. 128. Homer says, (Il. x. 860—2.) that when Mars was wounded by Diomedes, he roared so loud that he frightened the Grecians and Trojans, and made a noise as loud as 10,000 men together.

In some such manner as this, wouldst thou, my friend Calvinius, exclaim, and call out to Jupiter.

114. *Nor move your lips.*] Canst thou be a silent hearer, O Jupiter, of such perjuries as these? wilt thou not so much as utter a word against such doings, when one should think thou oughtest to threaten vengeance, wert thou even made of marble or brass, like thine images which are among us?

115. *Or why.*] Where is the use—to what purpose is it?

116. *Put we, &c.*] See sat. xii. l. 89, note.

116—17. *From the loos'd paper.*] Some think that the offerings used to bring their incense wrapped up in paper, and, coming to the altar, they undid or opened the paper, and poured the incense out of it upon the fire.

But others, by *charta soluta* (abl. absol.) understand a reference to the custom,

mentioned sat. x. 55. (see note there) of fastening pieces of paper, containing vows, upon the images of the gods, and taking them off when their prayers were granted, after which they offered what they had vowed.

117. "*The cut liver,*" &c.] The liver cut out of a calf, and the caul which covered the inwards of an hog, were usual offerings.

119. "*The statue of Bathyllus.*"] A fiddler and a player, whose statue was erected in the temple of Juno, at Samos, by the tyrant Polycrates.—*q. d.* At this rate, I don't see that there is any difference between thy images, O Jupiter, and those that may be erected in honour of a fiddler.

In this expostulatory exclamation to Jupiter, which the poet makes his friend utter with so much vehemence, there is very keen raillery against the folly and superstition that prevailed at Rome, which Juvenal held in the highest contempt. This almost reminds one of that fine sarcasm of the prophet Elijah—1 Kings xviii. 27.

120. *Hear, &c.*] The poet is now taking another ground to console his friend, by representing to him the frequency not only of the same, but of much greater injuries than what he has suffered ; and that he, in being ill used, is only sharing the common lot of mankind, from which he is not to think himself exempt.

Or rather as much as the Homerican Gradivus: "Do you hear,
 "O Jupiter, those things? nor move your lips, when you ought
 "To send forth your voice, whether you are of marble or of
 "brass? or why,

115

"On thy coal, put we the pious frankincense from the loos'd
 "Paper, and the cut liver of a calf, and of an hog
 "The white caul? as I see, there is no difference to be reckon'd,
 "Between your images, and the statue of Bathyllus."
 Hear, what consolations on the other hand one may bring, 120
 And who neither hath read the Cynics, nor the Stoic doctrines,
 differing

From the Cynics by a tunic: nor admires Epicurus
 Happy in the plants of a small garden.

The dubious-sick may be taken care of by greater physicians,
 Do you commit your vein even to the disciple of Philip. 125

If you shew no fact in all the earth so detestable,
 I am silent: nor do I forbid you to beat your breast
 We, vile chickens hatched from unfortunate eggs?

120. *Hear*] *Accipe*—auribus understood.

121. *Neither hath read.*] Never hath made these his study.

—*The Cynics.*] The followers of Diogenes.

—*Stoic doctrines.*] The doctrines of Zeno and his followers, who were called Stoics, from *stoa*, a porch, where they taught.

—*Differing, &c.*] The people differed from each other in their dress, the Cynics wearing no tunic (a sort of waistcoat) under their cloaks, as the Stoics did; but both agreed in teaching the contempt of money, and of the change of fortune.

122. *Epicurus.*] A philosopher of Athens, a temperate and sober man, who lived on bread and water and herbs: he placed man's chief happiness in the pleasure and tranquillity of the mind. He died of the stone at Athens, aged seventy-two. His scholars afterwards sadly perverted his doctrines, by making the pleasures of the body the chief good, and ran into these excesses which brought a great scandal on the sect. Suspicious—lit. looks up to.

124. *Dubious sick, &c.*] Those who are so ill, that their recovery is doubtful, should be committed to the care of very experienced and able physicians.

So, those who are afflicted with heavy misfortunes, stand in need of the most

grave and learned advice.

125. *Commit your vein, &c.*] A person whose cause of illness is but slight, may trust himself in the hands of a young beginner.

So you, Calvinus, whose loss is but comparatively slight, have no need of Stoics, or Cynics, or of such a one as Epicurus, to console you; I am sufficient for the purpose, though I do not read or study such great philosophers.

—*Philip.*] Some surgeon of no great credit or reputation; but even his apprentice might be trusted to advise bleeding, or not, in a slight disorder. So you may safely trust to my advice in your present circumstances, though I am no deep philosopher; a little common sense will serve the turn.

The whole of these two last lines is allegorical; the ideas are taken from bodily disorder, but are to be transferred to the mind.

126. *If you shew, &c.*] Could you shew no act in all the world so vile as this which has been done towards you, I would say no more—I would freely abandon you to your sorrows, as a most singularly unhappy man.

127. *Nor do I, &c.*] i. e. Go on, like a man frantic with grief—beat your breast—slap your face till it be black and blue.

Quandoquidem accepto claudenda est janua damno,
 Et majore domûs gemitu, majore tumultu 130
 Planguntur nummi, quam funera: nemo dolorem
 Fingit in hoc casu, vestem diducere summam
 Contentus, vexare oculos humiore coacto:
 Ploratur lachrymis amissa pecunia veris.
 Sed si cuncta vides simili fora plena querelâ; 135
 Si decies lectis diversâ parte tabellis,
 Vana supervacui dicunt chirographa ligni,
 Arguit ipsorum quos litera, gemmaque princeps
 Sardonyches, loculis quæ custoditur eburnis:
 Ten', ô delicias, extra communia censes 140
 Ponendum? Qui tu gallinæ filius albæ,
 Nos viles pulli nati infelicibus ovis?

129. *Since, &c.*] In a time of mourning for any great loss, it was usual to shut the doors and windows.

—*Loss being received.*] A loss of money incurred—He is here rallying his friend Calpurnius.—*q. d.* Inasmuch as the loss of money is looked upon as the most serious of all losses, doubtless you ought to bewail your misfortune, with every circumstance of the most unfeigned sorrow.

130. *Mourning of the house, &c.*] *i. e.* Of the family—for, to be sure, the loss of money is a greater subject of grief, and more lamented than the deaths of relations.

131. *Nobody feigns, &c.*] The grief for loss of money is very sincere, however feigned it usually is at funerals.

132. *Content to sever, &c.*] Nobody contents himself with the mere outward show of grief—such as rending the upper edge of a garment, which was an usual sign of grief.

133. *Vex the eyes, &c.*] To rub the eyes, in order to squeeze out a few forced tears.

See *THEBET.* *Eun. act i. sc. i.* where Parmeno is describing the feigned grief of Phœdria's mistress, and where this circumstance of dissimulation is finely touched:

*Hæc verba unâ mehercule falsâ lacrumulâ,
 Quam. oculos terendo misere, viz vi expresserit,*

Restinguet, &c.

So *VIRG. ÆN. ii. l. 196.*

Captivæ dolis lachrymisque coacti.

134. *Lost money is deplored, &c.*] When

we see a man deploring the loss of money, we may believe the sincerity of his tears.

The poet in this, and the preceding lines on this subject, finely satirizes the avarice and selfishness of mankind, as well as their hypocrisy, and all want of real feelings, where self is not immediately concerned.

135. *If you see, &c.*] *q. d.* However I might permit you to indulge in sorrow, if no instance of such fraud and villainy had happened to any body but yourself, yet if it be every day's experience, if the courts of justice are filled with complaints of the same kind, why should you give yourself up to grief, as singularly wretched, when what has happened to you is the frequent lot of others?

136. *If, tablets.*] *i. e.* Deeds or obligations written on tablets. See *sat. ii. l. 58, note.*

—*Read over, &c.*] *i. e.* Often read over in the hearing of witnesses, as well as of the parties.

—*By the different party.*] This expression is very obscure, and does not appear to me to have been satisfactorily elucidated by commentators. Some read *diversa* in parts, and explain it to mean, that the deeds had been read over in different places—*variis in locis*, says the Delphin interpretation. However, after much consideration, I rather approve of reading *diversa* parts, by the different (*i. e.* the opposite) party. *Partes* means, sometimes, a side or party in contention. *ANSW.* In this view, it exaggerates, the impudence and villainy of a man.

With your fists, nor to bruise your face with your open palm;
 Since, loss being received, the gate is to be shut,
 And with greater mourning of the house, with a greater tumult,
 Money is bewailed than funerals: nobody feigns grief 131
 In this case, content to sever the top of the garment,
 To vex the eyes with constrained moisture:
 Lost money is deplored with true tears.
 But if you see all the courts filled with the like complaint, 135
 If, tablets being read over ten times, by the different party,
 They say the hand-writings of the useless wood are vain,
 Whom their own letter convicts, and a principal gem
 Of a sardonix, which is kept in ivory boxes.
 Think you, O sweet Sir, that out of common things 140
 You are to be put? How are you the offspring of a white hen,

who denied his deed or obligation, seeing that his adversary, the creditor, having frequently read over the deed, could not be mistaken as to its contents, any more than the debtor, who had signified and sealed it, as well as heard it read over.

137. *They say.*] i. e. The fraudulent debtors say, that the hand-writings contained in the bonds are false and void.

Supervacuum means superfluous—serving to no purpose or use.—Supervacui ligni, i. e. of the inscribed wooden tablets, which are of no use, though the obligation be written on them.

q. d. Notwithstanding the hand-writing appears against them, signed and sealed by themselves, and that before witnesses, yet they declare that it is all false, a mere deceit, and of no obligation whatsoever—they plead, non est factum, as we say.

138. *Whom their own letter convicts.*] Whose own hand-writing proves it to be their own deed.

—*A principal gem, &c.*] Their seal cut upon a sardonix of great value, with which they sealed the deed.

139. *Which is kept, &c.*] Kept in splendid cases of ivory, perhaps one within another, for its greater security. By this circumstance, the poet seems to hint, that the vile practice which he mentions was by no means confined to the lower sort of people, but had made its way among the rich and great.

140. *O sweet Sir.*] Delicias—hominis understood. Comp. sat. vi. 47. An ironical apostrophe to his friend.

Delicias is often used to denote a darling, a minion, in which a person delights; here delicias might be rendered choice, favourite, i. e. of fortune—as if exempted from the common accidents of life—as if put or placed out of their reach.

141. *How.*] Why—by what means—how can you make it out?

—*The offspring of a white hen.*] The colour of white was deemed lucky. This expression appears to have been proverbial in Juvenal's time to denote a man that is born to be happy and fortunate.

Some suppose the original of this saying to be the story told by Suetonius in his life of Galba, where he mentions an eagle, which soaring over the head of Livia, a little after her marriage with Augustus, let fall into her lap a white hen, with a laurel-branch in her mouth; which hen, being preserved, became so fruitful, that the place where this happened was called Villa ad Gallinas.

But the poet saying nothing of fruitfulness, but of the colour only, it is rather to be supposed that Erasmus is right, in attributing this proverb to the notion, which the Romans had of a white colour, that it denoted luck or happiness, as dies albi, and albo lapillo notati, and the like.

142. *Unfortunate eggs.*] The infelices ovis, put here in opposition to the white hen, seems to imply the eggs of some birds of unhappy omen, as crows, ravens, &c. figuratively to denote those who are born to be unfortunate.

*Sape sinistra causâ prædixit ab illic Cor-
 sir. Virc. ecl. l. 18; and ix. 15.*

Rem pateris modicam, et mediocri bile ferendam,
 Si flectas oculos majora ad crimina: Confer
 Conductum latronem, incendia sulphure cepta, 145
 Atque dolo, primos cum janua colligit ignes:
 Confer et hos, veteris qui tollunt grandia templi
 Pocula adorandæ rubiginis, et populorum
 Dona, vel antiquo positas a rege coronas.
 Hæc ibi si non sunt, minor extat sacrilegus, qui 150
 Radat inaurati femur Hercules, et faciem ipsam
 Neptuni, qui bracteolam de Castore ducat.
 An dubitet, solitus totum conflare Tonantem?
 Confer et artifices, mercatoremque veneni,
 Et deducendum corio bovis in mare, cum quo 155
 Clauditur adversis innoxia simia fatis.
 Hæc quota pars scelerum, quæ custos Gallicus urbis
 Usque a Lucifero, donec lux occidat, audit?
 Humani generis mores tibi nôsse volenti
 Sufficit una domus; paucos consume dies, et 160
 Dicere te miserum, postquam illinc veneris, aude.
 Quis tumidum guttur miratur in Alpibus? aut quis

143. *With moderate choler, &c.] i. e.* Moderate wrath, anger, resentment, when you consider, how much greater injuries others suffer from greater crimes.

144. *Compare.]* Consider in a comparative view.

145. *Hired thief.]* Or cut-throat, who is hired for the horrid purpose of assassination.

— *Burnings begun with sulphur.]* Which is here put, by synec. for all sort of combustible matter with which incendiaries fire houses.

146. *By deceit.]* In a secret manner, by artfully laying the destructive materials, so as not to be discovered till too late to prevent the mischief.

— *Collects the first fires.]* So as to prevent those who are in the house from getting out, and those who are without from getting in, to afford any assistance. It is not improbable that the poet here glances at the monstrous act of Nero, who sat Rome on fire.

147. *Large cups, &c.]* Who are gushy of sacrilege, in stealing the sacred vessels which have been for ages in some antique temple, and which are venerable from the rust which they have contracted by time.

148—9. *The gifts of the people.]* Rich and magnificent offerings, given to some shrine by a whole people together, in honour of the god that presided there.

149. *Crowns placed, &c.]* As by Romulus and other kings, whose crowns, in honour of their memory, were hung up in the temples of the gods.

150. *If these are not there.]* If it so happen that there be no such valuable relics as these now mentioned, yet some petty sacrilegious thief will deface and rob the statues of the gods.

151. *Scrape the thigh, &c.]* To get a little gold from it.

151—2. *Face of Neptune.]* Some image of Neptune, the beard whereof was of gold.

152. *Draw off the leaf-gold, &c.]* Peel it off, in order to steal it, from the image of Castor: there were great treasures in his temple. See sat. xiv. l. 260.

153. *Will he hesitate.]* At such comparatively small matters as these, who could steal a whole statue of Jupiter, and then melt it down; and who can make a practice of such a thing? A man who accustoms himself to greater crimes, can't be supposed to hesitate about committing less.

You suffer a moderate matter, and to be borne with moderate
choler,

If you bend your eyes to greater crimes : compare
The hired thief, burnings begun with sulphur, 145

And by deceit, when the gate collects the first fires :

Compare also these, who take away the large cups

Of an old temple, of venerable rust, and the gifts

Of the people, or crowns placed by an ancient king.

If these are not there, there stands forth one less sacrilegious, who

May scrape the thigh of a gilt Hercules, and the very face of
Neptune, who may draw off the leaf-gold from Castor.

Will he hesitate, who is used to melt a whole Thunderer?

Compare also the contrivers, and the merchant of poison,

And him to be launched into the sea in the hide of an ox, 155

With whom an harmless ape, by adverse fates, is shut up.

How small a part this of the crimes, which Gallicus the keeper
of the city,

Hears from the morning, until the light goes down?

To you who are willing to know the manners of the human race

One house suffices; spend a few days, and dare 160

To call yourself miserable, after you come from thence.

Who wonders at a swoln throat in the Alps? or who

154. *Contrivers, and the merchant of poison.*] Those who make and those who sell poisonous compositions, for the purposes of sorcery and witchcraft, or for killing persons in a secret and clandestine manner. See *Hon. sat. ix. lib. i. 31*; and *epod. ix. l. 61*.

155. *Launched into the sea, &c.*] Parricides were put into a sack made of an ox's hide, together with an ape, a cock, a serpent, and a dog, and thrown into the sea. See *sat. viii. 214*. The fate of these poor innocent animals is very cruel, they having done no wrong. *Deducendum. Met.* See *Vin. G. l. 255*.

157. *Keeper of the city.*] *Rutilius Gallicus* was appointed, under *Domitian*, *præfectus urbis*, who had cognizance of capital offences, and sat every day on criminal causes.

158. *From the morning.*] *Lucifero*. The planet *Venus*, when seen at day-break, is called *Lucifer*—i. e. the bringer of light. See *sat. viii. 12*.

Nasceræ præque diem veniens æge Lucifer alumnus. *Vin. ecl. viii. l. 17*.

Lucifer ortus erat—

Ov. Met. iv. 664.

It is not to be supposed that the *præfectus urbis* literally sat from morning to night every day, but that he was continually, as the phrase among us imports, hearing causes, in which the most atrocious crimes were discovered and punished.

160. *One house suffices.*] *q. d.* If you desire to be let into a true history of human wickedness, an attendance at the house of *Gallicus* alone will be sufficient for your purpose.

—*Spend a few days, &c.*] Attend there for a few days, and when you come away, dare, if you can, to call yourself unhappy, after hearing what you have heard at the house of *Gallicus*. *Domus* is a very general word, and need not be restricted here to signify the private house of the judge, but may be understood of the court or place where he sat to hear causes.

162. *Swoln throat, &c.*] The inhabitants about the Alps have generally great swellings about their throats, occasioned, as some suppose, by drinking snow water. The French call these protuberances on the outside of the throat, *goitres*,

In Meroë crasso majorem infante mamillam?
 Cærulea quis stupuit Germani luminâ, flavam
 Cæsariem, et madido torquentem cornu cirro? 165
 Nempe quod hæc illis natura est omnibus una.
 Ad subitas Thracum volucres, nubemque sonoram
 Pygmæus parvis currit bellator in armis:
 Mox impar hosti, raptusque per aëra curvis
 Unguibus a sævâ fertur grue: si videas hoc 170
 Gentibus in nostris, risu quaterere: sed illic,
 Quanquam eadem assidue spectentur prælia, rides
 Nemo, ubi tota cohors pede non est altior uno.
 Nullane perjuri capitis, fraudisque nefandæ
 Pœna erit? abreptum crede hunc graviore catena 175
 Protinus, et nostrum (quid plus velit ira?) necari
 Arbitrio; manet illa tamen jactura, nec unquam
 Depositum tibi sospes erit: sed corpore trunco
 Invidiosa dabit minimus solatia sanguis:

163. *Meroë.*] An island surrounded by the Nile—See sat. vi. 527. The women of this island are said to have breasts of an enormous size. Our poet is hardly to be understood literally.

164. *Blue eyes, &c.*] Tacit. de Mor. Germ. says, that the Germans have rufous et cæruleos oculos, et comas rutilas—flaxen and blue eyes, and red hair.

165. *Twisting his curls.*] Cornu—lit. an horn; but is used in many senses to express things that bear a resemblance to an horn—as here, the Germans twisted their hair in such a manner, as that the curls stood up and looked like horns.

—*A wet lock*] Cirrus signifies a curled lock of hair. The Germans used to wet their locks with ointment of some kind, perhaps that they might the more easily take, and remain in, the shape in which the fashion was to put them; something like our use of pomatum; or the ointment which they used might be some perfume. Comp. Hor. lib. ii. ode vii. l. 7, 8.

166. *Because, &c.*] Nobody would be surprised at seeing a German as above mentioned, and for this reason, because all the Germans do the same, it is the one universal fashion among them. Natura sometimes signifies, a way or method.

167. *Sudden birds, &c.*] A flight of cranes coming unexpectedly from Stry-

mon, a river of Thrace.

Strymonia græci.

See Vind. G. i. 120; Æt. x. 265.

—*Sonorous cloud.*] The cranes are birds of passage, and fly in great numbers when they change their climate, which they were supposed to do when the winter set in in Thrace; they made a great noise as they flew. See Æt. x. 265, 6.

168. *Pygmean warrior, &c.*] The Pygmies (from *πυγμαί*, the fist, or a measure of space from the elbow to the hand, a cubit) were a race of people in Thrace, which were said to be only three inches high. Answer. Juvenal says, a foot, l. 175. They were said always to be at war with the cranes.

—*Little arms.*] His diminutive weapons.

169. *The enemy.*] The cranes.

171. *In our nations, &c.*] In our part of the world, if an instance of this sort were to happen, it would appear highly ridiculous; to see a little man fighting a crane, and then flown away with in the talons of the bird, would make you shake your sides with laughter, from the singularity of such a sight.

172. *The same battles, &c.*] In that part of the world, there being no singularity or novelty in the matter, though the same thing happens constantly, nobody

In Meroë at a breast bigger than a fat infant?

Who has been amazed at the blue eyes of a German, his yellow

Hair, and twisting his curls with a wet lock?

165

Because indeed this one nature is to them all.

At the sudden birds of the Thracians, and the sonorous cloud,
The Pygmean warrior runs in his little arms,
Soon unequal to the enemy, and seized, thro' the air, with
crooked

Talons, he is carried by a cruel crane: if you could see this 170

In our nations, you would be shook with laughter: but there,
Tho' the same battles may be seen constantly, nobody
Laughs, when the whole cohort is not higher than one foot.

"Shall there be no punishment of a perjured head, 174

"And of wicked fraud?" "Suppose this man dragg'd away with

"A weightier chain immediately, and to be kill'd (what would
"anger have more?)

"At our will: yet that loss remains, nor will ever

"The deposit be safe to you:" "but from his maimed body

"The least blood will give an enviable consolation.

is seen to laugh, however ridiculous it may be to see an army of people, not one of which is above a foot high.

The poet means to infer from all this, that it is the singularity and novelty of events which make them wondered at: hence his friend Calvinus is so amazed and grieved that he should be defrauded, looking upon it as peculiar to him; whereas, if he would look at what is going forward in the world, particularly in courts of civil and criminal judicature, he would see nothing to be surprised at, with respect to his own case, any more than he would be surprised, if he went among the Germans, to see blue eyes, and red hair, or locks curled and wetted with some ointment, seeing they all appear alike. Or if he were to go among the Pygmies, he would see nobody laugh at their battles with the cranes, which are constantly happening, and at the diminutive size of the Pygmy warriors, which is alike in all.

174. "No punishment," &c.] Well, but, says Calvinus, though you observe that I am not to be surprised at what I have met with, because it is so frequent, is such a matter to be entirely unnoticed, and such an offender not to be punished?

—"A perjured head."'] A perjured person. *Capitis*, per *synec.* stands here for the whole man.

So *Hæc. lib. i. ode xxiv. l. 2.*

Tam chævi capitis.

175. "Wicked fraud."'] In taking my money to keep for me, and then denying that he ever had it.

—"Suppose," &c.] Juvenal answers, Suppose the man who has injured you hurried instantly away to prison, and loaded with fetters heavier than ordinary—*graviore catena.*

176. "Be kill'd," &c.] Be put to death by all the tortures we could invent—(and the most bitter anger could desire no more)—what then?

177. "That loss."'] *i. e.* Which you complain of.

—"Remains."'] Is still the same.

178. "The deposit," &c.] The money which you deposited in his hands would not be the safer—*i. e.* at all the more secure.

179. "The least blood," &c.] True, replies Calvinus, but I should enjoy my revenge; the least drop of blood from his mangled body would give me such comfort as to be enviable; for revenge affords a pleasure sweeter than life itself.

At vindicta bonum vitâ jucundius ipsâ. 180
 Nempe hoc indocti, quorum præcordia nullis
 Interdum, aut levibus videas flagrantia causis:
 Quantulacunque adeo est occasio, sufficit iræ.
 Chrysippus non dicet idem, nec mite Thaletis
 Ingenium, dulcique senex vicinus Hymetto, 185
 Qui partem acceptæ sæva inter vinc'la cicutæ
 Accusatori nollet dare. Plurima felix
 Paulatim vitia, atque errores exuit omnes,
 Prima docens rectum Sapientia: quippe MINUTI
 SEMPER ET INFIRMI EST ANIMI EXIGUIQUE VOLUPTAS 190
 ULTIO. Continuo sic collige, quod vindictâ
 Nemo magis gaudet, quam fœminâ. Cur tamen hos tu.
 Evasisse putes, quos diri conscia facti
 Mens habet attonitos, et surdo verberare cædit,
 Occultum, quatiente animo tortore flagellum? 195
 Pœna autem vebemens, ac multo sævior illis,
 Quas et Cæditius gravis invenit aut Rhadamanthus,
 Nocte dieque suum gestare in pectore testem.
 Spartano cuidam respondit Pythia vates,

181. *Truly this, &c.*] Truly, says Juvenal, ignorant and foolish people think so. *q. d.* This is the sentiment of one who is void of all knowledge of true philosophy—indocti.

—*Whose breasts, &c.*] Præcordia signifies, literally, the parts about the heart, which is supposed to be the seat of the passions and affections; here it may stand for the passions themselves, which, says the poet, are set on fire, sometimes for no cause at all, sometimes from the most trivial causes, in silly people.

183. *However small, &c.*] Any trifling thing is sufficient to put them into a passion—but it is not so with the wise.

184. *Chrysippus will not say, &c.*] A famous Stoic philosopher, scholar to Zeno, who taught the government of the passions to be a chief good.

185. *Thales*] A Milesian, one of the seven wise men of Greece. He held that injuries were to be contemned, and was not himself easily provoked to anger.

—*The old man.*] Socrates.

—*Neighbour to sweet Hymettus.*] Hymettus, a mountain in Attica, famous for

excellent honey, hence called dulcis Hymettus. See HON. lib. ii. ode. vi. l. 14, 15. This mountain was not far from Athens, where Socrates lived, and where he was put to death.

186. *Who would not, &c.*] It was a maxim of Socrates, that he who did an injury was more to be pitied than he who suffered it. He was accused of contemning the gods of Athens, and, for this, was condemned to die, by drinking the juice of hemlock; which he did with circumstances of calmness and fortitude, as well as of forgiveness of his accusers, that brought tears from all that were present with him in the prison during the sad scene.

An old scholiast has observed on this passage, as indeed some others have done, that one of his accusers, Melitus, was cast into prison with him; and asking Socrates to give him some of the poison, that he might drink it, Socrates refused it.

187. *Received hemlock.*] Which he had received from the executioner, and then held in his hand. For an account of his death, see ARZ. Univ. Hist. vol. vi. p. 407, note x, translated from Plato.

—*Happy wisdom.*] The poet here

"But revenge is a good more pleasant than life itself." 180
 Truly this is of the unlearned, whose breasts you may see
 Burning, sometimes from none, or from slight causes :
 However small the occasion may be, it is sufficient for anger.
 Chrysippus will not say the same, nor the mild disposition
 Of Thales, and the old man neighbour to sweet Hymettus, 185
 Who would not, amidst cruel chains, give a part of
 The received hemlock to his accuser. Happy wisdom,
 By degrees puts off most vices, and all errors,
 First teaching what is right ; for REVENGE
 IS ALWAYS THE PLEASURE OF A MINUTE, WEAK, AND LITTLE
 MIND. Immediately thus conclude, because in revenge 191
 Nobody rejoices more than a woman. But why should you
 Think these to have escaped, whose mind, conscious of a dire
 Fact, keeps them astonished, and smites with a dumb stripe,
 Their conscience the tormentor shaking a secret whip ? 195
 But it is a vehement punishment, and much more cruel, than
 those
 Which either severe Cæditi^{us} invented, or Rhadamanthus,
 Night and day to carry their own witness in their breast.
 The Pythian prophetess answer'd a certain Spartan,

means the teachings of the moral philosophers, some of which held, that, even in torments, a wise man was happy.

189. *First teaching what is right, &c.*] To know what is right is first necessary, in order to do it—this, therefore, is the foundation of moral philosophy, in order to strip the mind of error, and the life of vicious actions.

Vitæ philosophia dux, virtutis indagatrix, expultrixque vitiorum. Cic. Tusculan. v. ii.

"Philosophy is the guide of life, the searcher-out of virtue, the expeller of vice."

191. *Thus conclude, &c.*] i. e. Conclude, without any farther reasoning, that the above observation, viz. that revenge is the pleasure of weak minds, is true, because it is so often found to be so in the weaker sex.

Persius uses the verb colligo in the sense of conclude, or infer—mendose colligis, you conclude falsely. Sat. v. l. 85.

193. *To have escaped, &c.*] Though no outward punishment should await these evil-doers, and you may suppose them to have escaped quite free, yet their very

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souls, conscious of dreadful crimes, are all astonishment—their guilty conscience smiting them with silent, but severe, reproof.

195. *The conscience, &c.*] i. e. Their conscience the executioner, shaking its secret scourge with terror over them.

A metaphor, taken from the whipping of criminals, whose terrors are excited at seeing the executioner's scourge lifted up and shaken over them.

Public whipping was a common punishment among the Romans for the lower sort of people. See Hor. epod. iv. l. 11.

196. *Vehement punishment, &c.*] The poet here means, that the torments of a wounded conscience are less tolerable than those of bodily punishment. Comp. Prov. xviii. 14.

197. *Severe Cæditi^{us}.*] A very cruel judge in the days of Vitellius ; or, according to some, in the days of Nero.

—*Rhadamanthus.*] One of the judges of hell. See sat. i. l. 10, nota.

198. *Their own witness, &c.*] Continually bearing about with them the testimony of an evil conscience.

199. *Pythian prophetess.*] The priestess
Q

Haud impunitum quondam fore, quod dubitaret	200
Depositum retinere, et fraudem jure tueri	
Jurando : quærebat enim quæ numinis esset	
Mens; et an hoc illi facinus suaderet Apollo.	
Reddidit ergo metu, non moribus; et tamen omnem	
Vocem adyti dignam templo, veramque probavit,	203
Extinctus totâ pariter cum prole domoque,	
Et quamvis longâ deductis gente propinquis.	
Has patitur pœnas peccandi sola voluntas.	
Nam SCÆLUS INTRA SE TACITUM QUI COGITAT ULLUM,	
FACTI CRIMEN HABET : cedo, si conata peregit?	210
Perpetua anxietas : nec mensæ tempore cessat ;	
Faucibus ut morbo siccis, interque molares	
Difficili crescente cibo. Sed vina misellus	
Exspuit : Albani veteris pretiosa senectus	
Displicet : ostendas melius, densissima ruga	215

of Apollo, (called Pythius, from his slaying the serpent Python,) by whom Apollo gave answers at his oracle of Delphos.

The story alluded to is told by Herodotus, of one Glaucus, a Spartan, with whom a Milesian, in confidence of his honesty, had left a sum of money in trust. Glaucus afterwards denied having received the money, when it was demanded by the sons of the Milesian, and sent them away without it; yet he was not quite satisfied in himself, and went to the oracle, to know whether he should persist in denying it, or not. He was answered, that if he forswore the money, he might escape for a time; but for his vile intention, he and all his family should be destroyed. Upon this, Glaucus sent for the Milesians, and paid the whole sum. But what the oracle foretold came to pass, for he and all his kindred were afterwards extirpated.

200. *Time to come.*] Though he might escape from the present, yet, at a future time, he should not go without punishment.

—*Because he doubted.*] Could suffer himself even to entertain a doubt in such a case as this.

201. *A deposit.*] Of money committed to his trust.

—*By swearing.*] By perjury—jurejurando. Tmesis.

202. *He asked, &c.*] In hopes that he might get such an answer as would quiet

his mind, and determine him to keep the money.

203. *Would advise, &c.*] Would persuade him to the fact—i. e. to retain the deposit, &c.

204. *From fear, not, &c.*] More from a principle of fear of the consequences of keeping it, than an honest desire of doing right.

205. *The voice of the shrine.*] Adytum signifies the most secret and sacred place of the temple, from whence the oracles were supposed to be delivered.

—*Worthy the temple, &c.*] It was reckoned highly for the reputation of the temple, when the things there foretold came to pass: on account of which, these oracles were usually delivered in equivocal terms, so that they might be supposed to tell truth, on whichever side the event turned out.

207. *Deducted from a long race.*] Longa gente, from a long train of ancestors—all that were related to him, however distantly, were cut off.

208. *These punishments, &c.*] Thus was the mere intention of doing ill most justly punished.

210. *Hadst the guilt, &c.*] Is as really guilty as if he had accomplished it. In this, and in many other passages, one would almost think Juvenal was acquainted with something above heathenism. Comp. Prov. xiv. 8, 9; and Matt. v. 28.

—“*Tell me,*” &c.] A question asked

That in time to come he should not be unpunished, because
he doubted 200

To retain a deposit, and defend the fraud by swearing :

For he asked what was the mind of the Deity,

And whether Apollo would advise this deed to him.

He therefore restored it from fear, not from morals, and yet all

The voice of the shrine, he proved worthy the temple, and true,

Being extinguished together with all his offspring, and family,

And with his relations, tho' deduced from a long race.

These punishments does the single will of offending suffer.

For HE WHO WITHIN HIMSELF DEVISES ANY SECRET WICK-
EDNESS,

HATH THE GUILT OF THE FACT.—“Tell me, if he accom-
plish'd his attempts?” 210

“Perpetual anxiety : nor does it cease at the time of the table,

“With jaws dry as by disease, and between his grinders

“The difficult food increasing. But the wretch spits out

“His wine : the precious old age of old Albanian 214

“Will displease : if you shew him better, the thickest wrinkle

by Calvinus, on hearing what Juvenal had said above.—Tell me, says Calvinus, if what you say be true, that the very design to do evil makes a person guilty of what he designed to do, what would be the case of his actually accomplishing what he intended, as my false friend has done?

211. “*Perpetual anxiety.*”] Juvenal answers the question, by setting forth, in very striking colours, the anguish of a wounded conscience—First, he would be under continual anxiety.

—“*The time of the table.*”] Even at his meals—his convivial hours.

212. “*With jaws dry.*” &c.] His mouth hot and parched, like one in a fever.

213. “*Difficult food increasing.*”] This circumstance is very natural—the uneasiness of this wretch's mind occasions the symptoms of a fever; one of which is a dryness in the mouth and throat, owing to the want of a due secretion of the saliva, by the glands appropriated for that purpose. The great use of this secretion, which we call saliva, or spit-
tle, is in masticating and diluting the food, and making the first digestion thereof; also to lubricate the throat and œsophagus, or gullet, in order to facili-

tate deglutition, which, by these means, in healthy persons, is attended with ease and pleasure.

But the direct contrary is the case, where the mouth and throat are quite dry, as in fevers—the food is chewed with difficulty and disgust, and cannot be swallowed without uneasiness and loathing, and may well be called *difficilis cibus* in both these respects. Wanting also the saliva to moisten it, and make it into a sort of paste for deglutition, it breaks into pieces between the teeth, and taking up more room than when in one mass, it fills the mouth as if it had increased in quantity, and is attended with a nausea, or loathing, which still increases the uneasiness of the sensation.

213—14. “*Spits out his wine.*”] He can't relish it, his mouth being out of taste, and therefore spits it out as something nauseous.

214. “*Albanian.*”] See sat. v. l. 33, note. This was reckoned the finest and best wine in all Italy, especially when old. See *Hon. lib. iv. ode xi. l. 1, 2.*

215. “*Shew him better.*”] If you could set even better wine than this before him, he could not relish it.

Cogitur in frontem, velut acri ducta Falerno.
 Nocte brevem si forte indulsit cura soporem,
 Et toto versata toro jam membra quiescunt,
 Continuo templum, et violati numinis aras,
 Et (quod præcipuis mentem sudoribus urget) 220
 Te videt in somnis; tua sacra et major imago
 Humanâ turbat pavidum, cogitque fateri.
 Hi sunt qui trepidant, et ad omnia fulgura pallent,
 Cum tonat; exanimes primo quoque murmure cœli:
 Non quasi fortuitus, nec ventorum rabie, 225
 Iratus cadat in terras, et vindicet ignis.
 Illa nihil nocuit, curâ graviore timetur
 Proxima tempestas; velut hoc dilata sereno.
 Præterea lateris vigili cum febre dolorem
 Si cœpère pati, missum ad sua corpora morbum 230
 Infesto credunt a numine: saxa Deorum
 Hæc, et tela putant: pecudum spondere sacello

215. "*The thickest wrinkle, &c.*] His forehead would contract into wrinkles without end, as if they were occasioned by his being offered sour Falernian wine.

Densissima is here used, as in sat. i. 120, to denote a vast number; as we say, a thick crowd, where vast numbers of people are collected together.

Falernian wine was in high repute among the Romans when it was of the best sort; but there was a kind of coarse, sour wine, which came from Falernus, a mountain of Campania, which, when drank, would occasion sickness and vomiting. See sat. vi. l. 427, note; and sat. vi. l. 429.

218. "*His limbs tumbled over, &c.*] Tumbling and tossing from one side of the bed to the other, through the uneasiness of his mind. See sat. iii. 280, and note; and *ANSW.* Verso, No. 2.

219. "*The temple—the altars, &c.*] He is haunted with dreadful dreams, and seems to see the temple in which, and the altar upon which, he perjured himself, and thus profaned and violated the majesty of the Deity.

220. "*What urges his mind, &c.*] But that which occasions him more misery than all the rest (see *ANSW.* Sudor; and sat. i. 167.) is, that he fancies he beholds the man whom he has injured, appearing (as aggrandized by his fears)

greater than a human form. The ancients had much superstition on the subject of apparitions, and always held them sacred; and (as fear magnifies its objects) they always were supposed to appear greater than the life. Hence Juvenal says, *sacra et major imago*. Comp. *VIRG. ÆN.* ii. l. 772, 3.

222. "*Compels him to confess, &c.*] i. e. The villainy which he has been guilty of—a confession of this is wrung from him by the terrors which he undergoes; he can no longer keep the secret within his breast.

223. "*All lightnings, &c.*] The poet proceeds in his description of the miserable state of the wicked, and here represents them as filled with horror by thunder and lightning, and dreading the consequences.

224. "*First murmur, &c.*] They are almost dead with fear, on hearing the first rumbling in the sky.

225. "*Not as if, &c.*] They do not look upon it as happening fortuitously, by mere chance or accident, without any direction or intervention of the gods, like the Epicureans. See *HOR.* sat. v. lib. i. l. 101—3.

—"*Rage of winds, &c.*] Or from the violence of the winds, occasioning a collision of the clouds, and so producing the lightning, as the philosophers thought,

"Is gathered on his forehead, as drawn by sour Falerian.
 "In the night, if haply care hath indulged a short sleep,
 "And his limbs tumbled over the whole bed now are quiet,
 "Immediately the temple, and the altars of the violated Deity,
 "And (what urges his mind with especial pains) 220
 "Thee he sees in his sleep: thy sacred image, and bigger
 "Than human, disturbs him fearful, and compels him to confess."
 "There are they who tremble, and turn pale at all lightnings
 "When it thunders: also lifeless at the first murmur of the
 "heavens:
 "Not as if accidental, nor by rage of winds, but 225
 "Fire may fall on the earth enraged, and may avenge."
 "That did no harm"—"the next tempest is fear'd
 "With heavier concern, as if deferr'd by this fair weather.
 "Moreover a pain of the side with a watchful fever,
 "If they have begun to suffer, they believe the disease sent 230
 "To their bodies by some hostile deity: they think these things
 "The stones and darts of the gods: to engage a bleating sheep

who treated on the physical causes of lightning, as Pliny and Seneca.

226. "Fire may fall," &c.] The wretch thinks that the flashes which he sees and dreads will not confine their fury to the skies, but, armed with divine vengeance, may fall upon the earth and destroy the guilty.

227. "That did no harm." i. e. That last tempest did no mischief; it is now over and harmless: "So far is well," thinks the unhappy wretch.

—"The next tempest," &c.] Though they escape the first storm, yet they dread the next still more, imagining that they have only had a respite from punishment, and therefore that the next will certainly destroy them.

228. "As if deferred," &c.] As if delayed by one fair day, on purpose, afterwards, to fall the heavier.

This passage of Juvenal reminds one of that wonderfully fine speech, on a similar subject, which our great and inimitable poet, Shakespeare, has put into the mouth of king Lear, when turned out by his cruel and ungrateful daughters, and, on a desolate and barren heath, is in the midst of a storm of thunder and lightning.

LEAR. "Let the great gods

"That keep this dreadful pother o'er
 "our heads,

"Find out their enemies now. Trem-
 "ble thou wretch

"That hast within thee undivulged
 "crimes,

"Unwhipt of justice: hide thee, thou
 "bloody hand;

"Thou perjur'd and thou similar man
 "of virtue

"That art incestuous: Cailiff, to pieces
 "shake

"That under covert and convenient
 "seeming

"Hast practis'd on man's life! Close
 "pent-up guills,

"Rive your concealing continents, and
 "cry

"These dreadful summoners grace!"—
 'LEAR, act. iii. sc. 1.

229. "Pain of the side," &c.] The poet seems here to mean a pleurisy, or pleuritic fever, a painful and dangerous distemper.

—"A watchful fever." i. e. A fever which will not let them sleep, or take their rest.

230. "Begun to suffer, &c.] On the first attack of such a disorder, they believe themselves doomed to suffer the wrath of an offended Deity, of which their illness seems to them an earnest.

232. "Stones and darts." i. e. These were weapons of war among the ancients; when they attacked a place, they threw,

Balantem, et Laribus cristam promittere galli
 Non audent. Quid enim sperare nocentibus ægris
 Concessum? vel quæ non dignior hostia vitæ? 235
 Mobilis et varia est ferine natura malorum.
 Cum scelus admittunt, superest constantia: quid fas,
 Atque nefas, tandem incipiunt sentire, peractis
 Criminibus. Tamen ad mores natura recurrit
 Damnatos, fixa et mutari nescia. Nam quis 240
 Peccandi finem posuit sibi? quando recepit
 Ejectum senel attritâ de fronte ruborem?
 Quisnam hominum est, quem tu contentum videris uno
 Flagitio? dabit in laqueum vestigia noster
 Perfidus, et nigri patietur carceris uncum, 245
 Aut maris Ægæi rupem, scopulosque frequentes
 Exulibus magnis. Poenâ gaudebis amarâ
 Nominis invisi: tandemque fateri lætus

from engines for that purpose, huge stones to batter down the wall, and darts to annoy the besieged.

Here the poet uses the words in a metaphorical sense, to denote the apprehension of the sick criminal, who thinks himself, as it were, besieged by an offended Deity, who employs the pleurisy and fever, as his artillery, to destroy the guilty wretch.

—“*To engage a bleating sheep, &c.*”
 Or lamb—*pecus* may signify either. It was usual for persons in danger, or in sickness, to engage by vow some offering to the gods, on their deliverance, or recovery; but the guilty wretches here mentioned are supposed to be in a state of utter despair, so that they dare not so much as hope for recovery, and therefore have no courage to address any vows to the gods.

233. “*Comb of a cock, &c.*” So far from promising a cock to Æsculapius, they have not the courage to vow even a cock’s comb, as a sacrifice to their household gods.

234. “*Allowed the guilty, &c.*” Such guilty wretches can be allowed no hope whatever—their own consciences tell them as much.

235. “*Is not more worthy, &c.*” *i. e.* Does not more deserve to live than they.

236. “*Fickle and changeable.*” *i. e.* Wavering and uncertain, at first; before

they commit crimes they are irresolute, and doubting whether they shall or not, and often change their mind, which is in a fluctuating state.

237. “*Remains constancy.*” When they have once engaged in evil actions, they become resolute.

—“*What is right, &c.*” After the crime is perpetrated, they begin to reflect on what they have done—they are forcibly stricken with the difference between right and wrong, inasmuch that they feel, for a while, a remorse of conscience; but notwithstanding this—

239. “*Nature recurs, &c.*” Their evil nature will return to its corrupt principles, and silence all remorse; fixed and unchangeable in this respect, it may be said, *Naturam expellas furca tamen usque recurret*. *Hon. lib. i. epist. x. l. 24.*

241. “*Hath laid down to himself, &c.*” What wicked man ever contented himself with one crime, or could say to his propensity to wickedness, “hitherto shalt thou come, and no farther,” when every crime he commits hardens him the more, and plunges him still deeper? See sat. ii. l. 83, note.

—“*When recovered, &c.*” No man ever yet recovered a sense of shame, who had once lost it.

242. “*Worn forehead, &c.*” *Attritus* signifies rubbed or worn away, as marble, or metals, where an hard and po-

" To the little temple, and to promise the comb of a cock to
 " the Lares
 " They dare not ; for what is allowed the guilty sick
 " To hope for ? or what victim is not more worthy of life ? 235
 " The nature of wicked men is, for the most part, fickle, and
 " changeable ;
 " When they commit wickedness, there remains constancy :
 " what is right
 " And what wrong, at length they begin to perceive, their crimes
 " Being finish'd : but nature recurs to its damned
 " Morals, fix'd, and not knowing to be changed. For who 240
 " Hath laid down to himself an end of sinning ? when recover'd
 " Modesty once cast off from his worn forehead ?
 " Who is there of men, whom you have seen content with one
 " Base action ? our perfidious wretch will get his feet into
 " A snare, and will suffer the hook of a dark prison, 245
 " Or a rock of the *Ægean* sea, and the rocks frequent
 " To great exiles. You will rejoice in the bitter punishment
 " Of his hated name, and, at length, glad will confess, that no
 " one of

lished surface remains ; so a wicked man, by frequent and continual crimes, grows hardened against all impressions of shame, of which the forehead is often represented as the seat. See *Jer. iii. 3.* latter part.

243. "*Who is there,*" &c.] Who ever contented himself with sinning but once, and stopped at the first fact ?

244. "*Our perfidious wretch,*" &c.] *Nostris perfidus*, says Juvenal, meaning the villain who had cheated Calvinus, and then perjured himself. As if the poet had said, Don't be so uneasy, Calvinus, at the loss of your money, or so anxious about revenging yourself upon the wretch who has perjured you ; have a little patience, he won't stop here, he'll go on from bad to worse, till you will find him sufficiently punished, and yourself amply avenged.

244—5. "*Into a snare.*" He'll do something or other that will send him to gaol, and load him with fetters. Or, he will walk into a snare (comp. *Job xviii. 8—10.*) and be entangled in his own devices.

245. "*Suffer the hook,*" &c.] The *uncus* was a drag, or hook, by which the bodies of malefactors were dragged about

the streets after execution. See *sat. x. l. 66.*

But, by this line, it should seem as if some instrument of this sort was made use of, either for torture, or closer confinement in the dungeon.

246. "*Rock of the Ægean sea.*" Or, if he should escape the gallows, that he will be banished to some rocky, barren island in the *Ægean* sea, where he will lead a miserable life. Perhaps the island *Seriphus* is here meant. See *sat. vi. 563.*

246. "*The rocks frequent,*" &c.] The rocky islands of the *Cyclades*, (see *sat. vi. 562*, note,) to which numbers were banished, and frequently, either by the tyranny of the emperor, or through their own crimes, persons of high rank.

247. "*You will rejoice,*" &c.] You, Calvinus, will at last triumph over the villain that has wronged you, when you see the bitter sufferings, which await him, fall upon him.

248. "*His hated name.*" Which will not be mentioned, but with the utmost detestation and abhorrence.

— "*At length—confess.*" However, in time past, you may have doubted of it, you will in the end joyfully own—

Nec sardum, nec Tiresiam quenquam esse Deorum.

248—9. "That no one of the gods," every circumstance of such a transaction, &c.] Whose province it is to punish and to punish it accordingly. Comp. L. crimes, is either deaf, so as not to hear 112—19. such perjury, or blind, so as not to see 249. "Tiresias."] A blind soothsayer

"The gods is either deaf, or a Tiresias."

of Thebes, fabled to be stricken blind by the latter, who in requital gave him the
Juno, for his decision in a dispute be- gift of prophecy.
tween her and her husband, in favour of

SATIRE XIV.

ARGUMENT.

This Satire is levelled at the bad examples which parents set their children, and shows the serious consequences of such examples, in helping to contaminate the morals of the rising generation, as we are apt, by nature, rather to receive ill impressions than good, and are, besides, more pliant in our younger than in our

PLURIMA sunt, Fuscine, et famâ digna sinistra,
Et nitidis maculam hæsuram figentia rebus,
Quæ monstrant ipsi pueris traduntque parentes.
Si damnosa senem juvat alea, ludit et hæres
Bullatus, parvoque eadem movet arma fritillo :
Nec de se melius cuiquam sperare propinquo
Concedet juvenis, qui radere tubera terræ,
Boletum condire, et eodem jure natantes
Mergere ficedulas didicit, nebulone parente,

5

Line 1. Fuscinus.] A friend of Juvenal's, to whom this Satire is addressed.

— Worthy of unfavourable report.] Which deserve to be ill spoken of, to be esteemed scandalous.

The word sinistra here is metaphorical, taken from the Roman superstition, with regard to any thing of the ominous kind, which appeared on the left hand ; they reckoned it unlucky and unfavourable. See sat. x. l. 129, where the word is applied, as here, in a metaphorical sense.

2. *Fixing a stain, &c.] A metaphor, taken from the idea of clean and neat garments being soiled or spotted, with filth thrown upon them, the marks of which are not easily got out. So these things of evil report fix a spot, or stain, on the most splendid character, rank, or fortune—all which, probably, the poet*

means by nitidis rebus.

3. *Which parents, &c.] The things worthy of evil report, which are afterwards particularized, are matters which parents exhibit to their children by example, and deliver to them by precept. Comp. l. 9.*

4. *If the destructive die please, &c.] If the father be fond of playing at dice.*

— Wearing the bulla, &c.] His son, when a mere child, will imitate his example.—For the bulla, see sat. xiii. l. 33, note.

5. *The same weapons, &c.] Arma, literally denotes all kind of warlike arms and armour ; and by met. all manner of tools and implements, for all arts, mysteries, occupations, and diversions. AINAW. The word is peculiarly proper to express dice, and other implements of*

SATIRA XIV.

ARGUMENT.

riper years. From hence he descends to a Satire on avarice, which he esteems to be of worse example than any other of the vices which he mentions before; and concludes with limiting our desires within reasonable bounds.

THERE are many things, Fuscinus, worthy of unfavourable report,
And fixing a stain which will stick upon splendid things,
Which parents themselves shew, and deliver to their children.
If the destructive die pleases the old man, the heir wearing the bulla
Will play too, and moves the same weapons in his little dice-box.
Nor does the youth allow any relation to hope better of him,
Who has learnt to peel the funguses of the earth,
To season a mushroom, and, swimming in the same sauce,
To innnerse beccaficos, a prodigal parent,

gaming, wherewith the gamesters attack each other, each with an intent to ruin and destroy the opponent.—See sat. i. 92, note.

5. *Little dice-box.*] Master, being too young to play with a large dice-box, not being able to shake and manage it, has a small one made for him, that he may begin the science as early as possible. See ANSW. Fritillus.

6. *Nor does the youth allow, &c.*] The poet, having mentioned the bringing up children to be gamesters, here proceeds to those who are early initiated into the science of gluttony. Such give very little room to their family to hope that they will turn out better than the former.

7. *To peel the funguses of the earth.*] Tuber (from *tumeo*, to swell or puff up) signifies what we call a puff, which grows in the ground like a mushroom—a toadstool. But I apprehend that any of the fungous productions of the earth may be signified by tuber; and, in this place, we are to understand, perhaps, truffles, or some other food of the kind, which were reckoned delicious. Sat. v. l. 116, note.

—*To peel*] Or scrape off the coat, or skin, with which they are covered.

8. *A mushroom.*] The boletus was reckoned the best sort of mushroom. Comp. sat. v. l. 147. See ANSW. Condio.

9. *Beccaficos.*] Ficedulas—little birds

- Et canâ monstrante gulâ. Cum septimus annus 10
 Transierit puero, nondum omni dente renato,
 Barbatos licet admoveas mille inde magistros,
 Hinc totidem, cupiet lauto cœnare paratu
 Semper, et a magnâ non degenerare culinâ.
 Mitem animum, et mores, modicis erroribus æquos 15
 Præcipit, atque animas servorum, et corpora nostrâ
 Materiâ constare putat, paribusque elementis?
 An sævire docet Rutilus? qui gaudet acerbo
 Plagarum strepitu, et nullam Sirena flagellis
 Comparat, Antiphates trepidi laris, ac Polyphemus, 20
 Tum felix, quoties aliquis tortore vocato
 Uritur ardentij duo propter lintea ferro?
 Quid suadet juveni lætus stridore catenæ,
 Quem mire efficiunt inscripta ergastula, carcer
 Rusticus? Expectas, ut non sit adultera Large 25

which feed on figs, now called beccaficos, or fig-peckers; they are to this day esteemed a great dainty.

It was reckoned a piece of high luxury to have these birds dressed, and served up to table, in the same sauce, or pickle, with funguses of various kinds.

9. *A prodigal person.*] Nebulo signifies an unthrif, a vain prodigal; and is most probably used here in this sense. See *Animæ. Nebulo*, No. 2.

10. *A grey throat, &c.*] Gula is, literally, the throat or gullet; but, by met. may signify a glutton, who thinks of nothing but his gullet. So γαστήρ, the belly, is used to denote a glutton; and the apostle's quotation from the Cretan poet, Tit. i. 12. γαστρίσιν ἀγχοῖς, instead of slow bellies, which is nonsense, should be rendered lazy gluttons, which is the undoubted sense of the phrase.

Canâ gula here, then, may be rendered an hoary glutton—i. e. the old epicure, his father setting the example, and shewing him the art of luxurious cookery.

10. *The seventh year, &c.*] When he is turned of seven years of age, a time when the second set of teeth, after shedding the first, is not completed, and a time of life the most flexible and docile.

12. *Thou shouldst place, &c.*] Though a thousand of the gravest and most learned tutors were placed on each side of him so as to pour their instructions into both his ears at the same time, yet they would avail nothing at all towards

reclaiming him.—*g. d.* The boy having gotten such an early taste for gluttony, will never get rid of it, by any pains which can be taken with him for that purpose.

The philosophers and learned teachers wore beards; and were therefore called barbati. They thought it suited best with the gravity of their appearance.

PRÆS. sat. iv. l. 1. calls Socrates, barbatus magistrum. See *Hon. lib. ii. sat. lib. l. 55*, and note.

13. *He would desire, &c.*] He would never get rid of his inclination to gluttony.

13—14. *With a sumptuous preparation.*] With a number of the most delicious provisions, dressed most luxuriously, and served up in the most sumptuous manner.

14. *Not to degenerate, &c.*] Either in principle or practice, from the profuse luxury of his father's ample kitchen.

So true is that of *Hon. Epist. lib. i. epist. ii. l. 68*, 9.

Quo semel est imbuta recens, servabit odorem

Testa diu.

15. *Rutilus.*] The name of some master, who was of a very cruel disposition towards his servants.

—*Kind to small errors.*] Making allowance for, and excusing, small faults.

16. *And the souls of slaves, &c.*] Does he think that the bodies of slaves consist of the same materials, and that their

And a grey throat shewing him. When the seventh year 10
Has passed over the boy, all his teeth not as yet renewed,
Tho' you should place a thousand bearded masters there,
Here as many, he would desire always to sup with a
Sumptuous preparation, and not to degenerate from a great
kitchen.

Does Rutilus teach a meek mind and manners, kind to small 15
errors,

And the souls of slaves, and their bodies, does he think
To consist of our matter, and of equal elements?—
Or does he teach to be cruel, who delights in the bitter
Sound of stripes, and compares no Siren to whips, 19
The Antiphates and Polyphemus of his trembling household—
Then happy, as often as any one, the tormentor being called,
Is burnt with an hot iron on account of two napkins?
What can he who is glad at the noise of a chain advise to a youth,
Whom branded slaves, a rustic prison, wonderfully
Delight?—Do you expect that the daughter of Larga should 25
not be

souls are made up of the same elements as ours, who are their masters? Does he suppose them to be of the same flesh and blood, and to have reasonable souls as well as himself? Sat. vi. 221.

18. *Or does he teach to be cruel.*] Instead of setting an example of meekness, gentleness, and forbearance, does he not teach his children to be savage and cruel, by the treatment which he gives his slaves?

18—19. *In the bitter sound of stripes.*] He takes a pleasure in hearing the sound of those bitter stripes, with which he punishes his slaves.

19. *Compares no Siren, &c.*] The song of a Siren would not, in his opinion, be so delightful to his ears, as the crack of the whips on his slaves' backs.

20. *The Antiphates and Polyphemus, &c.*] Antiphates was a king of a savage people near Formis, in Italy, who were eaters of man's flesh.

Polyphemus the Cyclops lived on the same dist. See VIRG. Æn. iii. 620, et seq.

Rutilus is here likened to those two monsters of cruelty, inasmuch as that he was the terror of his whole family, which is the sequel of *laris* in this place.

21. *Then happy.*] It was a matter of joy to him.

—*As often as any one.*] i. e. Of his

slaves.

—*The tormentor, &c.*] Comp. sat. vi. 479, and note.

22. *Is burnt, &c.*] Burnt with an hot iron on his flesh, for some petty theft, as of two towels or napkins. These the Romans wiped with after bathing.

23. *What can he advise, &c.*] What can a man who is himself so barbarous, as to be affected with the highest pleasure at hearing the rattling of fetters, when put on the legs or bodies of his slaves—what can such a father persuade his son to, whom he has taught so ill by his example?

24. *Branded slaves—a rustic prison.*] Ergastulum—lit. signifies a workhouse, a house of correction, where they confined and punished their slaves, and made them work. Sometimes (as here, and sat. vi. 150.) it means a slave. Inscriptus-a-um, signifies marked, branded; inscripta ergastula, branded slaves; comp. l. 22, note g. d. Whom the sight of slaves branded with hot irons, kept in a workhouse in the country, where they are in fetters (l. 23.) and which is therefore to be looked on as a country-gaol, affects with wonderful delight. We may suppose the ergastula something like our bridewells.

25. *Larga.*] Some famous lady of that day; here put for all such characters.

Filia, quæ nunquam maternos dicere mœchos
 Tam cito, nec tanto poterit contexere cursu,
 Ut non ter decies respiret? conscia matri
 Virgo fuit: ceras nunc hâc dictante pusillas
 Implet, et ad mœchum dat eisdem ferre cinædis. 50
 Sic natura jubet: velocius et citius nos
 Corrumpunt vitiorum exempla domestica, magnis
 Cum subeunt animos authoribus. Unus et alter
 Forsitan hæc spernant juvenes, quibus arte benignâ,
 Et meliore luto finxit præcordia Titan. 35
 Sed reliquos fugienda patrum vestigia ducunt;
 Et monstrata diu veteris trahit orbita culpe.
 Abstineas igitur damnandis: hujus enim vel
 Una potens ratio est, ne crimina nostra sequantur
 Ex nobis geniti; quoniam dociles imitandis 40
 Turpibus et pravis omnes sumus; et Catilinam
 Quocunque in populo videas, quocunque sub axe:
 Sed nec Brutus erit, Bruti nec avunculus usquam.
 Nil dictu fœdum, visuque hæc limina tangat,

25. *Should not be, &c.*] When she has the constant bad example of her mother before her eyes. *Comp. sat. vi. 239, 240.*

26. *Who never, &c.*] Who could never repeat the names of all her mother's gallants, though she uttered them as fast as possibly she could, without often taking breath before she got to the end of the list, so great was the number. *Comp. sat. x. 323, 4.*

28. *Privy, &c.*] She was a witness of all her mother's lewd proceedings, and was privy to them; which is the meaning of conscia in this place. See *sat. iii. l. 49.*

29. *Now, i. e.* Now she is grown something bigger, she does as her mother did.

—*She dictating.*] The mother instructing, and dictating what she shall say.

—*Little tablets.*] Cera signifies wax, but as they wrote on thin wooden tablets smeared over with wax, ceras, per met. means the tablets or letters themselves. See *sat. i. l. 63.*

Some understand by ceras pusillas, small tablets, as best adapted to the size of her hand, and more proper for her age, than large ones. As the boy (*l. 5.*) had a little dice-box to teach him gaming, so this girl begins with a little

tablet, in order to initiate her into the science of intrigue. But, perhaps, by pusillas ceras the poet means what the French would call petits billet-doux.

30. *She fills, i. e.* Fills with writing; —*The same pimps, &c.*] Cinædus is a word of a detestable meaning; but here cinædis seems to denote pimps, or people who go between the parties in an intrigue.

The daughter employs the same messengers that her mother did, to carry her little love-letters.

31. *So nature commands, &c.*] Thus nature orders it, and therefore it naturally happens, that examples of vice, set by those of our own family, corrupt the soonest.

32. *When they possess minds, &c.*] When they insinuate themselves into the mind, under the influence of those who have a right to exercise authority over us. See *ANSW. Auctor, No. 6.*

33. *One or two*] Unus et alter—here and there one, as we say, may be found as exceptions, and who may reject, with due contempt, their parents' vices, but then they must be differently formed from the generality.

34. *By a benign art, &c.*] Prometheus, one of the Titans, was feigned, by the poets, to have formed men of clay, and

An adulteress, who never could say over her mother's gallants,
 So quickly, nor could join them together with so much speed,
 As that she must not take breath thirty times ? privy to her mother
 Was the virgin : now, she dictating, little tablets
 She fills, and gives them to the same pimps to carry to the
 gallant. 30

So nature commands ; more swiftly and speedily do domestic
 Examples of vices corrupt us, when they possess minds
 From those that have great influence. Perhaps one or two
 Young men may despise these things, for whom, by a benign art,
 And with better clay, Titan has formed their breasts. 35
 But the footsteps of their fathers which are to be avoided, lead
 the rest,

And the path of old wickedness, long shewn, draws them.
 Abstain therefore from things which are to be condemned :
 for of this at least

There is one pow'rful reason, lest those who are begotten by us
 Should follow our crimes : for in imitating base and wicked 40
 Things we are all docile ; and a Catiline

You may see among every people, in every clime :
 But neither will Brutus, nor uncle of Brutus, be any where.
 Nothing filthy, to be said, or seen, should touch these thresholds,

put life into them by fire stolen from heaven.

The poet here says, that, if one or two young men are found who reject their father's bad example, it must be owing to the peculiar favour of Prometheus, who, by a kind exertion of his art, formed their bodies, and particularly the parts about the heart (*præcordia*.) of better materials than those which he employed in the formation of others.

36. *Footsteps, &c.*] As for the common run of young men, they are led, by the bad example of their fathers, to tread in their father's steps, which ought to be avoided.

37. *Path of old wickedness, &c.*] And the beaten track of wickedness, constantly before their eyes, draws them into the same crimes.

38. *Abstain therefore, &c.*] Refrain therefore from ill actions ; at least we should do this, if not for our own sakes, yet for the sake of our children, that they may not be led to follow our vicious examples, and to commit the same crimes which they have seen in us.

40. *In imitating, &c.*] Such is the condition of human nature, that we are all more prone to evil than to good, and, for this reason, we are easily taught to imitate the vices of others.

41. *A Catiline, &c.*] See sat. viii. 231. Vicious characters are easily to be met with, go where you may.

43. *Brutus.*] M. Brutus, one of the most virtuous of the Romans, and the great assertor of public liberty.

— *Uncle of Brutus.*] Cato of Utica, who was the brother of Servilia, the mother of Brutus, a man of severe virtue.

So prone is human nature to evil, so inclined to follow bad example, that a virtuous character, like Brutus or Cato, is hardly to be found any where, while profligate and debauched characters, like Catiline, abound all the world over ; this would not be so much the case, if parents were more careful about the examples which they set their children.

44. *Filthy.*] Indecent, obscene.

— *Should touch, &c.*] Should approach those doors, where there are children, lest they be corrupted. Therefore—

Intra quæ puer est. Procul hinc, procul inde puellas 45
 Lenonum, et cantus pernoctantis parasiti.
 Maxima debetur puero reverentia. Si quid
 Turpe paras, ne tu pueri contempseris annos :
 Sed peccaturo obsistat tibi filius infans.
 Nam si quid dignum Censoris fecerit irâ, 50
 (Quandoquidem similem tibi se non corpore tantum,
 Nec vultu dederit, morum quoque filius,) et cum
 Omnia deterius tua per vestigia peccet,
 Corripies nimirum, et castigabis acerbo
 Clamore, ac post hæc tabulas mutare parabis. 55
 Unde tibi frontem, libertatemque parentis,
 Cum facias pejora senex ? vacuumque cerebro
 Jampridem caput hoc ventosa cucurbita quærat ?
 Hospite venturo, cessabit nemo tuorum :
 Verre pavementum, nitidas ostende columnas, 60
 Arida cum totâ descendat aranea telâ :
 Hic læve argentum, vasa aspera tergeat alter :

45. *Far from hence, &c.*] Hence far away, begone; a form of speech made use of at religious solemnities, in order to hinder the approach of the profane. So HORACE, lib. iii. ode i. l. 1, when he calls himself musarum sacerdos, says, Odi profanum vulgus et arceo.

VINE. ÆN. vi. 258, 9, makes the Sibyl say :

—Procul, O procul este profani

—Totoque abstite luco.

45—6. *Girls of bawds.*] The common prostitutes, who are kept by common panders, or pimps, for lewd purposes.

46. *The nightly parasite.*] Pernoctans signifies tarrying, or sitting up all night. The parasites, who frequently attended at the tables of great men, used to divert them with lewd and obscene songs, and for this purpose would sit up all night long.

47. *Greatest reverence, &c.*] People should keep the strictest guard over their words and actions, in the presence of boys; they cannot be under too much awe, nor shew too great a reverence for decency, when in their presence.

48. *You go about, &c.*] If you intend, or purpose, or set about, to do what is wrong, don't say, "There's nobody here" but my young son, I don't mind him, "and he is too young to mind me :"—rather say, "My little boy is here, I

"will not hurt his mind by making him a witness of what I purposed to do, therefore I will not do it before him."

50. *Of the censor.*] The censor of good manners, or morum judex, was an officer of considerable power in Rome, before whom offenders against the peace and good manners were carried and censured. Sat. iv. l. 12.

g. d. Now, if, in after times, your son should be taken before the censor, for some crime cognisable and punishable by him.

52. *Shew himself, &c.*] (For he will exhibit a likeness to his father, not in person, or face only, but in his moral behaviour and conduct; therefore, if you set him a bad example, you must not wonder that he follows it, and appears his father's own son in mind as well as in body.)

53. *Offend the worse, &c.*] And it is most probable, that following your steps has made him do worse than he otherwise would.

54. *You will, &c.*] You will call him to a severe account. Nimirum here is to be understood like our English—forthwith.

—And chastise, &c.] You will be very loud and bitter in your reproaches of his bad conduct; and even have thoughts of

Within which is a boy. Far from hence, from thence the girls
 Of bawds, and the songs of the nightly parasite : 46
 The greatest reverence is due to a boy. If any base thing
 You go about, do not despise the years of a boy,
 But let your infant son hinder you about to sin.
 For if he shall do any thing worthy the anger of the censor, 50
 (Since he, like to you not in body only, nor in countenance,
 Will shew himself, the son also of your morals,) and when
 He may offend the worse, by all your footsteps,
 You will, forsooth, chide, and chastise with harsh
 Clamour, and after these, will prepare to change your will. 55
 Whence assume you the front, and liberty of a parent,
 When, an old man, you can do worse things, and this head,
 Void of brain, long since, the ventose cupping-glass may seek ?
 A guest being to come, none of your people will be idle.
 " Sweep the pavement, shew the columns clean, 60
 " Let the dry spider descend with all her web :
 " Let one wipe the smooth silver, another the rough vessels :"

disinheriting him, by changing your last will. See sat. ii. 58, *tabulas*.

56. *Whence, &c.*] With what confidence can you assume the countenance and authority of a father, so as freely to use the liberty of parental reproof? We may suppose sumas to be understood in this line.

56. *When, &c.*] When you, at an advanced age, do worse than the youth with whom you are so angry.

—*This head, &c.*] When that brainless head of yours may, for some time, have wanted the cupping-glass to set it right—*i. e.* when you have for a long time been acting as if you were mad.

58. *Ventose cupping-glass*] *Cucurbita* signifies a gourd, which, when divided in half, and scooped hollow, might, perhaps, among the ancients, be used as a cupping instrument. In after times they made their cupping instruments of brass, or horn, (as now they are made of glass,) and applied them to the head to relieve pains there, but particularly to mad people. The epithet *ventosa*, which signifies windy, full of wind, alludes to the nature of their operation, which is performed by rarifying the air which is within them, by the application of fire, on which the blood is forced from the scarified skin into the cupping-glass, by the pressure of the outward air; so

that the air may be called the chief agent in this operation. The operation of cupping on the head in phrenitis is very ancient.

59. *A guest, &c.*] When you expect a friend to make you a visit, you set all hands to work, in order to prepare your house for his reception.

60. "*Sweep the pavement,*" &c.] "*Sweep*" (*say you to your servants*) "*the floors clean—wipe the dust from*" "*all the pillars.*"

The Roman floors were either laid with stone, or made of a sort of mortar, or stucco, composed of shells reduced to powder, and mixed in a due consistency with water; this, when dry, was very hard and smooth. Hence, *Britannicus* observes, *pavimentum* was called *ostraceum*, or *testaceum*.—These floors are common in Italy to this day.

The Romans were very fond of pillars in their buildings, particularly in their rooms of state and entertainment. See sat. vii. 182, 3. The *architraves*, and other ornamental parts of pillars, are very apt to gather dust.

61. "*Dry spider,*" &c.] The spiders, which have been there so long as to be dead and dried up, sweep them, and all their cobwebs, down.

62. "*Smooth silver.*"] The unwrought plate, which is polished and smooth.

S

Vox domini fremit instantis, virgamque tenentis.

Ergo miser trepidas, ne stercore fœda canino

Atria displiceant oculis venientis amici?

65

Ne perfusa luto sit porticus: et tamen uno

Semodio scobis hæc emundet servulus unus:

Illud non agitas, ut sanctam filius omni

Aspiciat sine labe domum, vitioque carentem?

Gratum est, quod patriæ civem populoque dedisti,

70

Si facias, ut patriæ sit idoneus, utilis agris,

Utilis et bellorum, et pacis rebus agendis:

Plurimum enim intererit. quibus artibus, et quibus hunc tu

Moribus instituas. Serpente ciconia pullos

Nutrit, et inventâ per devia rura lacertâ:

75

Illi eadem sumptis quærent animalia pennis.

Vultur jumento, et canibus, crucibusque relictis.

Ad fœtus properat, partemque cadaveris affert.

Hinc est ergo cibus magni quoque vulturis, et se

Pascentis, propriâ cum jam facit arbore nidos.

80

62. "*The rough vessels.*"] The wrought plate, which is rough and uneven, by reason of the embossed figures upon it, which stand out of its surface. See sat. i. 76.—So *Æn.* ix. 363.

Bina dabo argento perfecta atque aspersa signis—

Pocula—

63. *Holding a rod.*] To keep them all to their work, on pain of being scourged.

—*Blusters.*] He is very loud and earnest in his directions to get things in order.

64. *Therefore, &c.*] Canst thou, wretch that thou art, be so solicitous to prevent all displeasure to thy guest, by his seeing what may be offensive about thine house, either within or without, and, for this purpose, art thou so over-anxious and earnest, when a very little trouble might suffice for this, and, at the same time, take no pains to prevent any moral filth or turpitude from being seen in your house by your own son? This is the substance of the poet's argument.

65. *Thy courts.*] Atrium signifies a court-yard, a court before an house, a hall, a place where they used to dine. *Ans.* All these may be meant, in this place, by the plur. atria; for, to all these places their favourite dogs might have access, and, of course, might daub them.

66. *The porch, &c.*] A sort of gallery, with pillars, at the door (*ad portam*) of the house; or a place where they used to walk, and so liable to be dirty.

—*Servant boy.*] Servulus (dim. of *servus*) a servant lad.

67. *Saw-dust, &c.*] Scobis signifies any manner of powder, or dust, that cometh of sawing, fling, or boring. Probably the Romans sprinkled over the floors of their porticos with saw-dust, as we do our kitchens and lower parts of the house with sand, to give them a clean appearance, and to hinder the dirt of people's shoes from sticking to the floor. See *HOLYDAY*, note 3, on this Satire, who observes, that Heliogabalus was said to strew his porticus, or gallery, with the dust of gold and silver.

68. *Manage it, &c.*] *vic.* To keep your house sacred to virtue and good example, and free from all vicious practices, that your son may not be corrupted by seeing them.

70. *Acceptable, &c.*] *i. e.* To the public, that, by begetting a son, you have added to the country a subject, and to Rome a citizen.

71. *If you make him, &c.*] If you so educate and form him, that he may be an useful member of society.

—*In the fields.*] Well skilled in agriculture.

The voice of the master, earnest, and holding a rod, blusters.
Therefore, wretch, dost thou tremble, lest, foul with-canine dung,
Thy courts should displease the eyes of a coming friend? 65
Lest the porch should be overspread with mud? and yet one
servant boy,

With one half bushel of saw-dust, can cleanse these :

Dost thou not manage it, that thy son should see

Thine house, sacred without all spot, and having no vice?

It is acceptable, that you have given a citizen to your country
and people, 70

If you make him, that he may be meet for his country, useful
in the fields,

Useful in managing affairs both of war and peace:

For it will be of the greatest consequence, in what arts, and
with what morals.

You may train him up. With a serpent a stork nourishes

Her young, and with a lizard found in the devious fields; 75

They, when they take their wings, seek the same animals.

The vulture with cattle, and with dogs, and with relicks from
crosses,

Hastens to her young, and brings part of a dead body.

Hence is the food also of a great vulture, and of one feeding

Herself, when now she makes nests in her own tree. 80

72. *In managing affairs, &c.*] Capable of transacting the business of a soldier, or that of a lawyer or senator. The opposition of *belli et pacis*, like *arma et toga*, in *cedant arma togæ*, seems to carry this meaning.

So *HELM*.—the helmet or the gown.

The old Romans were careful so to breed up their sons, that afterwards they might be useful to their country in peace or war, or ploughing the ground. J. DRYDEN, junior.

73. *In what arts, &c.*] So as to make him useful to the public.

—*What morals, &c.*] So as to regulate his conduct, not only as to his private behaviour, but as to his demeanour in any public office which he may be called to.

74. *A stork nourishes, &c.*] i. e. Feeds her young ones with snakes and lizards.

75. *Devious fields.*] *Devius* (ex de and via—quasi a recta via remotum) signifies out of the way, or road.

Devia rura may be understood of the

remote parts of the country, where serpents and lizards are usually found.

76. *Take their wings.*] i. e. The young storks, when able to fly and provide for themselves, will seek the same animals for food, with which they were fed by the old ones in the nest.

77. *With cattle, &c.*] The vulture feeds her young—*jumento*—with the flesh of dead cattle, and of dead dogs.

—*Relicks from crosses.*] i. e. Feeds on the remains of the bodies of malefactors that were left exposed on crosses, or gibbets, and brings part of the carcase to her nest—A. 78.

79. *Hence, &c.*] From thus being supplied with such sort of food by the old one, the young vulture, when she is grown up to be a great bird, feeds upon the same.

80. *When now, &c.*] She feeds herself and her young in the same manner, whenever she has a nest of her own, in some tree which she appropriates for building in.

Sed leporem, aut capream, famula Jovis, et generosæ
 In saltu venantur aves: hinc præda cubili
 Ponitur: inde autem, cum se matura levârit
 Progenies stimulante fame, festinat ad illam,
 Quam primum rupto prædæ gustaverat ovo. 83
 Aedificator erat Centronius, et modo curvæ
 Littore Cajetæ, summâ nunc Tiburis arce,
 Nunc Prænестinis in montibus, alta parabat
 Culmina villarum, Græcis, longæque petitis
 Marmoribus, vincens Fortunæ atque Herculis ædem; 90
 Ut spado vincebat Capitolia nostra Posides
 Dum sic ergo habitat Centronius, imminuit rem,
 Fregit opes, nec parva tamen mensura relictæ
 Partis erat: totam hanc turbavit filius amens,
 Dum meliore novas attollit marmore villas. 95
 Quidam sortiti metuentem Sabbata patrem,
 Nil præter nubes, et cœli munus adorant;

81. *Handmaids of Jove.*] Eagles. See *Hœz. lib. iv. ode iv. l. 1.*, et seq. where the eagle is called *ministerium fulminis alitem*, because supposed to carry Jove's thunder. See *FRANCIA*, note there.

81—2. *Noble birds, &c.*] Not only eagles, but the falcons of various kinds, hunt hares and kids, and having caught them, carry them to their nests to feed their young with.

83. *Thence, &c.*] i. e. From being fed with such sort of food when young.

—*The mature progeny.*] The young ones, when grown up, and full fledged.

84. *Raised itself, &c.*] Upon its wings, and takes it flight.

—*Hunger stimulating.*] When sharpened by hunger.

84—5. *Hastens to that prey.*] To the same sort of food.

85. *Which it had first tasted, &c.*] Which it had been used to from the time it was first hatched—rupto ovo, from the broken egg—from its very egg-shell, as we say.

86. *Centronius.*] A famous extravagant architect, who, with his son, (who took after him,) built away all his estate, and had so many palaces at last, that he was too poor to live in any of them.

87. *Caieta.*] A sea-port in Campania, not far from Baia, built in memory of Caieta, nurse to Æneas. See *Æn. vii. l. 1—4.* The shore was here remarkably

sinuous and crooked.

—*Summit of Tibur.*] See sat. iii. 194, note.

88. *Prænестine mountains.*] On the mountains near Præneste, a city of Italy, about twenty miles from Rome.

—*Was preparing.*] Planning and building, thus preparing them for habitation.

88—9. *The high tops, &c.*] Magnificent and lofty country-houses.

89. *With Grecian, &c.*] Finished in the most superb taste with Grecian and other kinds of foreign marble.

90. *Temple of Fortune.*] There was one at Rome built of the finest marble by Nero; but here is meant that at Præneste.

—*Of Hercules.*] At Tibur, where there was a very great library.

91. *Eunuch Posides, &c.*] A freedman and favourite of Claudius Cæsar, who was possessed of immense riches; he built on the shore at Baia some baths which were very magnificent, and called, after him, *Posidiana*.

—*Our capitola.*] Of which there were several, besides that at Rome, as at Capua, Pompeia, and other places. But the poet means particularly the capital at Rome, which, after having been burnt, was rebuilt and beautified most magnificently by Domitian.

92. *While thus, &c.*] While he thus builds and inhabits such expensive and

But the hare or the kid, the handmaids of Jove, and the noble Birds, hunt in the forest : hence prey is put
In their nest : but, thence, the mature progeny, when
It has raised itself, hunger stimulating, hastens to that
Prey, which it had first tasted the egg being broken. 85

Centronius was a builder, and now on the crooked
Shore of Caieta, now on the highest summit of Tiber,
Now in the Prænestine mountains, was preparing the high
Tops of villas, with Grecian, and with marble sought
Afär off, exceeding the temple of Fortune and of Hercules : 90
As the eunuch Poëides out-did our capitols.

While thus, therefore, Centronius dwells, he diminished his
estate,

He impaired his wealth, nor yet was the measure of the remaining
Part small : his mad son confounded all this,

While he raised up new villas with better marble. 95

Some chance to have a father who fears the Sabbaths,
They adore nothing beside the clouds, and the Deity of heaven :

magnificent houses, he outruns his income.

93. *Nor yet, &c.*] Nevertheless, though he lessened his fortune, yet there was no small part of it left.

94. *His mad son, &c.*] His son, who, from the example of his father, had contracted a sort of madness for expensive building, confounded the remaining part of his father's fortune, when it came to him, after his father's death.

95. *Raised up new villas, &c.*] Endeavouring to excel his father, and to build at a still greater expense, with more costly materials.

This instance of Centronius and his son is here given as a proof of the poet's argument, that children will follow the vices and follies of parents, and perhaps even exceed them (*comp. l. 53.*) ; therefore parents should be very careful of the example which they set their children.

96. *Some chance, &c.*] Sortiti—i. e. it falls to the lot of some.

—*Fears the Sabbaths.*] Not only reverences the seventh day, but the other Jewish feasts, which were called Sabbaths.

The poet having shewn, that children follow the example of their parents in vice and folly, here shews, that in religious matters also children are led by

their parents' example.

97. *Beside the clouds.*] Because the Jews did not worship images, but looked toward heaven when they prayed, they were charged with worshipping the clouds, the heathen having no notion but of worshipping some visible object.

—*The Deity of heaven.*] Juvenal, though he was wise enough to laugh at his own country gods, yet had not any notion of the *one true God*, which makes him ridicule the Jewish worship.

However, I doubt much, whether, by *numen cœli*, in this place, we are not to suppose Juvenal as representing the Jews to worship the material heaven, "the blue ætherial sky," (as Mr. Addison phrases it in his translation of the 19th Psalm,) imagining that they made a deity of it, as he supposed they did of the clouds; this I think the rather, as it stands here joined with *rubens*, and was likewise a visible object. See TACIT. Hist. v. initia.

As for the God of Heaven, he was to Juvenal, as to the Athenians, *αγνός*; *Str.*, (see Acts xvii. 23.) utterly unknown; and therefore the poet could not mean him by *numen cœli*. "After the wisdom of God, the world by wisdom knew not God." 1 Cor. i. 21.

Nec distare putant humanâ carne suillam,
 Quâ pater abstinuit; mox et præputia ponunt :
 Romanas autem soliti contemnere leges, 100
 Judaicum ediscunt, et servant, ac metuunt jus,
 Tradidit arcano quodcunque volumine Mōses :
 Non monstrare vias, eadem nisi sacra colenti;
 Quæsitum ad fontem solos deducere verpos.
 Sed pater in causâ, cui septima quæque fuit lux 105
 Ignava, et partem vitæ non attigit ullam.
 Sponte tamen juvenes imitantur cætera : solam
 Inviti quoque avaritiam exercere jubentur.
 Fallit enim vitium specie virtutis, et umbrâ,
 Cum sit triste habitu, vultuque et veste severum, 110
 Nec dubie tanquam frugi laudatur avarus,
 Tanquam parvus homo, et rerum tutela suarum

98. *Swine's flesh to be different from human.*] They think it as abominable to eat the one as the other. Here he ignorantly ridicules their observance of that law, Lev. xi. 7, &c.

99. *The father, &c.*] He treats it as a matter of mere tradition, as if the son only did it because his father did it before him.

—*Soon they lay aside, &c.*] Here he ridicules the right of circumcision, which was performed on the eighth day after their birth, according to Gen. xvii. 10, et seq.

100. *Used to despise, &c.*] It being their wonted custom and practice to hold the laws of Rome, relative to the worship of the gods in particular, in the highest contempt. See Exod. xxiii. 24.

101. *They learn.*] From their childhood. Ediscunt—learn by heart.

—*And keep.*] Observe.

—*And fear.*] And reverence—

102. *Whatever Moses, &c.*] i. e. Whatsoever it be that Moses, &c. From this passage it appears, that Moses was known and acknowledged, by the heathen, to be the lawgiver of the Jews.

—*Secret volume.*] By this is meant the Pentateuch, (so called from πέντε, five, and βιβλος, a book or volume,) or five books of Moses. A copy of this was kept, as it is to this day, in every synagogue, locked up in a press, or chest (arca), and never exposed to sight, unless when brought out to be read at the time of

worship in the synagogue, and then (as now) it was returned to its place, and again locked up. This is probably alluded to by Juvenal's epithet of arcano, from arca—as Romanus, from Roma. See AINSW. Arcanus—a-um. Volumine, from volvo, to roll, denotes that the book of the law was rolled, not folded up. See sat. x. 126, note.

103. *Not to shew the ways, &c.*] They were forbidden certain connections with the heathen; but when the poet represents them so monstrously uncharitable, as not to shew a stranger the way to a place which he was inquiring after, unless he were a Jew, he may be supposed to speak from prejudice and misinformation. So in the next line—

104. *To lead, &c.*] He supposes, that if a man, who was not a Jew, were ever so thirsty, and asked the way to some spring to quench his thirst, they would sooner let him perish than direct him to it. But no such thing was taught by Moses. See Exod. xxii. 21; and ch. xiii. 9.

Verpos, like Horace's apella, is a word of contempt.

105. *The father, &c.*] Who, as the poet would be understood, set them the example.

—*Every seventh day, &c.*] Throughout the year this was observed as a day of rest, the other sabbaths at their stated times. The poet ignorantly imputes this merely to an idle practice, which

Nor do they think swine's flesh to be different from human,
From which the father abstain'd; and soon they lay aside their
foreskins:

But used to despise the Roman laws, 100

They learn, and keep, and fear the Jewish law,
Whatsoever Moses hath delivered in the secret volume:

Not to shew the ways, unless to one observing the same rites,
To lead the circumcised only to a sought-for fountain;

But the father is in fault, to whom every seventh day was 105
Idle, and he did not meddle with any part of life.

Young men, nevertheless, imitate the rest of their own accord;
only

Avarice they are commanded to exercise against their wills;
For vice deceives under the appearance and shadow of virtue,
When it is sad in habit, and severe in countenance and dress.

Nor is the miser doubtfully praised as frugal, 111

As a thrifty man, and a safeguard of his own affairs,

was handed down from father to son, not knowing the design and importance of the divine command.

106. *Meddle, &c.*] *i. e.* He refrained from all business, even such as related to the necessities of common life. The Jews carried this to a superstitious height; they even condemned works of necessity and charity, if done on the Sabbath. See John vii. 23. They also declared self-defence to be unlawful on the Sabbath-day. See ART. Univ. Hist. vol. x. p. 272.

107. *Young men, &c.*] The poet now begins on the subject of avarice, in order to shew how this also is communicated from father to son: but here he makes a distinction. As to other vices, says he, youth want no force to be put upon them to incline them to imitation; whereas, this of avarice, being rather against their natural bent towards prodigality, requires some pains to be taken, in order to instil it into their minds.

—*The rest.*] The other vices which have been mentioned.

108. *Commanded, &c.*] They have much pains taken with them to force them, as it were, into it, against their natural inclinations.

109. *Vice deceives, &c.*] They are deceived at first, by being taught to look upon that as virtuous, from its appearance, which in truth, in its real nature and design, is vicious. Nothing is more

common than for vice to be concealed under the garb of virtue, as in the instance which the poet is about to mention. In this sense it may be said—*Decipimur specie recti.* HON. DE ART. l. 25.

110. *Sad in habit, &c.*] The poet, in this line, is which he is describing vice, wearing the garb, and putting on the semblance, of wisdom and virtue, has probably in his eye the hypocrites, whom he so severely lashes at the beginning of the second Satire. See sat. ii. l. 1—20.

Habitu here means outward carriage, demeanour, manner. *Sad*—triste—grave, pensive, demure.

—*Severe in countenance, &c.*] A severity of countenance, and a negligence in dress, were supposed characteristic of wisdom and virtue, and were therefore in high esteem among the philosophers, and those who would be thought wiser and better than others. Hence, in order to deceive, these were assumed by vicious people. See Matt. vi. 16.

111. *Doubtfully praised, &c.*] Nobody doubts his sincerity, or that he is other than his appearance bespeaks him, viz. a frugal man, and careful of his affairs, which is certainly a laudable character.

Sic timidus se cautum vocat, sordidus parcum. SEN.

Certa magis, quam si fortunas servat eandem
 Hesperidum serpens, aut Ponticus: adde quod hunc, de
 Quo loquor, egregium populus putat, atque verendum 115
 Artificem: quippe his crescunt patrimonia fabris.
 Sed crescunt quocunque modo, majoraque fiunt
 Incude assiduâ, semperque ardente camino.
 Et pater ergo animi felices credit avaros,
 Qui miratur opes, qui nulla exempla beati 120
 Pauperis esse putat; juvenes hortatur, ut illam
 Ire viam pergant, et eidem incumbere sectæ.
 Sunt quædam vitiorum elementa: his protinus illos.
 Imbuit, et cogit minimas ediscere sordes.
 Mox acquirendi docet insatiabile votum: 125
 Servorum ventres modio castigat iniquo,

113. *More certain, &c.*] At the same time he is acting from no better principle, than that of the most sordid avarice, and takes care to hoard up and secure his money-bags in such a manner, as that they are safer than if guarded by the dragon which watched the garden of the Hesperides, the daughters of Atlas, from whence, notwithstanding, Hercules stole the golden apples; or by the dragon, which guarded the golden fleece at Colchia, in Pontus, from whence, notwithstanding, it was stolen by Jason.

114. *Add.*] We may also add to this account of the character here spoken of, that he is in high estimation with the generality of people, who always judge of a man by what he is worth.

At bona pars hominum, decipen cupidine falsâ,

Nûl satis est, inquit, quia tanti quantum habeo, sis.

Heu, lib. i. sat. i. l. 61, 2.

"Some self-deceiv'd, who think their lust
 "of gold

"Is but a love of fame, this maxim
 "hold—

"No fortune's large enough, since others
 "rule

"Our worth proportion'd to a large
 "estate."

FRANCIS.

115. *The people think, &c.*] They reckon this man, who has been the fabricator of his own fortune to so large an amount, an excellent workman in his way, and to be highly revered.

116. *To the workmen, &c.*] Fabris here is metaphorical, and is applied to these fabricators of wealth for themselves, because those who coined or made money for the public were called fabri, or monetæ fabricatores. Faber usually denotes a smith—i. e. a workman in iron and other hard materials, a forger, a hammerer; so these misers, who were continually at work to increase their wealth, might be said to forge and hammer out a fortune for themselves, and in this sense might be called fabri. To such as these, says the poet, riches increase.

117. *By whatsoever means.*] They were not very scrupulous or nice, as to the means of increasing their store, whether by right or wrong.

118. *By the assiduous anvil, and the forge, &c.*] The poet still continues his metaphor. As smiths, by continually beating their iron on the anvil, and having the forge always heated, fabricate and complete a great deal of work; so these misers are always forging and fashioning something or other to increase their wealth. Their incessant toil and labour may be compared to working at the anvil, and the burning desire of their minds to the lighted forge. Camino here is to be understood of the forge or furnace in which the iron is heated.

119. *The father therefore, &c.*] Seeing these men abound in wealth, and not recollecting what pains it cost them, both of body and mind, to acquire it,

More certain, than if, those same fortunes, the serpent
Of the Hesperides or of Pontus should keep. Add, that
This man, of whom I speak, the people think an excellent, and
venerable

115

Artist, for to these workmen patrimonies increase:
But they increase by whatsoever means, and become greater
By the assiduous anvil, and the forge always burning.
And the father therefore believes the covetous happy of mind,
Who admires wealth, who thinks that there are no examples
Of an happy poor man; he exhorts his young men, that they
May persist to go that way, and apply earnestly to the same
sect.

There are certain elements of vices; with these he immediately
seasons

Them, and compels them to learn the most trifling stinginess.
By-and-by he teaches an insatiable wish of acquiring: 125
He chastises the bellies of the servants with an unjust measure,

thinking the rich are the only happy
people, and that a poor man must be
miserable—

121. *Exhorts his young men.*] His
sons that are growing up.

122. *To go that way.*] To tread in the
steps of these money-getting people.

—*Apply earnestly, &c.*] Incumbo
signifies to apply with earnestness and
diligence to any thing. The father here
recommends it to his sons, to apply
themselves diligently to the practises of
these people, whom the poet humour-
ously styles a sect, as if they were a
sect of philosophers, to which the word
properly belongs. Those who joined in
following the doctrines of Plato, were
said to be of the Platonic sect—so secta
Socratica. Secta comes from sequor,
to follow.

123. *Certain elements, &c.*] Certain
rudiments or beginnings. The father
does not all at once bid his sons to be
covetous, but insinuates into their minds,
by little and little, sordid principles.
This he does as soon as they are capable
of receiving them, which I take to be
the meaning of protinus here. Imbuo
signifies to season meat, or the like; so,
by metaph. to season the mind; also to
furnish, or store.

124. *Compels them to learn, &c.*]
From his example, like paltry acts of
meanness and avarice—minimas sordes.

125. *By-and-by.*] As they grow up, he
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opens his grand plan to them; and as
they have been taught to be mean and
stingy in lesser matters, he now instructs
them how to thrive, by applying the
same principles to the science of getting
money by low and illiberal means.

—*Insatiable wish.*] A desire that can
never be satisfied—such is the inordinate
love of money. Amor habendi. Vitz.
Æn. viii. l. 327.

126. *He chastises, &c.*] The poet in
this, and in some of the following lines,
particularises certain instances of those
minimas sordes, which he had hinted at,
l. 124, and which the father is supposed
to set an example of to his sons, in
order to season and prepare their minds
for greater acts of sordidness and avarice.

First, Juvenal takes notice of the way
in which the father treats his servants.
He pinches their bellies, by withholding
from them their due allowance of food,
by giving them short measure, which is
implied by iniquo modio. The Romans
measured out the food which they gave
their slaves; this was so much a month,
and therefore called demensum, from
mensis—or rather, perhaps, from dem-
etior—whence part. demensus-a-um.

We find this word in Tsa. Phorm.
act i. sc. i. l. 9. where Davus is repre-
senting Geta, as having saved some-
thing out of his allowance, as a present
for the bride of his master's son.

T

Ipse quoque esuriens : neque enim omnia sustinet unquam
 Mucida cœrulei panis consumere frusta,
 Hæsternum solitus medio servare minutal
 Septembri ; nec non differre in tempora cœnæ 130
 Alterius, conchen æstivi cum parte lacerti
 Signatam, vel dimidio putrique siluro,
 Filæque sectivi numerata includere porri :
 Invitatus ad hæc aliquis de ponte negaret.
 Sed quo divitiæ hæc per tormenta coactas ? 135
 Cum furor haud dubius, cum sit manifesta phrenesia,
 Ut locuples moriaris, egentî vivere fato ?
 Interea pleno cum turgit sacculus ore,
 CRESCIT AMOR NUMMI, QUANTUM IPSA PECUNIA CRESCIT ;
 Et minus hanc optat, qui non habet. Ergo parater 140
 Akera villa tibi, cum rus non sufficit unum,

*Quod ille anciam vix de domo suo,
 Suum defraudans gentem, comparat
 miser.*

Gota had saved of his corn, of which the slaves had so many measures every month, and turned it into money. Modium was a measure of about a peck and an half. *ANSW.*

127. *He also hung'ring.*] Half starving himself at the same time.

—*Neither does he, &c.*] He does not suffer, or permit, all the pierces of bread, which are so stale as to be blue with mouldiness, and musty with being hoarded up, to be eaten up at once, but makes them serve again and again.

129. *The hash, &c.*] Minutal, a dish made with herbs and meat, and other things chopped together; from minus, to diminish, or make a thing less.

—*Of yesterday.*] Which had been dressed the day before, and now served up again. This he will still keep, though in the month of September, a time of year when, from the autumnal damps, victuals soon grow putrid. The blasts of the south-wind at that time were particularly insalubrious. See sat. vi. 516, note.

130. *Alas to defer, &c.*] Who accuses himself to keep for a second meal.

131. *The beans.*] Conchis.—See sat. iij. 293, note.

—*Sealed up.*] Put into some vessel, the cover or mouth of which was sealed up close with the master's seal, to prevent the servants getting at it. Or

perhaps into some cupboard, the door of which had the master's seal upon it.

131.—2. *Part of a summer fish.*] Lacerti æstivi.—What fish the lacertas was, I do not any where find with certainty. Ainsworth calls it a kind of cheap fish usually salted. This, mentioned here, is called a summer fish; I suppose, because caught in the summer time; and for this reason, no doubt, not very likely to keep long sweet.

133. *With half a stinking shad.*] See sat. iv. 35; and *ANSW.* Silurus. Lh. and with an half and putrid silurus.

135. *To shut up.*] Includere.—i. e. to include in the same sealed vessel.—The infinitive includere, like the servare, l. 129, and the non differre, l. 130, is governed by the solitus, l. 129.

—*Number'd threads, &c.*] Sectivi porri. In sat. iij. 293, 4. Juvenal calls it sectile porrum. See there.—There were two different species of the leek; one sort was called sectum, sectile, and sectivum; the other capitum; the former of which was reckoned the worst. See *PLIN. Hb. xix. c. 6.*

From the bottom of a leek there are fibres which hang downwards, when the leek is taken out of the ground, which the poet here calls fila, or threads, which they resemble. He here humorously represents a person so sordidly avaricious, as to count the threads, or fibres, at the bottom of a leek, that if one of these should be missing he might find it out.

The epithets, sectrum and sectile, are

He also hung'ring : for neither does he ever bear
 To consume all the musty pieces of blue bread,
 Who is used to keep the hash of yesterday in the midst of
 September ; also to defer, to the time of another supper, 130
 The bean, sealed up with part of a summer
 Fish, or with half a stinking shad,
 And to shut up the number'd threads of a sective leek :
 Any one invited from a bridge to these, would refuse.
 But for what end are riches gather'd by these torments, 135
 Since it is an undoubted madness, since it is a manifest phrensy,
 That you may die rich, to live with a needy fate ?
 In the mean time, when the bag swells with a full mouth,
 THE LOVE OF MONEY INCREASES, AS MUCH AS MONEY ITSELF
 INCREASES ;
 And he wishes for it less, who has it not. Therefore is pre-
 pared 140
 Another villa for you, when one country-seat is not sufficient ;

given to that sort of leek, from its being usual to cut or shred it into small pieces when mixed with victuals of any kind. See *Answer*. *Sectivus*.

134. *Invited from a bridge.*] See sat. iv. 116. The bridges about Rome were the usual places where beggars took their stand, in order to beg of the passengers.

The poet, to finish his description of the miser's board of victuals, here tells us, that if this wretch were to invite a common beggar to such provisions as he kept for himself and family, the beggar would refuse to come.

135. *But for what end, &c.*] Some verb must be understood here, as *habet*, or *possidet*, or the like—otherwise the accusative case is without a verb to govern it. We may then read the line—

To what purposes do you possess riches, gathered together by these torments—i. e. with so much punishment and uneasiness to yourself? See sat. x. l. 12, 13.

136. *Undoubted madness, &c.*] So *Hon.* sat. iii. lib. ii. l. 82.

Danda est hellebori multo pars maxima avaris,

Necio an Anticyram ratio illis destinata omnem.

*Misers make whole Anticyra their own ;
 Its hellebore reserved for them alone.*

FRANCIS.

For Anticyra, see above, *Juv. sat. xiii. l. 97, note*.

137. *A needy fate, &c.*] i. e. To share the fate of the poor ; to live as if destined to poverty and want, for the sake of being rich when you die, a time when your riches can avail you nothing, as they ever so great.

138. *When the bag swells, &c.*] And all this, for which you are tormenting yourself at this rate, you find no satisfaction or contentment in ; for when your bags are filled up to the very mouth, still you want more. The getting of money and the love of money increase together ; the more you have, the more you want.

Crescit indolens sibi dixus hydrops, &c.
 See *Hon.* lib. ii. ode ii. and lib. iii. ode xvi. l. 17, 18.

*Crescentem sequitur cura pecuniam
 Majorumque fumes.*

140. *He wishes for it less, &c.*] A poor man looks no farther than for a supply of his present wants ; he never thinks of any thing more.

— *Therefore.*] Because thou art insatiable in thy desires.

— *Is prepared, &c.*] Not content with one country-house, another is purchased, and gotten ready, prepared for thy reception, as one will not suffice.

Et proferre libet fines ; majorque videtur,
 Et melior vicina seges : metcaris et hanc, et
 Arbusta, et densâ montem qui canet olivâ ;
 Quorum si pretio dominus non vincitur illo, 143
 Nocte boves macri, lassoque fanelica collo
 Armenta ad virides hujus mittentur aristas ;
 Nec prius inde domum, quam tota novalia sævos
 In ventres abeant, ut credas falcibus actum.
 Dicere vix possis, quam multi talia placent, 150
 Et quot venales injuria fecerit agros.
 Sed qui sermones ? quam fœdæ buccina famæ ?
 Quam nocet hoc ? inquit ? tunicam mihi malo lupini,
 Quam si me toto laudet vicinia pago
 Exigui ruris paucissima farra secantem. 155
 Scilicet et morbis et debilitate carebis,
 Et luctum et curam effugies, et tempora vitæ

142. *It likes you to extend, &c.* You think the present limits of your estate too confined, and therefore you want to enlarge them.

143. *Neighbour's corn.* Arista is properly the beard of corn, and, by synec. the whole ear ; and so the corn itself, as growing. You take it into your head that your neighbour's corn looks better than yours, therefore you determine to purchase, and to possess yourself of his estate.

144. *Groves of trees.* Arbustum signifies a copse or grove of trees, pleasant for its shade.

— *Which is white, &c.* The bloom of the olive is of a white or light grey colour. Densa here means a vast quantity. See sat. i. 120, note.

145. *With any price of which, &c.* If you cannot tempt the owner to part with them for any price which you offer for the purchase, then you have recourse to stratagem to make him glad to get rid of them.

146. *By night the lean oxen, &c.* In the night-time, when you are not likely to be discovered, you turn your oxen which are half-starved, and your other herds of grazing beasts, which are kept sharp for the purpose, into your poor neighbour's corn.

146—7. *Thred necks.* That have been yoked, and at work all day, and therefore the more hungry.

147. *To the green corn, &c.* In order to eat it up.

148. *Nor may they depart home, &c.* They are not suffered to stir homeward, till they have eaten up the whole crop, as clean as if it had been reaped.

— *The whole crop.* Tota novalia. Novale est, saith Pliny, quod alternis annis seritur—" Land sown every other "year," and therefore produces the more plentiful crops. Here, by met. novalia signifies the crops that grow on such land. See VINE. GEOR. i. l. 71.

151. *Injury, &c.* Many have had reason to complain of such treatment, and have been forced to sell their land to avoid being ruined.

152. *What speeches ?* What does the world say of you, says the poet, for such proceedings ?

—" *Trumpet of foul fame.* " The poet is interrupted before he has finished, by the eager answer of the person to whom he is supposed to be speaking, and with whom he is expostulating.

153. *"What does this hurt ?"* Says the miser ; what harm can what the world says do ? See HON. SAT. i. l. 64—7.

— *Coat of a Lupine.* Lupinus signifies a kind of pulse, of a bitter and harsh taste, covered with a coat, husk, or shell. See VINE. G. i. l. 75, 6. Isidorus says, that the best definition of lupinus is, αμρ τῆς λυπῆς, quod vultum gustantis amari-

And it likes you to extend your borders ; and greater appears
And better your neighbour's corn : you buy also this, and
Groves of trees, and the mountain which is white with the
thick olive :

With any price of which if the owner be not prevailed on, 145
By night the lean oxen, and the famished herds, with tired
Necks, will be sent to the green corn of this man.

Nor may they depart home from thence, before the whole crop
Is gone into their cruel bellies, so that you would believe it
done by sickles.

You can hardly say, how many may lament such things, 150
And how many fields injury has made to be set to sale.

" But what speeches ? how the trumpet of foul fame ?"—

" What does this hurt ?" says he : " I had rather have the
" coat of a lupine,

" Than if the neighbourhood in the whole village should praise
" me

Cutting the very scanty produce of a little farm." 155

I warrant you will want both disease and weakness,

And you will escape mourning and care ; and a long space of
life,

tudine contristet. Ainsworth thinks that lupinus signifies what we call hops ; and this seems likely, as we may gather from the story in Athenæus, lib. ii. c. xiv. where he relates of Zeno the Stoic, that he was ill-tempered and harsh, till he had drunk a quantity of wine, and then he was pleasant and good humoured. On Zeno's being asked the reason of this change of temper, he said, that " the same thing happened to him " as to lupines ; for lupines," says he, " before they are soaked in water, are " very bitter ; but when put into water, " and made soft by steeping, and are " well soaked, they are mild and pleasant." Hops grow with coats, or laminae, one over another. But whatever be the exact meaning of lupini, the meaning of this hasty answer of the miser's is as follows : " Don't talk to me of " what speeches are made about me, or " what the trumpet of fame may spread " abroad, to the disadvantage of my character. I would not give a pin's head " for all they can say against me, if I " do but get rich : but I would not give " the husk of a lupine for the praise of

" all the town, if my farm be small, " and afford but a poor crop."

g. d. If I am rich, they can't hurt me by their abuse : but if poor, their praise will do me no good.

155. *The very scanty produce.*] Paucissima farra. Far denotes all manner of corn. Paucissima need not be taken literally in the superlative sense, but as intensive, and as meaning a very small, an exceeding scanty crop of corn. See note on densissima lectica, sat. i. l. 120, n. 2. The comparative and superlative degrees are often used by the Latin writers only in an intensive sense.

156. *I warrant, &c.*] Here the poet is speaking ironically, as if he said to the miser—To be sure, Sir, people like you, who are above the praise or dispraise of the world, are doubtless exempted too from the calamities which the rest of the world suffer, such as sickness and infirmities. See sat. x. l. 227. You are also out of the reach of affliction and sorrow. See sat. x. l. 242—4. Carebis—you will be without—free from.

Longa tibi post hæc fato meliore dabuntur ;
 Si tantum culti solus possederis agri,
 Quantum sub Tatio populus Romanus arabat. 160
 Mox etiam fractis ætate, ac Punica passis
 Prælia, vel Pyrrhum immanem, gladiosque Molossos,
 Tandem pro multis vix jugera bina dabantur
 Vulneribus : merces ea sanguinis atque laboris
 Nullis visa unquam meritis minor, aut ingratae 165
 Curta fides patris : saturabat glebula talis
 Patrem ipsum, turbamque casæ, quâ fœta jacebat
 Uxor, et infantes ludebant quatuor, unus
 Vernula, tres domini : sed magnis fratribus horum
 A scrobe vel sulco redeuntibus, altera coena 170
 Amplior, et grandes fumabant pulvis ollæ.
 Nunc modus hic agri nostro non sufficit horto.
 Inde fere scelerum causæ, nec plura venena
 Miscuit, aut ferro grassatur sæpius ullum
 Humanæ mentis vitium, quam sæva cupido 175
 Indomiti censûs ; nam dives qui fieri vult,
 Et cito vult fieri : sed quæ reverentia legum ?

158. *After these things, &c.*] Add to all this, that you must live longer than others, and be attended with uncommon happiness—*meliore fato*—with a more prosperous and more favourable destiny.

159. *If you alone possessed, &c.*] Provided that you were so wealthy as to possess, and be the sole owner of as much arable land as the people of Rome cultivated, when the empire was in its infancy, under Romulus, and Tatius the Sabine ; who, for the sake of the ladies he brought with him, was received into the city, and consociated with Romulus in the government. However this might be considered as small, to be divided among all the people, yet, in the hands of one man, it would be a vast estate.

161. *Afterwards.*] In after times—*mox*—some while after.

—*Broken with age.*] Worn out with age and the fatigues of war. *Gravis annis miles.* *Hon. sat. i. 5.*

161—2. *Had suffer'd the Punic wars.*] Had undergone the toils and dangers of the three wars with the Carthaginians, which almost exhausted the Romans.

162. *Cruel Pyrrhus.*] The king of Epirus, who vexed the Romans with perpetual wars, but, at last, was defeated and driven out of Italy.

162. *Molossian swords.*] The Molossi were a people of Epirus, who fought against the Romans in Pyrrhus's army. See *sat. xii. l. 108, note.*

163. *At length.*] *i. e.* After so many toils and dangers.

—*Hardly two acres.*] *Juguram*—an acre, so called from *jugum* bourn, being as much land as a yoke of oxen could plough in a day. Scarcely so much as two acres were given as a reward for many wounds in battle.

165. *Then no deserts, &c.*] And this portion of two acres, given to a soldier, as a reward for the blood which he had shed, and the toils he had undergone in the service of his country, was never found fault with as too little for his deserts, or as an instance of a breach of faith in his country towards him, by rewarding him less than he had reason to expect. *Curtus* means little, short, curtailed, imperfect, broken. *Curta fides* may be applied to express a man's coming short of his promise.

166. *Little glebe.*] Such a small piece of arable land.

166—7. *Satisfied the father.*] The poor soldier, who was the father of a numerous family.

167. *Rabble of his cottage.*] Consisting

After these things, will be given you with a better fate;
 If you alone possess'd as much cultivated ground,
 As, under Tattius, the Roman people ploughed. 160
 Afterwards even to those broken with age, and who had suffer'd
 the Punic

Wars, or cruel Pyrrhus, and the Molossian swords;
 At length hardly two acres were given for many
 Wounds. That reward of blood, and of toil,
 Than no deserts ever seem'd less, or the faith small 165
 Of an ungrateful country. Such a little glebe satisfied
 The father himself, and the rabble of his cottage, where big lay
 The wife, and four infants were playing, one a little
 Bond-slave, three masters: but for the great brothers of these
 From the ditch or furrow returning, another supper 170
 More ample, and great pots smoked with pottage.
 Now this measure of ground is not sufficient for our garden.
 Thence are commonly the causes of villainies, nor more poisons
 Has any vice of the human mixed, or oftener
 Attacked with the sword, than a cruel desire 175
 Of an unbounded income; for he who would be rich,
 Would be so quickly too. But what reverence of the laws?

of his wife and many children, some small, others grown up.

167. *Big*] i. e. Big, or great, with child.

169. *Bond-slave—three masters*.] One of the four children that were playing together was a little bond-slave born of a she-slave. The three others were children of the wife, and therefore masters over the little slave, but all playing together, happy and content.

—*Great brothers*.] The elder children now big enough to go out to labour.

170. *Ditch or furrow*, &c.] Coming home from their day's work, at digging and ploughing.

171. *More ample*.] Their being grown up, and returning hungry from their labour, required a more copious meal, than the little ones who stayed at home.

—*Great pots*.] Pots proportionably large to the provision which was to be made.

—*Smoked with pottage*.] Boiling over the fire. Pula was a kind of pottage made of meal, water, honey, or cheese and eggs sodden together. *Ans.*

172. *Measure of ground*.] viz. Two acres, which, in ancient days, was thought a sufficient reward for an old

valiant defender of his country, after all his dangers, toils, and wounds, and which provided for, and made him and all his family happy, is not, as things go, thought big enough for a pleasure-garden.

173. *Thence*, &c.] From covetousness. *Comp.* l. 175.

—*Causes of villainies*, &c.] i. e. From this vile principle arise, as from their source, all manner of cruel and bad actions. See 1 Tim. vi. 10. former part.

—*More poisons*, &c.] Contrived more methods of destroying people in order to come at their property, either by poison or the sword. See James iv. 1, 2.

175. *A cruel desire*.] Which thinks no act of cruelty too great, so that its end may be accomplished.

So *Vinc.* *Rn.* iii. l. 56, 57.

*Quid non mortalia pectora cogit
 Auri sacra fames?*

176. *Unbounded*.] Lit. untamed—i. e. that cannot be kept or restrained within any bounds. A metaphor taken from animals that are wild and untamed, which are ungovernable, and not to be restrained.

—*He who would be rich*.] So the apostle, 1 Tim. vi. 9. *ei βουλόμενος πλεονεξῇ.*

177. *Would be so quickly*.] And there-

Quis metus, aut pudor est unquam properantis avari?
 Vivite contenti casulis et collibus istis,
 O pueri, Marsus dicebat et Hernicus olim, 180
 Vestinusque senex; panem quæramus aratro,
 Qui satis est mensis: laudant hoc numina ruris,
 Quorum ope et auxilio, gratæ post munus aristæ,
 Contingunt homini veteris fastidia quercûs.
 Nil vetitum fecisse volet, quem non pudet alto 185
 Per glaciem perone tegi; qui summovet Euros
 Pellibus inversis: peregrina, ignotaque nobis
 Ad scelus atque nefas, quodcunque est, purpura ducit.
 Hæc illi veteres præcepta minoribus: at nunc 190
 Post finem autumnî mediâ de nocte supinum
 Clamosus juvenum pater excitat: accipe ceras,
 Scribe, puer, vigila, causas age, perlege rubras
 Majorum leges, aut vitem posce libello.
 Sed caput intactum buxo, naresque pilosas

fore takes the shortest way to carve for himself, through every obstacle.

177. *Reverence of the laws.*] The laws which are made to restrain all acts of murder, and violence, and fraud, are put totally out of the question; he treads them under his feet.

178. *Hastening miser.*] A covetous man who hastens to be rich has neither fear nor shame; he dreads not what the laws can do to him, nor what the world will say of him. See Prov. xxviii. 22.

179. *"Live contented," &c.*] The poet here mentions what was the doctrine of ancient times, in the days of simplicity and frugality, by introducing the exhortation of some wise and thrifty father to his children.

180. *"O youths," &c.*] Such was the language formerly of the fathers among the Marsi, the Hernici, and the Vestini, to their children, in order to teach them contentment, frugality, and industry.

—*Marsian.*] The Marsi were a laborious people, about fifteen miles distant from Rome.

—*Hernician.*] The Hernici, a people of New Latium.

181. *Vestinian.*] The Vestini were a people of Latium, bordering on the Sabines.

—*"Seek bread by the plough," &c.*] Let us provide our own bread by our industry, as much as will suffice for our support.

182. *"Delights of the country."*] The

Romans had their rural gods, as Ceres, Bacchus, Flora, &c. which they particularly worshipped, as presiding over their lands, and as at first inventing the various parts of husbandry.

183. *"By whose help," &c.*] He means particularly Bacchus, who first found out the use of wine, and Ceres, who found out corn and tillage.

184. *"Loathing," &c.*] Since the invention of agriculture, and the production of corn, men disdain living upon acorns, as at first they did. See sat. vi. l. 10; and Virg. G. i. l. 5—23. where may be seen an invocation to Bacchus and Ceres, and the other rural deities, as the inventors and patrons of agriculture.

185. *"Any thing forbidden," &c.*] Those who are bred up in poverty and hardship, are unacquainted with the temptations to vice, to which those who are in high life are liable.

186. *"Thro' ice to be cover'd," &c.*] Pero—a sort of high shoe, made of raw leather, worn by country people as a defence against snow and cold. *ANSW.*

187. *"Inverted skins."*] The skins of beasts with the wool or hair turned inwards next the body, to defend it from the cold winds, and to keep the wearer warm.

Thus shod and thus clothed were the hardy rustics of old time: they lived in happy ignorance of vice and luxury, and of all offences to the laws.

What fear, or shame, is there ever of a hastening miser?—

“Live contented with those little cottages and hills,

“O youths,” said the Marsian and Hernician formerly, 180

And the old Vestinian, “let us seek bread by the plough,

“Which is enough for our tables: the deities of the country
“approve this,

“By whose help and assistance, after the gift of acceptable corn,

“There happen to man loathings of the old oak.

“He will not do any thing forbidden, who is not ashamed 185

“Thro’ ice to be cover’d with an high shoe; who keeps off
“the east wind

“With inverted skins. Purple, foreign, and unknown to us,

“Leads to wickedness and villainy, whatsoever it may be.”

These precepts those ancients gave to their posterity: but now,

After the end of Autumn, from the middle of the night, the
noisy 190

Father rouses the supine youth: “Take the waxen tablets,

“Write, boy, watch; plead causes, read over the red

“Laws of our forefathers, or ask for a vine by a petition.

“But your head untouched with box, and your hairy nostrils,

187, “Purple,” &c.] *q. d.* The Tyrian purple, with which the garments of the rich and great are dyed, is a foreign piece of luxury, and unknown to us. The introduction of this, as well as other articles of foreign luxury, is the forerunner of all manner of vice and wickedness; for when once people cast off a simplicity of dress and manners, and run into luxury and expense, they go all lengths to supply their vanity and extravagance. It cannot be said of any such—*nil velitum fecisse volet*.

189. *These precepts*, &c.] Such were the lessons which those rustic veterans taught their children, and delivered to the younger part of the community, for the benefit of posterity.

—*But now*,] *i. e.* As matters are now, fathers teach their children very different lessons.

190. *After the end of Autumn*,] When the winter sets in, and the nights are long and cold

—*From the middle of the night*,] As soon as midnight is turned.

190—1. *The noisy father*,] Bawling to wake his son, who is lying along on his back (*supinum*) in his bed fast asleep.

191. “*The waxen tablets*,”] See note VOL. II.

on l. 30.

192. “*Write*,”] Pen something that you may get money by.

—“*Watch*,”] Set up all night at study.

—“*Plead causes*,”] Turn advocate—be called to the bar.

—“*Read over*,” &c.] Study the law.

192—3. “*The red laws*,”] So called, because the titles and beginnings of the chapters were written in red letters. Hence the written law was called *rubrica*. See *Pers. sat. v. l. 90*.

193. “*Ask for a vine*,” &c.] For a centurion’s post in the army—draw up a petition for this.

The centurion, or captain over an hundred men, carried, as an ensign of his office, a stick or baton in his hand, made out of a vine-branch; as our captains do spontoon, and our serjeants halberds. See *sat. viii. l. 247*, note.—If a man were to advise another to petition for an halberd, it would be equivalent to advising him to petition to be made a serjeant. So here, the father advising his son to petition for a vine, *i. e.* vine-branch, is equivalent to his petitioning to be made a centurion.

194. “*Untouched with box*,”] Your

U

Annotet, et grandes miretur Lælius alas. 195
 Diræ Maurorum attegias, castella Brigantum,
 Ut locupletem aquilam tibi sexagesimus annus
 Afferat: aut longos castrorum ferre labores
 Si piget, et trepido solvant tibi cornua ventrem
 Cum lituis audita, pares, quod vendere possis 200
 Pluris dimidio, nec te fastidia mercis
 Ullius subeant ablegandæ Tiberim ultra:
 Nec credas ponendum aliquid discriminis inter
 Unguenta, et corium: LUCRI BONUS EST ODOR EX RE
 QUALIBET. Illa tuo sententia semper in ore 205
 Versetur, Dis atque ipso Jove digna, poetæ:
 UNDE HABBAS QUÆRIT NEMO; SED OPORTET HABERE.
 Hoc monstrant vetulæ pueris poscentibus assem:
 Hoc discunt omnes ante Alpha et Beta puellæ.
 Talibus instantem monitis quemcunque parentem 210
 Sic possem affari: dic, ô vanissime, quis te
 Festinare jubet? meliorem præsto magistro

rough and martial appearance, owing to your hair lying loose, and not being combed. The Romans made their combs of box-wood.

194. "*Hairy nostrils.*" Another mark of hardness; for effeminate and delicate people plucked off all superfluous hairs. See sat. ii. 11, 22, where hairiness is mentioned as a mark of hardness and courage.

195. "*Lælius.*" Some great general in the army may notice these things, as bespeaking you fit for the army.

—"Huge arms." Probably rough with hair. See above, n. 2. on l. 194.—*Ala* signifies the armpit, also the arm.—See *ANSW.*

196. "*Destroy the tents of the Moors.*" Go and do some great exploit—distinguish yourself in an expedition against the people of Mauritania. *Attegias* (from *ad* and *tegere*, to cover) signifies cottages, huts, cabins, tents, and the like, in which people shelter themselves from the weather.

—"Castles of the Brigantes." Of the inhabitants of Britain. The people of Lancashire, Yorkshire, and other northern parts of England, were called Brigantes; they had strong castles.

197. "*That a rich eagle,*" &c.] The Roman ensign was the figure of an eagle, which was carried at the head of every regiment. The care of this standard

was committed to the eldest captain of the regiment, and was a very rich post.

The father is here exhorting his son to go into the army; in order to which, first, he is to petition for the vine-rod, or centurion's post; then he exhorts him to go into service, and distinguish himself against the enemy, that, at sixty years old, he may be the eldest captain, and enrich himself by having the care of the standard, which was very lucrative. Hence Juvenal calls it *locupletem aquilam*.

198. "*Or if to bear,*" &c.] If you dislike going into a military life.

199. "*The horns,*" &c.] If the cornets and trumpets throw you into a panic at the sound of them, so that you are ready to befoul yourself when you hear martial music.

200. "*You may purchase,*" &c.] You may go into trade, and buy goods which you may sell for half as much more as they cost you.

201. "*Nor let the dialle,*" &c.] Don't be nice about what you deal in, though ever so filthy, though such as must be manufactured on the other side of the Tiber.

202. "*Sent away beyond the Tiber.*" Tanning, and other noisome trades, were carried on on the other side of the river, to preserve the city sweet and healthy.

203. "*Do not believe,*" &c.] Do not

"Lælius may take notice of, and admire your huge arms. 195
 "Destroy the tents of the Moors, the castles of the Brigantes,
 "That a rich eagle to thee the sixtieth year
 "May bring: or if to bear the long labours of camps
 "It grieves you, and the horns heard with the trumpets loosen
 "Your belly, you may purchase, what you may sell 200
 "For the half of more, nor let the dislike of any merchandise,
 "Which is to be sent away beyond the Tiber, possess you.
 "Do not believe there is any difference to be put between
 "Ointments and an hide. THE SMELL OF GAIN IS SWEET
 "FROM ANY THING WHATSOEVER. Let that sentence of the
 "poet 205
 "Be always in your mouth, worthy the gods, and of Jove him-
 "self:
 "NOBODY ASKS FROM WHENCE YOU HAVE, BUT IT REMOVES
 "YOU TO HAVE."
 This, the old women shew to the boys asking three farthings:
 This, all the girls learn before their Alpha and Beta.
 Whatsoever parent is instant with such admonitions, 210
 I might thus speak to: "Say, (O most vain man,) who com-
 "mands
 "Thee to hasten? I warrant the scholar better than

take it into your head that one thing, which you may get money by, is better than another. So as you do but enrich yourself, let it be the same thing to you, whether you deal in perfumed ointments, or stinking hides.

204. "The smell of gain," &c.] He alludes to the answer made by Vespasian to his son Titus, who was against raising money by a tax on urine.—Titus remonstrated with him on the meanness of such an imposition; but he, presenting to his son the first money that accrued to him from it, asked him whether the smell offended him. *Ant. Univ. History*, vol. xv. p. 26.

205. "Sentence of the poet," &c.] i. e. Of the poet Ennius, quoted l. 207.

206. "Be always in your mouth." Be always at your tongue's end, as we say.—"Worthy the gods," &c.] Juvenal very naturally represents this old covetous fellow as highly extolling a maxim so exactly suited to his sordid principles.

See *Molière's Avare*, act iii. sc. v. where the miser is so pleased with a saying which suits his principles, as to want it written in letters of gold.

207. "Nobody asks," &c.]

I have money is a necessary task, from whence 'tis got the world will never ask.

J. DIXON, jun.

And therefore only take care to be rich, nobody will inquire how you came so. The poet, in the next two lines, humorously observes the early implanting this doctrine in the minds of children.

208. *This, the old women, &c.*] This maxim, old women, when their children ask them for a trifle to buy play things, or some trash to eat, always take care to instil into their minds; they take this opportunity to preach up the value of money, and the necessity of having it, no matter how; nobody will trouble their head about that.

The Roman as was about three farthings of our money.

209. *This, all the girls, &c.*] In short, children of the other sex too are taught this before their A B C. No marvel then, that avarice is so general and so ruling a principle.

210. *Is instant.*] Takes pains to impress such maxims upon his children.

211. *Thus speak to.*] Thus address myself to.

212. "To hasten." Who bid thee be

Discipulum: securus abi: vincēris, ut Ajax
 Præteritit Telamonem, ut Pelea vicit Achilles.
 Parcendum est teneris; nondum implevère medullas 215
 Nativæ mala nequitæ: cum pectere barbam
 Cœperit, et longi mucronem admittere cultri,
 Falsus erit testis, vendet perjuriam summâ
 Exiguâ, Cereris tangens aramque pedemque.
 Elatam jam crede nurum, si limina vestra 220
 Mortiferâ cum dote subit: quibus illa premetur
 Per somnum digitis? nam quæ terræque marique
 Acquirenda putes, brevior via conferet illi:
 Nullus enim magni sceleris labor. Hæc ego nunquam 225
 Mandavi, dices olim, nec talia suasi:
 Mentis causa malæ tamen est, et origo penes te:
 Nam quisquis magni census præcepit amorem,
 Et lævo monitu pueros producit avaros;
 Et qui per frandes patrimonia conducipare
 Dat libertatem, totas effundit habenas 230

in such a hurry to teach your son such principles? why begin with him so young, and take so much pains?

212. "*I warrant.*"] So præsto signifies here. See *Ans. Præsto*, No. 8.

— "*The scholar better,*" &c.] A greater proficient than yourself in avarice, and in every other vice, in which you may instruct him.

213. "*Depart secure.*"] Make yourself quite secure and easy upon this subject.

— "*As Ajax,*" &c.] Your son will outdo you in avarice, as much as Ajax surpassed his father Telamon, or as Achilles surpassed his father Peleus, in valour and warlike achievements.

215. "*You must spare,*" &c.] You must make allowance for the tenderness of youth, and not hurry your son on too fast; have patience with him, he'll be bad enough by-and-by.

— "*Their marrow,*" &c.] The evil dispositions and propensities with which they were born (*mala nativæ nequitæ*) have not had time to grow to maturity, and to occupy their whole minds, marrow fills the bones. The marrow, which is placed within the bones, like the bowels, which are placed within the body, is often figuratively, and by analogy, made use of to signify the inward mind.

Tully says, *Fam. xv. 18.* *Mihi hæres in medullis*—I love you in my heart. And again, *Philip. i. 15.* *In medullis*

populi Romani, ac visceribus hærebant—they were very dear to the Roman people.

217. "*To comb his beard.*"] *i. e.* When he is grown up to maturity.

— "*To admit the point,*" &c.] The edge of a razor—a periphrasis for being shaved. See *sat. i. 25*; and *sat. x. 226*.

218. "*Sell perjuries,*" &c.] He will forswear himself for a very small price.

219. "*Touching both the altar,*" &c.] It was the custom among the Romans, on occasion of solemn oaths, to go to a temple, and, when they swore, to lay their hand upon the altar of the god. Here, to make his oath the more solemn, the miser's son is represented, not only as laying his hand upon the altar of Ceres, but also on the foot of her image. See *sat. iii. l. 144*, and note.

219. "*Of Ceres.*"] The altar of Ceres was reckoned the most sacred, because, in the celebration of her worship, nothing was to be admitted that was not sacred and pure. *Sat. vi. l. 50*.

220. "*Your daughter-in-law.*"] Your son's wife—pronounce her dead, if she comes within your doors with a large fortune, for your son, her husband, will murder her, in order to get the sole possession of it.

— "*Carried forth.*"] *i. e.* To be buried, or, as the manner then was, to be burned

- "The master: depart secure: you will be outdone, as Ajax
 "Surpassed Telamon, as Achilles outdid Peleus. 214
 "You must spare the tender ones: as yet their marrows the evils
 "Of native wickedness have not filled: when he has begun
 "To comb his beard, and to admit the point of a long knife,
 "He will be a false witness, he will sell perjuries for a small
 "Sum, touching both the altar and the foot of Ceres."
 "Already believe your daughter-in-law carried forth, if your
 "thresholds 220
 "She enters with a deadly portion. By what fingers will she
 "be pressed
 "In her sleep?—for, what things you may suppose to be acquired
 "By sea and land, a shorter way will confer upon him:
 "For of great wickedness there is no labour. These things
 "I never
 "Commanded, may you some time say,—nor persuaded such
 "things, 225
 "But the cause of a bad mind, nevertheless, and its origin, is
 "in you:
 "For whoever has taught the love of a great income,
 "And, by foolish admonition, produces covetous boys,
 "And he who to double patrimonies by frauds,
 "Gives liberty, loosens all the reins to the chariot, 230

on the funeral pile. See *THE ANDRIA*, act i. sc. i. l. 90. See sat. vi. l. 566.

221. "*With a deadly portion.*" *Mortifera cum dote*—i. e. which is sure to occasion her death, by the hands of her covetous husband.

—"By what fingers, &c."] How eager will his fingers be to strangle her in her sleep!

222. *For, what things, &c.*] What you may suppose others to get by traversing land and sea, in order to trade and acquire riches, your son will find a shorter way to come at, by murdering his wife.

224. "*There is no labour.*" *There is very little trouble in such a business as this, it is soon done.*

224—5. "*I never commanded.*" &c.] The time may come, when, seeing your son what I have been describing, you will be for exculpating yourself, and you may say, "I never gave him any such orders; this was owing to no advice of mine."

226. "*But the cause,*" &c.] The poet answers—No, you might not specifi-

cally order him to do such or such an action, but the principle from which he acts such horrid scenes of barbarity and villainy is owing to the example which you have set him, and originates from the counsel which you have given him to enrich himself by all means, no matter how; therefore all this is penes te—lies at your door.

227. "*Whoever has taught,*" &c.] Whoever has given a son such precepts as you have given yours, in order to insult into him an unbounded love of wealth.

228. "*Foolish admonition,*" &c.] *So Lævus seems to be used, ÆN. ii. 54; and eclog. i. 16. Si mens non læva fuisset.* See *ANISW. Lævus*, No. 2. But perhaps it may mean unlucky, unfortunate, like *sinistro*. See this Satire, l. 1, and note.

Or *lævo* may be here understood, as we sometimes understand the word *sinister*, when we mean to say, that a man's designs are indirect, dishonest, unfair.

—"Produces covetous boys." *Brings up his children with covetous principles.*
 230. *Gives liberty,*" &c.] i. e. So far

Curriculo; quem si revoces, subsistere nescit,
 Et te contempto rapitur, metisque relictis.
 Nemo satis credit tantum delinquere, quantum
 Permittas: adeo indulgent sibi latius ipsi.
 Cum dicis juveni, stultum, qui donet amico, 233
 Qui paupertatem levet, attollatque propinqui;
 Et spoliare doces, et circumscribere, et omni
 Crimine divitias acquirere, quarum amor in te est;
 Quantus erat patriæ Deciorum in pectore, quantum 240
 Dilexit Thebas, si Græcia vera, Menœceus,
 In quarum sulcis legiones dentibus anguis
 Cum clypeis nascuntur, et horrida bella capessunt
 Continuo, tanquam et tubicem surrexerat una.
 Ergo ignem, cujus scintillas ipse dediti,
 Flagrantem late, et rapientem tunccta videbis. 245
 Nec tibi parceretur misero, trepidumque magistrum
 In caveâ magno fremitu leo tollet alumnus.
 Nota Mathematicis genesis tua: sed grave tardas
 Expectare colos: morieris stamine nondum

from checking such dispositions, gives them full liberty to exercise themselves, pleased to see the thriftiness of a son, who is defrauding all mankind, that he may double his own property.

230. "*Lœuens all the reins,*" &c.] Gives full and ample loose to every kind of evil. A metaphor, taken from a charioteer, who by loosening the reins, by which he holds and guides the horses, too freely, they run away with the chariot, and when he wants to stop them he cannot.

231. "*Which if you would recall,*" &c.] It is in vain to think of stopping or recalling such a one, who knows no restraint.

232. "*You condemned.*" Having forfeited the authority of a father, all you can say, to stop his career, is held in the utmost contempt.

—"*The bounds being left.*" As the charioteer is run away with by his horses (see note above, l. 230.) beyond the bounds of the race; so your son, who has had the reins thrown upon the neck of his vices, can neither be stopped, nor kept within any bounds whatsoever in his wickedness, but is hurried on, rapitur, by his passions, without any power of control.

233. "*Nobody thinks it enough,*" &c.]

Nobody will ever draw a line, so as to stop just at a given point, and only sin as far as he is permitted, and no farther.

234. "*So much do they indulge.*" So prone are they to indulge their propensity to evil, in a more extensive manner.

235. "*When you say,*" &c.] When you tell your son, that giving money to help a distressed friend, or relation, is a folly.

236. "*Who may lighten,*" &c.] Alleviate his distress, and raise up his state of poverty into a state of plenty and comfort.

237. "*You besh teach him to rob.*" By thus seeking to destroy the principles of humanity and charity within him, you teach him, indirectly at least, to rob, to plunder other people.

—"*To cheat.*" Circumscribere—to over-reach and circumvent, that he may enrich himself.

—"*By every crime,*" &c.] To scruple no villainy which can enrich him.

239. "*The Decii,*" The father, son, and grandson, who, for the love they bore their country, devoted themselves to death for its service. See sat. viii. 254. note.

240. "*Menœceus.*" The son of Croon,

- "Which if you would recall, it knows not to stop,
 "And, you contemned, and the bounds being left, it is hurried on.
 "Nobody thinks it enough to offend so much, as you may
 "Permit, so much do they indulge themselves more widely.
 "When you say to a youth, he is a fool who may give to a friend,
 "Who may lighten, and raise up the poverty of a relation; 236
 "You both teach him to rob, and to cheat, and by every crime
 "To acquire riches, the love of which is in thee,
 "As much as of their country was in the breast of the Decü,
 "as much
 "As Menœceus loved Thebes, if Greece be true, 240
 "In the furrows of which, legions from the teeth of a snake
 "With shields are born, and horrid wars undertake
 "Immediately, as if a trumpeter too had risen with them.
 "Therefore the fire, the sparks of which yourself have given,
 "You will see burning wide, and carrying off all things. 245
 "Nor will he spare your miserable self, and the trembling master
 "The young lion in his cage; with great roaring, will take off."
 "Your nativity is known to astrologers."—"But it is grievous
 "To expect slow distaffs: you'll die, your thread not yet

king of Thebes, who, that he might preserve his country, when Thebes was besieged by the Argives, devoted himself to death; the oracle having declared, that Thebes would be safe, if the last of the race of Cadmus would willingly suffer death.

—"If Greece be true."] If the Grecian accounts speak truth.

241. "In the furrows of which," &c.] He alludes to the story of Cadmus, who having slain a large serpent, took the teeth, and sowing them in the ground, there sprang up from each an armed man; these presently fell to fighting, till all were slain except five, who escaped with their lives. See OVID, Met. lib. iii. fab. i. See ARNOLD. Cadmus.

245. "Trumpeter too had risen."] To set them together by the ears. See above, l. 199, note. The Romans had cornets and trumpets to give the signal for battle.

244. "The fire," &c.] The principles which you first communicated to the mind of your son, you will see breaking out into action, violating all law and justice, and destroying all he has to do with; like a fire that first is

kindled from little sparks, then spreads far and wide, till it devours and consumes every thing in its way.

246. "Nor will he spare," &c.] He will not even spare you that are his own wretched father, or scruple to take you off (*i. e.* murder you) to possess himself of your property.

247. "The young lion," &c.] Alluding to the story of a tame lion, which, in the time of Domitian, tore his keeper, that had brought him up, to pieces.

Lacerat ingrato leo perfidus ore magistrum. MARTIAL, Spectac. ep. x.

248. "Your nativity," &c.] But, say you, the astrologers, who cast nativities, and who by their art can tell how long people are to live, have settled your nativity, and calculated that your life will be long.

—"But it is grievous."] But, says Juvenal, it is a very irksome thing to your son.

249. "To expect slow distaffs."] To be waiting while the fates are slowly spinning out your thread of long life. See sat. iii. 27, note; and sat. x. 252, note.

—"You'll die," &c.] You'll be taken off by a premature death, not by the

Abrupto: jam nunc obstat, et vota moraris; 250
 Jam torquet juvenem longa et cervina senectus.
 Ocyus Archigenem quære, atque eme quod Mithridates.
 Composuit, si vis aliam decerpere ficum,
 Atque alias tractare rosas: medicamen habendum est,
 Sorbere ante cibum quod debeat aut pater aut rex. 255
 Monstro voluptatem egregiam, cui nulla theatra,
 Nulla æquare queas Prætoris pulpita lauti,
 Si species, quanto capitis discrimine consent
 Incrementa domûs, æratâ multus in arcâ
 Fiscus, et ad vigilem ponendi Castora nummi, 260
 Ex quo Mars ultor galeam quoque perdidit, et res
 Non potuit servare suas: ergo omnia Floræ
 Et Cereris licet, et Cybeles aulæa relinquas,
 Tanto majores humana negotia ludi.
 An magis oblectant animum jactata petauro 265

course of nature, like those who live till their thread of life is cut by their destinies. See the references in the last note above.

250. "You even now hinder," &c.] You already stand in your son's way, and delay the accomplishment of his daily wishes for your death, that he may possess what you have.

251. "Stag-like old age." The ancients had a notion that stags, as well as ravens, were very long-lived.

Cic. Tuscul. iii. 69, says, that Theophrastus, the Peripatetic philosopher, when he was dying, accused nature for giving long life to ravens and stags, which was of no signification; but to men, to whom it was of great importance, a short life. See sat. x. l. 247.

— "Torments the youth." Gives the young man, your son, daily uneasiness and vexation, and will, most likely, put him upon some means to get rid of you; therefore take the best precautions you can.

252. "Archigenes." Some famous physician; see sat. vi. 235; and sat. xiii. 98. to procure from him some antidote against poison.

— "Buy what Mithridates," &c.] See sat. vi. 660, note.

253. "If you are willing," &c.] If you wish to live to another autumn—the time when figs are ripe.

254. "Other roses." And to gather

the roses of another spring.

— "A medicine is to be had," &c.] You must get such an antidote against poison, as tyrants, who fear their subjects, and as fathers, who dread their children, always ought to swallow before they eat, in order to secure them from being poisoned at their meals; the tyrant, by some of his oppressed and discontented subjects—the father, by a son who wants to get his estate.

256. *I shew*, &c.] The poet is now about to expose the folly of avarice, inasmuch as the gratification of it is attended with cares, anxieties, and dangers, which its votaries incur, and for which they are truly ridiculous. Now, says he, *monstro voluptatem egregiam*—I'll exhibit an highly laughable scene, beyond all theatrical entertainments, &c.

256. *No theatres*.] Nothing upon the stage is half so ridiculous.

257. *No stages of the sumptuous prætor*.] It was the office of the prætor to preside, and have the direction at the public games. See sat. x. l. 36—41, notes.

The pulpitum was the higher part of the stage, where poets recited their verses in public.

It also signifies a scaffold, or raised place, on which the actors exhibited plays.

The prætor is here called *lautus*—

"Broken off: you even now hinder, and delay his wishes, 250
 "Now a long and stag-like old age torments the youth.
 "Seek Archigenes quickly, and buy what Mithridates
 "Composed, if you are willing, to pluck another fig,
 "And to handle other roses: a medicine is to be had,
 "Which either a father, or a king, ought to sup up before
 "meat." 255

I shew an extraordinary pleasure, to which no theatres,
 No stages of the sumptuous prætor, you can equal,
 If you behold, in how great danger of life may consist
 The increase of an house, much treasure in a brazen
 Chest, and money to be placed at watchful Castor, 260
 Since Mars, the avenger, also lost his helmet, and his own
 Affairs he could not keep. Therefore you may leave
 All the scenes of Flora, and of Ceres, and of Cybele,
 By so much are human businesses greater sports.
 Do bodies thrown from a machine more delight 265

sumptuous, noble, splendid; from the fine garments which he wore on those occasions, as well as from the great expense which he put himself to, in treating the people with magnificent exhibitions of plays and other sports. Sat. vi. 378, note.

258. *If you behold, &c.*] If you only observe what hazards and perils, even of their lives, those involve themselves in, who are increasing and hoarding up wealth—so far from security, danger and riches frequently accompany each other, and the means of increasing wealth may consist in the exposing life itself to danger.

259. *Increase of an house.*] The enlargement and increase of family-property.

—*In a brazen chest.*] See sat. xiii. l. 74; and Hoz. sat. i. lib. i. l. 67. The Romans locked up their money in chests.

260. *Placed as watchful Castor.*] *i. e.* At the temple of Castor.—They used to lay up their chests of treasure in the temples, as places of safety, being committed to the care of the gods, who were supposed to watch over them. Sat. x. 25, note, ad fin.

261. *Since Mars, &c.*] The wealthy used to send their chests of money to the temple of Mars; but some thieves having broken into it, and stolen the

treasures, even stripping the helmet from the head of Mars's image, they now sent their treasures to the temple of Castor, where there was a constant guard; hence the poet says, *vigilem Castora.*

—*The avenger.*] When Augustus returned from his Asian expedition, which he accounted the most glorious of his whole reign, he caused a temple to be built in the capitol to Mars the Avenger. See ART. Univ. Hist. vol. xiii. p. 507, 8, and note f.

261—2. *His own affairs, &c.*] The poet takes an opportunity here, as usual, to laugh at the gods of his country. See sat. xiii. 39—52.

263. *The scenes.*] Aulæ were hangings, curtains, and other ornaments of the theatres; here, by synec. put for the theatres themselves.

You may leave, says the poet, the public theatres; you will not want the sports and plays which are exhibited at the feasts of Flora, Ceres, or Cybele, to divert you.

264. *By so much, &c.*] You may be better entertained, and meet with more diversion, in observing the ridiculous businesses of mankind.

265. *Bodies thrown from a machine, &c.*] The petaurum (from *peritaurer*, petica, a perch, a long staff or pole) was a machine, or engine, made of wool, hung up in an

Corpora, quique solent rectum descendere funem,
 Quam tu, Coryciâ semper qui puppe moraris,
 Atque habitas, Coro semper tollendus et Austro,
 Perditus, ac vilis sacci mercator olentis?

Qui gaudes pingue antiquæ de littore Cretæ

270

Passum, et municipes Jovis advexisse lagenas?

Hic tamen ancipiti figens vestigia plantâ

Victum illâ mercede parat, brumamque famemque

Illa reste cavet: tu propter mille talenta,

Et centum villas temerarius. Aspice portus,

275

Et plenum magnis trabibus mare: plus hominum est jam

In pelago: veniet classis, quocunque vocârit

Spes lucri; nec Carpathium, Gætulaque tantum

Æquora transiliet: sed longe Calpe relictâ,

Audiet Herculeo stridentem gurgite solem.—

280

high place, out of which the petauristæ (the persons who exhibited such feats) were thrown into the air, and from thence flew to the ground. *Answer.*

Others say, that the petaurus was a wooden circle, or hoop, through which the petauristæ threw themselves, so as to light with their feet upon the ground.

Holyday gives a plate of the petaurum, which is taken from Hieron. Mercutialis, whom he calls an excellent Italian antiquary, and represents the petaurus like a swing, in which a person sits, and is drawn up by people who pull ropes, which go over a pole at top, placed horizontally, and thus raise the petaurista into the air, where probably he swung backwards and forwards, exhibiting feats of activity, and then threw himself to the ground upon his feet. See more on this subject, Delph. edit. in notis.

Whatever the petaurus might be, as to its form, it appears, from this passage of Juvenal, to have afforded an amusement to the spectators, something like our tumbling, vaulting, and the like.

266. *To descend a stout rope, &c.* First climbing up, and then sliding down. Or if we take rectum here in the sense of renum, stretched, we may suppose this a periphrasis for rope-dancing.

After all, taking the twolines together, I should doubt whether the poet does not mean rope-dancing in both, and whether the petaurum, according to the definition given by Alasworth, signifies, here, any thing else than the long pole

which is used by rope-dancers, in order to balance them as they dance, and throw their bodies into various attitudes on the rope. *Comp. l. 272-4.*

267. *Than thou.] q. d.* Art not thou as much an object of laughter—full as ridiculous?

—*Who always siddens.]* Who lives on shipboard, and art tossed up and down by every gale of wind.

—*A Corycian ship.] i. e.* Trading to Corycium, a promontory in Crete, where Jupiter was born.

269. *Wretched.]* Perditus signifies desperate, past being reclaimed, lost to all sense of what is right.

—*A stinking sack.]* Olenis is capable of two senses, and may be understood either to signify that he dealt in stinky stinking goods, which were made up into bales, and packed in bags; or that he dealt in perfumes, which he brought from abroad: but by the epithet vilis, I should rather think the former.

271. *Thick sweet wine.]* Passum was a sweet wine made of withered grapes dried in the sun. Uva passa, a sort of grape hung up in the sun to wither, and afterwards soured in a lizivium, to be preserved dry, or to make a sweet wine of. *Answer.* The poet calls it pingue, from its thickness and lushness.

—*The wine-garden of Jove.]* Made in Crete, where Jove was born. See *ant. v. l. 33.*

273. *The overthrown, &c.]* The rope-dancer above mentioned, l. 265, 6.

The mind, and those who are used to descend a strait rope,
Than thou, who always abidest in a Corycian ship,
And dwellest, always to be lifted up by the north-west wind,
and the south,

Wretched, the vile merchant of a stinking sack? 269
Who rejoicest, from the shore of ancient Crete, to have brought
Thick sweet wine, and bottles the countrymen of Jove.

He nevertheless fixing his steps, with doubtful foot,
Procures a living by that recompence: and winter and hunger
By that rope he avoids: you on account of a thousand talents,
And an hundred villas are rash. Behold the ports, 275

And the sea full with large ships—more of men are now
On the sea: the fleet will come wherever the hope of gain
Shall call; nor the Carpathian and Gætulian seas only
Will it pass over, but, Calpe being far left,
Will hear the sun hissing in the Herculean gulph. 280

272. *Fixing his steps.*] Upon the narrow surface of the rope.

—*With doubtful foot.*] There being great danger of falling. *Planta* signifies the sole of the foot.

273. *By that recompence.*] Which he receives from the spectators for what he does.

—*Winter and hunger.*] Cold and hunger. See *MOX.* lib. i. sat. ii. l. 6.

274. *He avoids.*] *Cavet*—takes care to provide against.

—*On an account, &c.*] The poor rope-dancer ventures his limbs to supply his necessary wants; you rashly expose yourself to much greater dangers, to get more than you want.

—*A thousand talents.*] Amounting to about 157,500*l.* of our money. See *MOLLYDAY*, note 9, on this Satire.

275. *An hundred villas.*] Or country-houses, when one would satisfy any reasonable mind.

—*Any sack.*] Rashly run yourself into all the dangers of the sea.

—*Behold the ports.*] What numbers of ships are there sitting for sea.

276. *Large ships.*] The sea covered with ships. *Trabe* signifies a beam, any large piece of timber. With these ships were built; but here, by metonymy is meant the ships themselves. See *VING.* *Ann.* iii. 191.—*cava trabe currimus equor.*

—*More of men, &c.*] *Plus hominum*—the greater part of the people.

There are more people now at sea than on land. This hyperbole (for we can't take the words literally) is to be understood to express the multitudes who were venturing their lives at sea for gain. So with us, when any thing grows general, or gets into fashion, we say—every body follows it—all the world does it.

277. *The fleet will come.*] No matter how distant or perilous the voyage may be, in whatever part of the world money is to be gotten, the hope of gain will induce, not merely, here and there, a single ship, but a whole fleet at once to go in search of it.

278. *Carpathian and Gætulian seas.*] The Carpathian sea lay between Rhodes and Egypt, and was so called from the island Carpathus.

By the Gætulian, we are to understand what now is called the Straits of Gibraltar.

279. *Calpe being far left, &c.*] Calpe, a mountain or high rock on the Spanish coast (now Gibraltar), and Abyla (now Ceuta) on the African coast, were called the pillars of Hercules. These pillars were generally believed, in Juvenal's time, to be the farthest west.

280. *The sun hissing.*] Alluding to the notion of the sun's arising out of the ocean in the east, and setting in the ocean in the west.

—*Herculean gulph.*] i. e. The Atlantic ocean, which, at the Straits, was called the Herculean gulph, because there

Grande operæ pretium est, ut tenso folle reverti
 Inde domum possis, tumidâque superbus alutâ,
 Oceani monstra, et juvenes vidisse marinos.
 Non unus mentes agitat furor: ille sororis
 In manibus vultu Eumenidum terretur et igni. 285
 Hic bove percusso mugire Agamemnona credit,
 Aut Ithacum: parcat tunicis licet atque lacernis,
 Curatoris eget, qui navem mercibus implet
 Ad summum latus, et tabulâ distinguitur undâ;
 Cum sit causa mali tanti, et discriminis hujus, 290
 Concisum argentum in titulos faciesque minutas.
 Occurrunt nubes et fulgura: solvite funem,
 Frumenti dominus clamat, piperisque coëmpstor;
 Nil color hic coeli, nil fascia nigra minatur:
 Ætivum tonat: infelix, ac forsitan ipsâ 295
 Nocte cadet fractis trabibus, fluctuque premetur

Hercules is supposed to have finished his navigation, and on the two now opposite shores of Spain and Africa, which then united, (as is said,) to have built his pillars; (see note above, l. 279.) If they sailed beyond these, they fancied they could, when the sun set, hear him him in the sea, like red-hot iron put into water. This was the notion of Posidonius the philosopher, and others.

281. *It is a great reward of labour.*] Grande operæ pretium—a labour exceedingly worth the while! Ironice.

—*A stretched purse.*] Filled full of money.

282. *A swelled bag.*] Alutâ signifies tanned or tawed leather; and, by metonym. any thing made thereof as shoes, scrips, or bags of any kind—here it means a money-bag.

—*Swelled.*] Distended—puffed out—with money.

283. *Monsters, &c.*] Whales, or other large creatures of the deep.

—*Marine youths.*] Tritons, which were supposed to be half men, half fish. Mermaids also may be here meant, which are described with the bodies of young women, the rest like fishes.

Desinat in pacem mulier formosa superne.

HOR. de Art. Poet. l. 4.

284. *Not one madness, &c.*] *i. e.* Madness does not always shew itself in the same shape; men are mad in different ways, and on different subjects.

—*He, in the hands of his sister, &c.*]

Alluding to the story of Orestes, who, after he had slain his mother, was tormented by furies: his sister Electra embracing him, endeavoured to comfort him; but he said to her, "Let me alone, thou art one of the furies; you only embrace me, that you may cast me into Tartarus." EVAM. in Orest.

285. *Eumenides.*] The three furies, the daughters of Acheron and Nox—Alecto, Tisiphone, and Megara. They were called Eumenides, by antiphrasis, from *supernus*, kind, benevolent. They are described with snakes on their heads, and with lighted torches in their hands.

286. *This man, on or being stricken, &c.*] Ajax, on the armour of Achilles being adjudged to Ulysses, (see Ov. Met. lib. xiii.) ran mad, and destroyed a flock of sheep, thinking he was destroying the Greeks. He slew two oxen, taking one for Agamemnon, the other for Ulysses. See SORNOC. Ajax Mantigophorus.

287. *Ithacus.*] Ulysses, king of Ithaca. See sat. x. 287.

—*Spare his coats, &c.*] Though he should not be so furiously mad, as to tear his clothes off his back.

288. *Wants a deeper.*] Curatoris eget—stands in need of somebody to take care of him.

—*Who fills, &c.*] Who, for the hopes of gain, loads a ship so deep, that there is nothing left of her above the water,

It is a great reward of labour, that with a stretched purse,
You may return home from thence, and proud with a swelled
bag,

To have seen monsters of the ocean, and marine youths.
Not one madness agitates minds: he, in the hands of his sister,
Is affrighted with the countenance, and fire of the Eumenides.
This man, an ox being stricken, believes Agamemnon to roar,
Or Ithacus. Tho' he should spare his coats and cloaks,
He wants a keeper, who fills with merchandise a ship
To the topmast edge, and by a plank is divided from the water;
When the cause of so great evil, and of this danger, 290
Is silver battered into titles, and small faces.

Clouds and lightnings occur: "Loose the cable"—

(Cries the owner of the wheat, and the buyer-up of pepper—)
"Nothing this colour of the heaven, nothing this black cloud
threatens:

"It is summer-thunder."—Unhappy wretch! and perhaps
that very 295

Night he will fall, the beams being broken, and be pressed
down by a wave,

but the uppermost part, or edges of her
sides.

289. *A plank, &c.*] Has nothing between him and the fathomless deep but a thin plank. See sat. xii. 57—8.

290. *When the cause, &c.*] The only motive to all this.

291. *Silver battered, &c.*] A periphrasis for money.—The silver of which it was made was first cut into pieces, then stamped with the name and titles of the reigning emperor, and also with a likeness of his face. See Matt. xxii. 20, 1.

292. *Clouds and lightnings occur.*] The weather appears cloudy, and looks as if there would be a storm of thunder and lightning; but this does not discourage the adventurer from leaving the port.

—"Loose the cable." Says he; "unmoor the ship, and prepare for sailing."

Funem may signify either the cable with which the vessel was fastened on shore; or the cable belonging to the anchor, by which she was fastened in the water.

293. *Cries the owner, &c.*] The owner

of the freight calls out aloud.

—*The buyer-up of pepper.*] Juvenal does not simply say, emptor, the buyer, but coemptor, the buyer-up; as if he meant to describe a monopolizer, who buys up the whole of a commodity, in order to sell it on his own terms.

294. *"This colour of the heaven."*] This dark complexion of the sky.

—"This black cloud." Fascia signifies a swathe or band. A thick cloud was called fascia, because it seemed to swathe or blind up the sun, and hinder its light; but, perhaps, rather from its being an assemblage of many clouds collected and bound, as it were, together.

295. *"It is summer-thunder."*] Nothing but a mere thunder shower, which will soon be over, and which in summer time is very common, without any storm following.

—*Unhappy wretch.*] Who is blinded by his avarice, so as to consider no consequences.

296. *Beams being broken.*] Shipwrecked by the ensuing tempest, he will fall into the sea, the timbers of his ship broken to pieces.

Obrutus, et zonam lævâ morsuve tenebit.
 Sed, cuius votis modo non suffecerat aurum,
 Quod Tagus, et rutilâ volvit Pactolus arenâ,
 Frigida sufficient velantes inguina panni,
 Exiguusque cibus; mersâ rate naufragus assem
 Dum petit, et pictâ se tempestate tuetur.
 Tantis parta malis, curâ maiore metuque
 Servantur: misera est magni custodia censû.
 Dispositis prædives hamis vigilare cohortem
 Servorum noctu Licinus jubet, attonitus pro
 Electro, signisque suis, Pûrygiâque columnâ,
 Atque ebore, et latâ testudine: dolia nudi
 Non ardent Cynici: si frigeris, altera fiet
 Cras domus; aut eadem plumbo commissa manebit.

300

305

310

297. *His girdle, &c.*] Some think that the ancients carried their money tied to their girdles, from whence Plautus calls a cut-purse, sector sonarius. But I should rather think that they carried their money in their girdles, which were made hollow for that purpose. See *Hon. epist. ii. l. 40.* Suet. Vitell. c. 16. says, *Zona se aureorum plena circumdedit.*

—*Left hand.*] While he swims with his right.

—*Or with his bite.*] *i. e.* With his teeth, that he may have both hands at liberty to swim with.

298. *But for him, &c.*] Whose wishes were boundless, and whose desires after wealth were insatiable.

299. *Tagus.*] A river of Portugal. See *Ov. Met. ii. 251.*

—*Pactolus.*] A river in Lydia, called also Chrysorrhoas. Both these rivers were said to have golden sands. See *Hon. epod. xv. 20.*

—*Rolls.*] Or throws up, by the course of its waters over the sands, so that it is found at low water. This is said to be the case of some waters in Africa, which flow down precipices with great impetuosity, and leave gold-dust, which they have washed from the earth in their passage, in the gullies and channels which they make in their way.

300. *Rags covering, &c.*] This very wretch, who could not before have been satisfied with all the gold of the Tagus and Pactolus, is now, having been shipwrecked and ruined by the loss of his

all, very content, if he can but get rags to cover his nakedness from the inclemency of the weather.

301. *A little food.*] Bestowed upon him in charity, or purchased with the few pence he gets by begging.

301—2. *He asks a penny.*] Who before wanted a thousand talents, more than he had, to content him. See *l. 274.* See *sat. v. l. 144, note.*

302. *A painted tempest.*] Persons who had lost their property by shipwreck used to have their misfortune painted on a board, and hung at their breasts, to move compassion in the passers by: as we often see sailors and others begging in the streets, with an account of their misadventures written on paper or parchment, and pinned on their breasts.

303. *With so many evils.*] But suppose all this be avoided, and the man comes home rich and prosperous, still he is not happy: he must be harassed with continual care, and anxiety, and dread, in order to keep what he has gotten, and these may give him more uneasiness than any thing else has given him in the pursuit of his wealth.

304. *Miserable is the custody, &c.*] The constant watchfulness, the incessant guards that are to be kept over heaps of wealth, added to the constant dread of being plundered, may be truly said to make the owner lead a miserable life. This is well described by Horace, *sat. i. l. 76—9.*

305. *Licinus.*] The name of some very rich man. It stands here for any such.

Overwhelmed, and will hold his girdle with his left hand, or with his bite.

But for him, for whose wishes a while ago the gold had not sufficed,

Which Tagus, and Pactolus rolls in its shining sand,

Rags covering his cold thighs will suffice, 300

And a little food; while, his ship being sunk, shipwrecked, he

Asks a penny, and beholds himself in a painted tempest.

Things gotten with so many evils, with greater care and fear.

Are kept—miserable is the custody of great wealth.

Wealthy Licinus commands his troop of servants, with 305

Buckets set in order, to watch by night, affrighted for

His amber, and for his statues, and his Phrygian column,

And for his ivory, and broad tortoise-shell. The casks of the naked

Cynic don't burn: should you break them, another house

Will be made to-morrow, or the same will remain solder'd with lead. 310

Wealthy—prædives, very rich, beyond others wealthy.

306. *Buckets set in order.*] *Hama* signifies a water-bucket made of leather. *Answw.* Dispositis, properly disposed, so as to be ready in case of fire.

—*Affrighted.*] Half distracted, as it were, with apprehension.

307. *His number.*] Lest he should lose his fine cups and other vessels made of amber. *Electrum* also signifies a mixture of gold and silver, whereof one fifth part was silver. *Answw.*

—*His statues.*] *Signum* denotes a graven, painted, or molten image, a figure of any thing.

—*Phrygian columns.*] His fine ornamented pillars, made of marble brought out of Phrygia, a country of the Lesser Asia.

308. *For his ivory.*] His furniture made or inlaid with ivory. See sat. xi. l. 422—4, and notes.

—*Broad tortoise-shell.*] His couches, and other moveables, richly inlaid and ornamented with large and valuable pieces of tortoise-shell. See sat. xi. 94, and note.

—*The casks, &c.*] *Dolia*, the plural put for the singular, per synec. The cask of Diogenes, the Cynic philosopher, is here meant, which was not made of wood, as has been commonly supposed, but of clay baked, and so in no danger of fire. *Do-*

limum signifies any great vessel, as a tun, pipe, or hogshhead. In these *dolia* the ancient used to keep their wine. Hence *Ter. Heaut. act. iii. sc. i. l. 51.* *Reliqui omnia dolia*—which some translators have rendered, "I have pierced every cask." But, however that may be agreeable to our idiom, piercing an earthen vessel, which the *dolium* was, is not to be supposed. *Lino* signified the securing the mouth, or bung hole, of any vessel with pitch, rosin, or wax, to prevent the air's getting in, to the prejudice of what might be contained in it: and as this was never omitted, when any vessel was filled with wine, hence it is used for putting wine into casks.

Hoz. Od. lib. i. ode xx. l. 1—3.

*Vile potabis mollicis Sabinum
Cantharis, Græca quod ego ipse testis
Conditum LEVI.*

Reliquo-levi signifies, consequently, to remove the rosin or pitch, upon opening the vessel for use.

309. *Break them*] Should you dash them all to pieces, so as not to be repaired, such another habitation is very easily provided.

310. *Solder'd with lead.*] Any fracture or chink may easily be stopped, by fixing some lead over it, or pouring some melted lead into the crack, which would fill it up.

Sensit Alexander, testâ cum vidit in illâ
 Magnum habitatorem, quanto felicior hic, qui
 Nil cuperet, quam qui totum sibi posceret orbem,
 Passurus gestis æquanda pericula rebus.
 Nullum numen habes, si sit prudentia : nos te, 315
 Nos facimus, Fortuna, Deam. Mensura tamen quas
 Sufficiat censûs, si quis me consulat, edam.
 In quantum sitis atque fames et frigora poscunt :
 Quantum, Epicure, tibi parvis sufficit in hortis :
 Quantum Socratici ceperunt ante Penates. 320
 NUNQUAM ALIUD NATURA, ALIUD SAPIENTIA DICIT.
 Acribus exemplis videor te claudere ; misce
 Ergo aliquid nostris de moribus ; effice summam,
 Bis septem ordinibus quam lex dignatur Othonis.
 Hæc quoque si rugam trahit, extenditque labellum, 325
 Summe duos Equites, fac tertia quadringenta :
 Si nondum implevi gremium, si panditur ultra ;
 Nec Cræsi fortuna unquam, nec Persica regna

311. *Alexander*] Alexander the Great might easily perceive how much happier, and more content, Diogenes was in his poverty, than he who coveted empire so much as not to be content with one world. This alludes to the story of Alexander's coming to Corinth, where he found Diogenes, and not being saluted by him, Alexander went up to him, and asked him "if he could do any thing for him?" "Yes," said Diogenes, "stand from between me and the sun."

—*In that cask*] *Testa*. This shews that the vessel, or hog'shead, which Diogenes lived in, was not made of wood.

312. *The great inhabitant*] Diogenes, the chief of the Cynics, very properly so styled, from *κυνες*, *κυνες*, a dog, from the snarling surliness of their manners ; of this we have a specimen in the answer of Diogenes to Alexander above mentioned.

314. *About to suffer, &c.*] *i. e.* To expose himself to, and to undergo dangers, proportionate to his attempts to accomplish his vast designs, and equal to all the glory which he might acquire.

315. *No divinity, &c.*] See sat. x. l. 365, 6, and notes.

316. *The measure, &c.*] If I were asked what I thought a competency sufficient to furnish the comfortable necessities of life, I would answer as follows—

318. *As much, &c.*] That which will

suffice—as much as is required for food and raiment. So St. Paul, 1 Tim. vi. 8.

Necesse quo valeat nummus ; quam præbeat usum ?

Panis ematur, olus, vini cestarius ; adde Quis humana sibi doleat natura negatis.

Hoa. sat. i. l. 73—5.

"Would you the real use of riches know?"

"Bread, herbs, and wine are all they can bestow."

"Or add what Nature's deepest wants supplies,"

"These, and no more, thy mass of money buys." FRANCIS.

So PERA, in his use of riches, Eth. ep. iii. l. 81, 2.

"What riches give us let us first inquire."

"Meat, fire, and clothes—what more?" "meat, clothes, and fire."

319. *Little garden.*] See sat. xiii. l. 122, 3 hortis, plur. per synec. pro horto, sing.

320. *Socratic Penates, &c.*] *i. e.* As much as Socrates required and took for the maintenance of his household. Here by meton. called Penates, from the household gods which were in his house.

—*Before.*] *i. e.* In earlier times before Epicurus. Socrates died four hundred years before Christ; Epicurus two hundred and seventy-one.

321. *Nature never says, &c.*] *i. e.* Nature and wisdom always agree in teach-

Alexander perceived, when he saw, in that cask,
The great inhabitant, how much happier this man was, who
Desired nothing, than he, who required the whole world,
About to suffer dangers to be equalled to things done.
Thou hast no divinity, O Fortune, if there be prudence: *thee*
we, *315*

We make a goddess. Nevertheless the measure of an estate
Which may suffice, if any should consult me, I will declare.
As much as thirst and hunger, and cold require;
As much, Epicurus, as sufficed thee in thy little garden:
As much as the Socratic Penates had taken before. *320*

NATURE NEVER SAYS ONE THING, WISDOM ANOTHER.
I seem to confine you by sour examples; mix
Therefore something from our manners, make the sum
What the law thinks worthy the twice seven ranks of Otho.
If this also draws a wrinkle, and extends your lip, *325*
Take two knights, make the third four hundred.
If as yet I have not filled your bosom, if it be opened farther,
Neither the fortune of Cæsar, nor the Persian kingdoms,

ing the same lesson. By nature, here, we must understand that simple principle which leads only to the desire of the necessary comforts of life.

If we go farther, the term nature may extend to the appetite and passions, which, in their desires and pursuits, suit but ill with the dictates of wisdom.

Mr. Porz, *Eth. epist. iii. l. 25, 6.*

"What nature wants" (*a phrase I must distrust*)

"Extends to luxury, extends to lust," &c.

322. *I seem to confine, &c.* By saying this, I may seem, perhaps, too severe, and to circumscribe your desires in too narrow a compass, by mentioning such rigid examples of persons, of what you may think your dispositions.

323. *Our manners.* That I may not be thought too scanty in my allowance, I will permit you to mingle something of our more modern way of thinking and living.

— *Make the sum, &c.* Suppose you make up, together with what I have mentioned as sufficient, a sum equal to a knight's estate, which by a law of Roscius Otho the tribune, called the Roscian law, was to amount to four hundred sestertia revenue per annum, about 3,125*l.* of our money.

324. *Twice seven ranks, &c.* Fourteen ranks or rows of seats in the theatre

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were assigned to the equestrian order. See *Hon. ep. iv. l. 15, 16*; and *Juv. sat. iii. l. 155, 6*, and notes.

325. *If this also draws, &c.* If this contracts your brow into a frown, and makes you pout out your lips, as in disdain or displeasure—as we say, hang the lip—i. e. if this, as well as the examples before mentioned, of Socrates and Epicurus, displeases you—

326. *Take two knights.* Possess an estate sufficient for two of the equestrian order. See above, l. 323, note 2.

— *Make the third four hundred.* E'en add a third knight's estate, have three times four hundred sestertia.

327. *Filled your bosom, &c.* A metaphor alluding to the garments of the ancients, which were loose, and which they held open before to receive what was given to them. *Comp. Is. lxxv. 6, 7. Luke vi. 38.*

The poet means, If I have not yet satisfied your desires by what I allow you: If I have not thrown enough into your lap, as we say. See *sat. vii. 815*, and note.

— *Opened further.* The metaphor is still continued—q. d. If your desires are still extended beyond this.

328. *Fortune of Cæsar.* The rich king of Lydia. See *sat. x. 274.*

— *Persian kingdoms.* The kings of

Y

Sufficient animo, nec divitiæ Narcissi,
Indukit Cæsar cui Claudius omnia, cujus
Paruit imperiis, uxorem occidere jussus.

330

Persa, particularly Darius and Xerxes,
were famed for their magnificence and
riches.

Scient to gratify your desires.

—*Riches of Narcissus.*] A freedman
and favourite of Claudius Cæsar, who
had such an ascendancy over the em-

339. *Suffice your mind.*] Will be suf-

Will ever suffice your mind, nor the riches of Narcissus,
To whom Claudius Cæsar indulged every thing, whose
Commands he obey'd, being ordered to kill his wife.

330

peror, as to prevail on him to put Mes-
salina to death, after her paramour Se-
lina. See sat. x. l. 330—343. Claudius
would have pardoned her adultery, but,

at the instigation of Narcissus, he had
her killed in the gardens of Lucullus.
By the favour of the emperor, Nar-
cissus was possessed of immense wealth.

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SATIRA XV.

ARGUMENT.

The Poet in this Satire, which he is supposed to have written when he was under his banishment into Egypt, relates the mortal and irreconcilable hatred, which sprung from a religious quarrel between the Ombites and Tentyrites, inhabitants of two neighbouring cities of Egypt—and describes, in very lively colours, a bloody fray which happened between them. He seems to lay this as a ground for those fine reflections, with which he finishes the Satire, on the nature, use, and intention of civil society.

In reading this Satire, it is difficult not to advert to the monstrous cruelties which superstition and bigotry have brought on mankind, while those who have disgraced the Christian name by bearing it, have, with relentless fury, inflicted tortures and

QUIS nescit, Volusi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet saturam serpentibus Ibin.
Effigies sacri nitet aurea cercopitheci,
Dimidio imagiæ resonant ubi Memnone chordæ,

5

Line 1. Bithynian Volusius.] Who this Volusius was does not appear; all that we know is, that he came from Bithynia, a country of the Lesser Asia, and was undoubtedly a friend of Juvenal, who addresses this Satire to him.

2. Mad Egypt.] Demens not only means mad, i. e. one that has lost his senses, but also silly, foolish; which perhaps is meant here, in allusion to the silly superstition which possessed the minds of the Egyptians in religious matters.

--This part.] One part of Egypt.

--Adores a crocodile.] That part of

Egypt which lies near the river Nile worships the crocodile; a dreadful amphibious animal, shaped something like a lizard, and, from an egg little bigger than that of a goose, grows to be thirty feet long. The Egyptians know how high the river will rise that year, by the place where the crocodiles lay their eggs. The crocodile was worshipped with divine honours, because these animals were supposed to have destroyed the Lybian and Arabian robbers, who swam over the river and killed many of the inhabitants.

3. An Ibin.] A certain bird, which is

SATIRE XV.

ARGUMENT.

death on thousands of innocent people, for no other crime than a difference of opinion in religious matters.

MARSHALL, in his note on line 36, thus expresses himself—

“*Hinc simultas et odium utrique populo oriebantur, nempe ex diversitate religionum, quæ in mundo etiam Christiano, “Di boni! quantas strages excitavit!”*”

The attentive reader of this Satire will find a lively exhibition of those principles which actuate bigots of all religions, zealots of all persuasions; and which, as far as they are permitted, will always act uniformly against the peace and happiness of mankind. He may amuse himself with allegorizing the *Ombites* and *Tentyriles* into emblems of blind zeal and party rage, which no other bounds than want of power have kept from desolating the earth.

WHO knows not, Bithynian Volusius, what monstrous things
Mad Egypt can worship? this part adores a crocodile;
That fears an Ibis saturated with serpents.
A golden image of a sacred monkey shines,
Where the magic chords resound from the half Memnon, 5

a great destroyer of serpents. See
Answer.

4. *A golden image, &c.*] In another part of Egypt, viz. at Thebes, they worship the image of a monkey made of gold. *Cercopithecus* is derived from the Gr. *κερκος*, a tail, and *πρῖμας*, an ape. The difference between the ape and the monkey is, that the ape has no tail; the monkey has, and usually a very long one.

5. *Magic chords, &c.*] At Thebes, in Egypt, there was a colossal statue of

Memnon, a king of Ethiopia, who was slain by Achilles at the siege of Troy: this statue was made of hard marble, and with such art, that a lute, which was in its hand, would itself give a musical sound when the beams of the sun came upon it.

Cambyzes, king of Persia, ruined the city, and caused the statue to be broken about the middle, imagining the sound to proceed from some contrivance within, but nothing was found. From this time the music was thought to be magical.

Atque vetus Thebe centum jacet obruta portis.
 Illic cœruleos, hic piscem fluminis, illic
 Oppida tota canem venerantur, nemo Dianam.
 Porrum et cæpe nefas violare, aut frangere morsu.
 O sanctas gentes, quibus hæc nascuntur in hortis 10
 Numina! lanatis animalibus abstinet omnis
 Mensa: nefas illic fortum jugulare capellæ;
 Carnibus humanis vesci licet. Attonito cum
 Tale super ceteram fâcinus narraret Ulysses
 Alcinoö, bilem aut risum fortasse quibusdam 15
 Moverat, ut mendax aretalogus; in mare nemo
 Hunc abicit, sævâ dignum verâque Charibdi,
 Fingentem immanes Læstrigonas atque Cyclopas?
 Nam citius Scyllam, vel concurrentia saxa
 Cyanes, plenos et tempestatibus utres 20
 Crediderim, aut tenui percussus verberare Circeis,

Strabo says that he and others heard the music about one in the afternoon, but confesses he could not understand the cause.

6. *Hundred gates.*] At Thebes, in Egypt, there was an hundred gates; the city from thence was called Hecatompolis. This city was destroyed by Cambyses, who conquered Egypt. It was originally built by Busiris, the fabled son of Neptune. See sat. xiii. l. 27, and note.

7. *See fish.*] Cæruleos—because taken out of the sea, which, by reflecting the blue sky, appears of a azure or sky-blue colour. So Vico. *Æn.* iii. 206.

*Adnisi torquent spumas, et cœrula per-
 runt—i. e. æquora.*

8. *Worship a dog.*] They worship their god Anubis under this form. See sat. vi. 533, note.

—*Nobody Diana.*] They worship the bound, but not the huntress. Juvenal seems to mistake here, for Herodotus observes that Diana was worshipped in that country under the name of Bubastis; which adoration, under another name, might occasion this mistake. But see *ANSW.* Bubastis.

9. *A sin to violate a lock, &c.*] Perhaps our poet here goes a little beyond the strict truth, to heighten the ridicule, though there might be possibly some foundation for such an opinion, from the scrupulous abstinence of some of that nation from particular vegetables, as

lentils, beans, and onions, the latter of which the priests abominated, as some pretend, because Dictya, who had been brought up by his, was drowned in seeking after them; or rather, because onions alone, of all plants, thrive when the moon is in the wane." See *ART.* Univ. Hist. vol. i. p. 484. For the religion of Egypt, see also ib. p. 467, et seq.; and *Abr.* of Hutchinson, p. 122.

10. *O holy nations, &c.*] Meaning the various parts of Egypt, whose worship of leeks and onions he has just mentioned. This sarcasm is very natural after what he has said.

11. *Every table, &c.] i. e. They never eat sheep or lambs.*

12. *Offspring of a she-goat.] i. e. A kid.* The hatred of the Egyptians to the herdsmen, both as shepherds and as Hbrews, is supposed to have arisen from the latter killing and sacrificing these beasts, which were held sacred and worshipped in Egypt. See *Gen.* xlii. 32; and xli. 34. See *ART.* Un. Hist. vol. iii. p. 533, &c.

13. *Human flesh.]* Dion. lib. ii. c. 4, says, that in a time of famine in Egypt, when the Egyptians were sorely pressed with hunger, they spared their sacred animals, and ate the flesh of men.

13-14. *When Ulysses was telling, &c.]* Ulysses, arriving at the island of Phœacia, or Corcyra (now Corfu), was entertained by Alcinoös the king, to whom he related his travels.

And ancient Thebes lies overthrown with its hundred gates.
 There sea-fish, here a fish of the river; there
 Whole towns worship a dog, nobody Diana.
 It is a sin to violate a leek or onion, or to break them with a bite.
 O holy nations, for whom are born in gardens 10
 These deities! Every table abstains from animals bearing
 Wool: it is there unlawful to kill the offspring of a she-goat,
 But lawful to be fed with human flesh. When Ulysses
 Was telling, at supper, such a deed to the astonish'd
 Alcinous, perhaps, in some, he moved anger or 15
 Laughter, as a lying babbler.—“Into the sea does nobody
 “Throw this fellow, worthy of a cruel and true Charybdis,
 “Feigning huge Læstrygonians, and Cyclops?
 “For sooner Scylla, or the concurring rocks
 “Of Cyane, and bags full of tempests 20
 “Would I have believed, or, struck by the slender wand of
 “Circe,

15—16. *Anger or laughter.*] He related such monstrous incredibilities, that no doubt he excited the spleen of some of the company, and the laughter of others.

16. *Lying babbler.*] Aretalogus (from *aretos* and *logos*) signifies a talkative philosopher, who diverted great men at their tables by discourses on virtue. From hence this word has been frequently used for a talkative person, a jester, a buffoon.

—*Into the sea, &c.*] The poet supposes one of the company, who heard the strange tales of Ulysses, when at the court of Alcinous, expressing himself as in an amaze, that nobody should take him and throw him into the sea for his strange lies. Abicit.—*i. e.* abjicit.

17. *Worthy of a true Charybdis.*] He has told such a romance about a feigned whirlpool, which he calls Charybdis, in the Straits of Sicily, that he certainly deserves a real one for his pains.

18. *Feigning huge Læstrygonians.*] A rude and savage people near Formia, in Italy; they were like giants, and devoured men. See *Odyss.* x.

—*Cyclops.*] These were represented as man-eaters. See *Odyss.* i. Also *Virg.* *Æn.* iii. 616, et seq.

19. *Sooner Scylla, &c.*] I can sooner believe his tales about Scylla, (the daughter of Phorcys, the father of the Gorgons,) who is said to be changed into

a dangerous rock in the mid-way between Italy and Sicily. See *Virg.* *æcl.* v. 74—7.

—*Concurring rocks, &c.*] Called Cyaneæ, otherwise Symplegada, two rocks at a small distance from the Thracian Bosphorus, so close to one another, that they seem at a distance to be one; and, as one passeth by, he would think they dash against each other: they were therefore called Symplegada, from Gr. *σύν* and *πλεῖν*, to strike together.

20. “*Bags full of tempests.*”] When Ulysses arrived at the island of Æolus, that king of the winds inclosed the adverse ones in leathern bags, and hung them up in Ulysses's ship, leaving at liberty the west wind, which was favourable. But the companions of Ulysses untied the bags, being curious to know what they contained, and let out the adverse winds; immediately a tempest is raised, which drives the ship back to the Æolian isles, to the great displeasure of Æolus, who rejects Ulysses and his companions. They then sailed to the Læstrygons, where they lose eleven ships, and, with one only remaining, proceed to the island of Circe. See *Odyss.* x. ad. init.

21. “*Wand of Circe.*”] She was said to be the daughter of Sol and Perseis; she was a sorceress. She poisoned her husband, the king of the Scythians, that she might reign alone; for which, being

Et cum remigibus grunnisse Elpenora porcis.
 Tam vacui capitis populum Phæaca putavit?
 Sic aliquis merito nondum ebrius, et minimum qui
 De Corcyra²⁵ temetum duxerat una : 25
 Solus enim hoc Ithacus nullo sub teste canebat.
 Nos miranda quidem, sed nuper consule Junio
 Gesta, super calidæ referemus moenia Copti ;
 Nos vulgi scelus, et cunctis graviora cothurnis :
 Nam scelus, a Pyrrha²⁶ quanquam omnia symmata volvas, 30
 Nullus apud Tragicos populus facit. Accipe nostro
 Dira quod exemplum feritas produxerit ævo.
 Inter finitimos vetus atque antiqua simulas,
 Immortale odium, et nunquam sanabile vulnus
 Ardet adhuc Ombos et Tentyra. Summus utrinque 35
 Inde furor vulgo, quod numina vicinorum

expelled her kingdom, she went into Italy, and dwelt in a promontory called the Cape of Circe, whither Ulysses and his companions were driven, (see the last note, ad fin.) many of whom, by a touch of her magic wand, she turned into swine; at last, on entreaty, she restored them to their former shapes.

22. "*Elpenor.*] One of Ulysses' companions.

— "*Swine rowers.*"] The crew of the ship, who rowed her, were turned into swine, and grunted like that animal. In those days the ships were rowed with oars, as well as driven by sails.

23. "*Has he thought,*" &c.] Has this Ulysses so mean an opinion of the Phæacians, as to imaginethem so empty-headed, so void of understanding, that they should receive such a pack of incredible stories, of bags, of tempests, &c. &c? But even these are more probable, and sooner to be believed, than what he relates of the Læstrygons and Cyclops, as if they were man-eaters; this shocks all belief.

24. *Thus deservedly,* &c.] The above reflections would be very just, and proper for any one to make, unless he had drank away his senses, and was incapable of distinguishing truth from falsehood.

25. *Strong wine.*] Temetum, a word signifying strong wine, from Gr. *τεμετον*, vinum; whence *μεθυστω*, to be drunk. So from temetum comes temulentus, drunken. See Hor. Epist. lib. ii. epist.

ii. l. 163.

25. *Corcyraean wine.*] Corcyra, an island in the Ionian sea, on the coast of Albania, anciently called Phæacia. So that the poet means the wine of that country, made by the Phæacians, who were famous for luxury. The urn signifies the vessel (or hoghead, as we call it) out of which they drew the wine, in order to drink it.

26. *Ulysses related this,* &c.] He told these stories entirely on his own credit, having no witness present to avouch the truth of what he said, therefore he might reasonably be disbelieved.

— *Related.*] Canebat.— The word *cane*, when it signifies to relate or report, particularly applies to things uttered by poets, who do not always stick to truth, but indulge their fancies in strange improbabilities: it is therefore here well applied to Ulysses, when telling such stories to Alcinous.

Why Ulysses was called Ithacus, see sat. x. 257, note 2.

27. *We will relate,* &c.] I shall now relate something very astonishing, not merely on my own authority, but which can be attested, as lately and publicly transacted.

27—8. *Junius being consul.*] Some consule Vinco, others Junco; but no such name of a consul appears as Vincus, or Juncus. Junius Sabinus was consul with Domitian, an. U. C. 836, N. C. 84. The poet dates the time of his facts for the greater certainty.

"Elpenor with his swine-towers to have grunted.
 "Has he thought the Phœacian people are so empty-headed?"
 Thus deservedly any one, not as yet drunk, and who a very little
 Strong wine from a Corcyraean urn had drawn : 25
 For Ulysses related this without any witness.
 We will relate wonderful things, and lately done (Junius being
 Consul) upon the walls of warm Coptus;
 We the wickedness of the vulgar, and more grievous than all
 buskins :
 For wickedness, tho' you should turn over all the tragedies 30
 From Pyrrha, no whole people commits among the tragedians.
 Hear
 What an example dire cruelty has produced in our time.
 There burns as yet an old and ancient grudge,
 An immortal hatred, and a wound not to be healed,
 Between the bordering Ombos and Tentyra. Thence, on both
 sides, 35
 The highest fury in the vulgar, because the deities of their
 neighbours

28. *Upon the walls, &c.] i. e. At Coptus—in the city.*

—*Warm Coptus.]* A metropolitan city of Egypt near the Nile, over which the sun at no on is vertical; therefore Juvenal calls it warm, or hot. He names the place, as well as the time, where the things happened which he is going to relate.

29. *The vulgar.]* I am not going to tell facts which relate to myself, or to any single individual, but what was committed by a whole people.

—*Thum all buskins.]* More grievous than is to be found in any tragedy. Cothurnus, the buskin worn by the actors of tragedy, is often, as here, used to denote tragedy itself, by meton. See sat. vi. 685—5, note.

30. *For wickedness, &c.] i. e. Though you should turn over all the tragedies which have been written since the days of Desecalia and Pyrrha, when mankind were restored after the flood, you will find no poet representing a piece of barbarity, as the act of a whole people at once, as in the instance I am going to relate.*

—*All the tragedies.]* Symmata were long garments used by actors in tragedy. Here, by metonym. (like cothurnis in the preceding line,) put for tragedies.

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31—2. *Hear what an example.]* Now attend, and I will tell you my story, in which you will find an example which was the effect of the most savage barbarity, perpetrated in our days, not merely by an individual, but by a whole nation together.

33. *Ancient grudge, &c.]* Here the poet begins his narrative of the quarrels between the Ombites and the Tentyrites, two people of Egypt, who were neighbours, and who hated one another mortally, on account of their difference in religion.

35. *On both sides.]* They were, on each side, equally inveterate in their malice to each other. The word Tentyra, in this line, is in the accusative plur. and so afterwards, l. 76.

36. *The vulgar.]* This rage of one people against the other spread itself not only among the chiefs, (l. 39.) but among the common people on both sides.

—*Because the deities, &c.]* The Ombites abominated the objects of the Tentyrites worship, and those of the Ombites were equally detested by the Tentyrites; neither allowing that there were any gods worthy of worship but their own.

Their quarrel was on the score of

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Odit uterque locus; cum solos credat habendos
 Esse Deos, quos ipse colit: sed tempore festo
 Alterius populi rapienda occasio cunctis
 Visa inimicorum primoribus ac ducibus; ne
 Lætum hilaremque diem, ne magnæ gaudia cœnæ
 Sentirent, positis ad templa et compita mensis,
 Pervigilique toro, quem nocte ac luce jacentem
 Septimus interdum Sol invenit. Horrida sane
 Ægyptus: sed luxuriâ, quantum ipse notavi,
 Barbara famoso non cedit turba Canopo.
 Adde quod et facilis victoria de madidis, et
 Blæsis, atque mero titubantibus. Inde virorum
 Saltatus nigro tibia, qualiacunque
 Unguenta, et flores, multæque in fronte coronæ:
 Hinc jejunum odium: sed jurgia prima sonare
 Incipiunt animis ardentibus: hæc tuba rixæ.
 Dein clamore pari concurritur, et vice teli

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religion, which is always the most implacable of all others.

The ombites worshipped the crocodile, which the Tentyrites destroyed; these worship the hawk.

38. *In a festival time.*] The custom of feasting seven days for the happy overflowing of the Nile was annually observed by the Ombites.

39. *All the chiefs, &c.*] The chiefs of the other people, that is, of the Tentyrites, thought this a fine opportunity, which should not be lost, to spoil their sport at their festival.

40—1. *Let a glass, &c.*] They determined to prevent their festive mirth, and to embitter the joy of their feasts.

42. *The tables being placed, &c.*] In the crocodile's temple.

—*And streets.*] Compita—places where several ways met, in which the country people came together to their wakes, and to perform their sacrifices, when they had made an end of their husbandry. The Ombites are here said to do the same at their festival in the city of Coptus.

43. *The wakeful bed.*] The ancients, as has been before observed, lay on beds, or couches, at their meals. The poet calls it the wakeful bed, from the length of time the beds were occupied by the feasting guests, who sat up night and day for many days together, as the

next line informs us.

44. *Sometimes the seventh sun found.*] The Egyptians held the number seven sacred, and more especially believed, that during their festival of seven days the crocodiles lost their natural cruelty.

Hence the poet means, that the sun, at his rising, found them lying on the festal couches for seven days together.

45. *But in history, &c.*] *q. d.* The people of Egypt are rude and uncultivated; but in the article of luxury, the rabble, barbarous as they are, equal the Canopians themselves, at least in that part of the country where I have been. See sat. i. l. 26, note on Canopus.

—*As far as I have remarked.*] It is to be observed, that Juvenal, having inserted into his writings some sharp lines against Paris a player, a favourite of Domitian, was banished into Egypt, under a pretence of sending him with a military command; so that, during his abode there, he had a full opportunity to observe the manners of the people, and to make his remarks upon them.

47. *Add too.*] *q. d.* It is moreover to be observed.

—*Victory, &c.*] It is a very easy matter to get the better of people, when they are so drunk as hardly to be able to speak, or stand upon their legs, and

Each place hates, since it can believe them only to be accounted
 Gods, which itself worships: but, in a festival time,
 There seem'd, to all the chiefs and leaders of the other people,
 An opportunity to be seized, lest
 A glad and cheerful day, lost the joys of a great feast 40
 They should be sensible of, the tables being placed at the tem-
 ples and streets,
 And the wakeful bed, which, lying night and day,
 Sometimes the seventh sun found. Rude indeed is
 Egypt, but in luxury, as far as I have remarked, 45
 The barbarous rabble does not yield to infamous Canopus.
 Add too, that the victory is easy over the drunken and stam-
 mering,
 And reeling with wine: There, a dancing.
 Of the men, with a black piper; ointments such 49
 As they were, and flowers, and many chaplets on the forehead;
 Here, fasting hatred: but their first brawlings they begin
 To sound, their minds burning: these the trumpet of the quarrel.
 Then they engage with equal clamour, and instead of a weapon

of course, very unable to defend them-
 selves. See 1 Sam. xxx. 16, 17. 1 Kings
 xvi. 9.

48. *There.*] i. e. On the part of the
 Ombites.

49. *Of men, &c.*] The men diverted
 themselves with dancing.

—*A black piper.*] A black Ethiopian
 playing on his pipe, as the music to
 their dances.

—*Ointments such &c.*] It was custom-
 ary at feasts to anoint the head with
 sweet-smelling ointments; but these
 vulgar Egyptians were not very nice in
 this matter, but made use of any grease
 that came to hand.

50. *And flowers.*] It was also usual to
 make chaplets of flowers, which they
 put on their heads. See sat. xi. 121, 2,
 and notes.

—*On the forehead.*] The crowns, or
 chaplets of flowers, surrounded the
 heads of those that wore them, on these
 occasions, but were most conspicuous
 about their forehead and temples.

51. *Here.*] i. e. Among the other
 party, the Tentyrites. The hint in this
 line answers to the inde. l. 48.

—*Fasting hatred.*] The Tentyrites, on
 the contrary, were fasting, and their
 hatred, like their hunger, was fierce and
 insatiable. Their hatred was like an

hungry appetite, which longs after
 something to satisfy it. Jejunum is here
 metaphorical, and taken from the idea
 of an hungry person who longs for
 food; so did their heated hunger after
 the destruction of their adversaries the
 Ombites.

—*First brawlings, &c.*] The Tentyrites
 began the fray with bitter reproaches
 and abuse.

52. *To sound*] To utter forth as loud
 as they could. Metaph. from the
 sounding a trumpet for battle.

—*Minds burning.*] i. e. Their minds
 on fire, as it were, with anger, malice,
 and revenge, against the Ombites.

—*These.*] The reproaches and abuse
 which they uttered.

—*The trumpet, &c.*] Alluding to the
 custom of giving the signal for battle by
 the sound of a trumpet, when two armies
 met. This was supplied by the foul and
 provoking abuse which the Tentyrites
 gave the Ombites. See sat. xiv. l. 199.

53. *With equal clamour.*] This roused
 the Ombites, and both sides were equal-
 ly clamorous and noisy in their abuse
 of each other—this brought them to
 blows.

—*Instead of a weapon, &c.*] Having no
 darts, swords, or other weapons, they
 went to fighting with their fists.

Servit nuda manus: paucæ sine vulnere malæ:
 Vix cuiquam aut nulli toto certamine nasus
 Integer: aspiceret jam cuncta per agmina vultus
 Dimidios, alias facies, et hiantia ruptis
 Ossa genis, plenos oculorum sanguine pugnos.
 Ludere se credunt ipsi tamen, et pueriles
 Exercere acies, quod nulla cadavera calcitit: 50
 Et sane quo tot rixantis nullia turbæ,
 Si vivunt omnes? ergo acrior impetus, et jam
 Saxa reclinatis per humum quæssita laceratis,
 Incipiunt torquere, domestica seditionis
 Tela; nec hos lapides, quales et Turnus, et Ajax, 65
 Vel quo Tydides percussit pondere coxam
 Æneæ; sed quos valeant emittere dextris
 Illis dissimiles, et nostro tempore natæ:
 Nam genus hoc vivo jam decreascebat Homero.
 Terra malos homines nunc educat atque pusillos; 70
 Ergo Deus quicumque aspexit, ridet, et odit.
 A diviticulo repetatur fabula: postquam
 Subsidiis aucti, pars altera promere ferrum
 Audet, et infestis pugnam instaurare sagittis:
 Terga fugæ celeri præstantibus hostibus instant, 75

56. *All the bands.*] *Agmen*, properly, signifies an army, a company of soldiers, chiefly infantry. The poet here humorously applies the word *agmina* to these fighting-warriors.

56—7. *Half countenances.*] Some having an eye beat out, others their teeth, and the like.

57. *Other faces.*] So mauled, as to be disfigured in such a manner, that they could hardly be known to be the same persons.

—*Bones gaping, &c.*] Their jaw-bones fractured, and appearing through the wounds in their cheeks.

58. *Blood of their eyes.*] Which had been torn, or knocked out of their heads.

59. *Nevertheless, &c.*] Notwithstanding all this mischief, nobody had been killed; they therefore had not the satisfaction of treading any of their enemies' dead bodies under their feet; therefore they reckoned all that had hitherto happened no more than mere sport—no better than children's play, as we say.

61. *What purpose, &c.*] What signifies, say they, such a number of fighting pro-

ple, if no lives be lost?

62. *The attack is sharpened.*] This whets their appetite for mischief, and they fall to with still more serimony than before.

63. *Stones, &c.*] They picked up the stones, wherever they could find them, on the ground where they fought.

—*Arms reclined.*] They stooped, directing their arms downwards to the ground, to gather stones, which they began to throw.

64. *Domestic weapons, &c.*] Domestic arms—the commonly usual, familiar weapons, in such quarrels as these, among a rabble, who fall together by the ears. *Seditio* means a tumultuous rising—also quarrel, strife—among people of the same neighbourhood.

65. *Turnus.*] Who took up a stone, and threw it at Æneas. This stone is said to have been so large, as hardly to be lifted by twice six men of moderate strength and stature. See *Æn.* xii. l. 896—901.

—*Ajax.*] See *Il. n. l. 264—70.* where Hector and Ajax are throwing stones at each other; when Ajax takes up a mill-

The naked hand rages: few cheeks without a wound :
 Scarce to any, or to none, in the whole engagement, a nose 55
 Whole: already you might see, throughout all the bands, half
 Countenances, other faces, and bones gaping from their broken
 Cheeks, fists full of the blood of their eyes.
 Nevertheless they believed themselves to play, and to exercise
 Puerile battles, because they can tread on no corpses: 60
 And indeed, for what purpose are so many thousands of a
 fighting

Multitude, if all live? therefore the attack is sharper, and now
 Stones, gotten throughout the ground with arms reclined,
 They begin to throw, the domestic weapons
 Of sedition; nor these stones such as both Turnus and Ajax,
 Or with the weight with which Tydides struck the thigh
 Of Æneas: but those that right hands unlike to them
 Could send forth, and born in our time:

For this race was decreasing, Homer being yet alive.
 The earth now brings forth bad men, and small; 70
 Therefore whatever god hath beheld them, he laughs and hates.
 Let the story be fetched back from the digression. After they
 Were increased with succours, one party dares to draw
 The sword, and to renew the fight with hostile arrows.
 They urge their enemies, giving their backs to swift flight, 75

stone, and throws it at Hector, which broke his shield.

68. *Tydides*.] Diomedes, the son of Tydeus, who threw a stone, as big as two men could lift, at Æneas, and wounded him on the hip. Il. i. l. 503, 4.

The poet applies these silly stories, one should suppose, rather to laugh at them, than any thing else.

67. *But those, &c.*] The stones with which the Ombites and Tentyrites attacked each other were not such as were wielded and thrown by Turnus, &c. but such as could be managed by the hands of the present race of men, who are greatly inferior, in size and strength, to those Homeric heroes.

69. *For this race, &c.*] This race had degenerated even in the days of Homer; for speaking of the stone which Diomedes threw at Æneas, Homer says,

— μέγα πέτρον, ὃ οὐδὲ γ' αἰεὶς φέρονται
 Οἱ μὲν ἄνθρωποι νῦν.

A vast weight, which two men, such as they are now, could not carry. Il. i. l. 303, 4.

So Virgil, speaking of the stone which

Turnus threw at Æneas, *Æn.* xii. 808, 900—

*Fit illud lecti bis aux cervice subitum,
 Quinlis nunc hominum producti corpore talus.*

70. *The earth now brings forth, &c.*] The present race of men are bad as to their morals, and small as to their size, if compared with those of old times; thus has the human race degenerated.

71. *Whatever God, &c.*] No superior being can behold them, without laughing at the ridiculous contumacious of such diminutive creatures, and hating the abominable principles which produce them.

72. *Let the story, &c.*] *q. d.* But to return to the story, from my digression about Ajax, &c.

73. *Increased with succours, &c.*] Were augmented by some auxiliaries.

— *One party.*] The Tentyrites. *Comp.* sat. xii. 115, note.

— *Dares to draw, &c.*] Ventures to draw the swords with which their auxiliaries had furnished them. *Comp.* l. 58, 4.

75. *Urge their enemies.*] *i. e.* The Om-

Qui vicina colunt umbrosæ Tentyra palme.
 Labitur hic quidam, nimîâ formidine cursum
 Præcipitans, capiturque; ast illum in plurima sectum
 Frusta ac particulas, ut multis mortuus unus
 Sufficeret, totum corrosis ossibus edit 80
 Victrix turba: nec ardenti decoxit ahenò,
 Aut verubus: longum usque adeo, tardumque putavit
 Expectare focos, contenta cadavere crudo.
 Hinc gaudere libet, quod non violaverit ignem,
 Quem summa cæli raptum de parte Prometheus 85
 Donavit terris: elemento gratulor, et te
 Exsultare reor: sed qui mordere cadaver
 Sustinuit, nihil unquam hæc carne libentius edit:
 Nam scelere in tanto ne quæras, aut dubites, an
 Prima voluptatem gula senserit: ultimus autem 90
 Qui stetit absumpso jam toto corpore, ductis
 Per terram digitis, aliquid de sanguine gustat.
 Vascones (ut fama est) alimentis talibus usi
 Produxere animas: sed res diversa: sed illic
 Fortunæ invidia est, bellorumque ultima, casus 95

bites, who had turned their backs, and were running away as fast as they could.

76. *Who inhabit Tentyra, &c.* Tentyra-orum, an island and city of Egypt, near which there was a mountain covered with palm-trees. *q. d.* The Tentyrites urged, pressed upon, the flying Omibites. This line should stand in construction before l. 78.

77. *Here.* Just at this juncture.

— *One, &c.* One of the flying Omibites, in his over fear and haste, fell down, and was taken prisoner by the Tentyrites.

79. *One dead man, &c.* They cut this poor creature into as many pieces as they could, that every one might have a bit of him, sufficient for a taste.

80. *The victorious rabble, &c.* Or multitude of the Tentyrites, entirely devoured him.

80—81. *Bones being gnawed.* They gnawed and picked his bones.

81. *Nor did they boil him.* Decoxit is singular, but agrees with turba (l. 81.), which being a noun of multitude, the singular verb is best translated here in the plural number. So putavit in the next line.

82. *Or with spits.* Or roast the pieces of him on spits.

— *So very long, &c.* Their impatience was too great for them to wait the kindling and burning of fire, and the tedious process of boiling or roasting.

83. *Content with the raw carcass.* They were perfectly contented with eating his dead body quite raw. Contenta here relates to the victrix turba.

84. *Hence we may rejoice, &c.* The poet addresses his friend Volusius: and, I do suppose, with an intent here, as elsewhere, when he can find occasion, to sneer at the superstitious notions of his countrymen, relative to their mythology, particularly with regard to the fable of Prometheus. See sat. iv. l. 133, note. We may on this occasion, says he, be glad that these Tentyrites offered no pollution to the sacred element of fire, by dressing human flesh with it.

85. *Which Prometheus, &c.* See sat. iv. l. 133, note.

— *From the highest part of heaven.* Just from Jupiter himself, and brought it down to earth.

86. *I congratulate the element.* I wish it joy of its escape from pollution.

— *And thee, &c.* As for thee, Volusius,

Who inhabit Tentyra near the shady palm-tree.
 Here one slips down, hastening his course with too much
 Fear, and is taken; but him cut into a great many
 Pieces and particles (that one dead man for many
 Might suffice) the victorious rabble ate all up, the bones 80
 Being gnawed: nor did they boil him in a burning kettle
 Or with spits: they thought it so very long, and tardy
 To wait for fires, content with the raw carcase.
 Hence we may rejoice, that they did not violate fire,
 Which Prometheus, stolen from the highest part of heaven, 85
 Gave to the earth. I congratulate the element, and thee
 I think to exult: but he, who bore to gnaw the carcase,
 Never ate any thing more willingly than this flesh:
 For in so great wickedness ask not, nor doubt, whether
 The first gullet perceived a pleasure. But he 90
 Who stood farthest, the whole body now consumed, his fingers
 Being drawn along the ground, tastes something of the blood.
 The Vascons (as the report is) using such aliments,
 Prolong'd their lives: but the matter is different: but there
 Is the envy of Fortune, and the utmost of wars, extreme 95

I think thou must exult in this circumstance as well as myself. The introduction of these reflections, in the close of his mock-heroic account of the battle, makes very much for supposing that he speaks ironically here, as where he introduces Turnus, Ajax, and Diomedes, l. 65, 6.

87. *He, who bore, &c.*] The man who could endure to bite, and champ between his teeth, human flesh, did it, no doubt, with as much relish as he would eat any thing else, especially as his appetite was sharpened by the malice which he bare the Ombites.

89. *Ask not, nor doubt, &c.*] You need not question or doubt whether people, capable of committing so horrible a wickedness as this, to glut their revenge, had a delight in it; and whether those who were present at the beginning of the meal, and so had their first share of the flesh, felt a pleasure in devouring it.

90—1. *He who stood.*] He, whoever he was, that stood farthest off, perhaps not being able to get through the crowd to the spot where the flesh was devoured, till the whole was consumed—

91. *His fingers, &c.*] He observing

some of the blood on the ground, scraped it up with his fingers, and then sucked them with great satisfaction, as affording him, at least, a taste of his enemy's blood. This must stand as a sufficient reason, against all doubt, that the eaters of the carcase had the highest pleasure in so doing—l. 89, 90.

93. *The Vascons.*] A people of Spain, inhabiting between the river Ebro and the Pyrenean mountains. They were besieged by Metellus and Pompey, and reduced to such necessity, that the living were forced to eat the dead, but were at last relieved by Sertorius, a general of Marius's party.

—*As the report is.*] As the story goes, as we say.

—*Using such aliments.*] Eating human carcases.

94. *Prolong'd their lives.*] Which otherwise must have been lost in the straits of the siege, which occasioned a severe famine.

—*Different.*] But this was a very different thing from feeding on human flesh, as the Tentyrites did, out of choice, and out of revenge on their enemies.

95. *Envy of Fortune.*] The poor Vascons were under the frowns of Fortune;

Extremi, longæ dira obsidionis egestas.
 Hujus enim, quod nunc agitur, miserabile debet
 Exemplum esse cibi : sicut modo dicta mihi gens
 Post omnes herbas, post cuncta animalia, quicquid
 Cogeat vacui ventris furor, (hostibus ipsis 100
 Pallorem, ac maciem, et tenues miserantibus artus,)
 Membra aliena fame lacerabant, esse parati
 Et sua : quisnam hominum veniam dare, quiesce Deorum
 Viribus abnuerit dira atque immania passia ;
 Et quibus ipsorum poterant ignoscere manus, 105
 Quorum corporibus vescebantur ? melius nos
 Zenonis præcepta monent : nec enim omnia, quædam
 Pro vitâ facienda putat : sed Cantaber unde
 Stolicus, antiqui præsertim ætate Metelli ?
 Nunc totus Graias, nostrasque habet orbis Athenas, 110
 Gallia cauidicos docuit sacunda Britannos :
 De conducendo loquitur jam rhetore Thulé.
 Nobilis ille tamen populus, quem diximus : et par
 Virtute atque fide, sed major clade Saguntus

they experienced the malice of that sickle goddess. See sat. iii. l. 39, 40; and sat. vi. l. 604. and *Hon. lib. i. ode xxiv. l. 14, et seq. and ode xxv. per tot.*

95. *Utmost of war.*] The utmost distress which war could occasion.

96.—6. *Extreme misfortunes.*] The very last symptoms of desperation.

96. *Dire want, &c.*] See above, note on l. 93, 94.

97. *Which is now in question.*] i. e. The matter which I am now treating, viz. the Vascons eating human flesh.

97—8. *Ought to be lamented, &c.*] Is not to be looked upon as a crime, but as a most lamentable instance of such a thing.

98. *As the nation, &c.*] The Vascons just mentioned above.

99. *After all herbs, &c.*] After they had consumed all sorts of herbs, and of beasts, and whatsoever else the cravings of their hungry stomachs had driven them to devour.

100. *The very enemies, &c.*] Their condition was so desperate, and their famished looks and appearance so shocking, as to move even their enemies to pity them. See Ps. cvi. 46.

101. *Their slender limbs.*] The very flesh wasted from their bones.

102. *Tore for hunger, &c.*] They tore,

through stress of hunger, the limbs of those that had died, and were almost ready to serve themselves in the same manner. See *Deut. xxviii. 53—7.*

103. *Who of Men, &c.*] All this was excusable from the dire necessity of their situation, therefore they ought to be forgiven, not only by men, but by the gods themselves.

104. *Forces.*] Viribus—i. e. men who had suffered so much by exerting all the force of their strength and courage to defend their city against their besiegers.

105. *Whom the manes, &c.*] Who could think of condemning a people under such circumstances of distress, when the ghosts which once inhabited the bodies which they devoured must be supposed to forgive them.

107. *The precepts of Zeno, &c.*] He was the founder of the Stoics; and taught, that though some things might be done to preserve life (*pro vita*), yet not every thing; indeed, not any thing that was unbecoming or dishonest.

108. *A Cantabrian.*] The Vascons were a people of the Cantabrians, in the south-east of Spain.

108—9. *Whence a Stoic.*] How should such a barbarous and ignorant people know any thing about Zeno—whence could a poor Vascon be made a Stoic?

Misfortunes, the dire want of a long siege.
 For the example of this food, which is now in question, ought
 To be lamented: as the nation, which I just now mentioned,
 After all herbs, after all animals, whatever 99
 The fury of an empty belly urged, (the very enemies themselves
 Pitying their paleness, and leanness, and their slender limbs,)
 They tore for hunger the limbs of others, ready to have eaten
 Their own too. Who of men, or of the gods, would have refused
 To pardon forces that had suffered dire and cruel things,
 And whom the manes of those very people, whose bodies 105
 They were fed with, might forgive? better us
 The precepts of Zeno admonish; he thinks not all things, some
 Are to be done for life. But a Cantabrian whence
 A Stoic—especially in the age of old Metellus?
 Now the whole world has the Grecian, and our Athens: 110
 Eloquent Gaul taught the British lawyers—
 Thule now speaks of hiring a rhetorician.
 Yet that people whom we have spoken of were noble: and equal
 In valour and fidelity, but greater in slaughter, Saguntus,

109. *In the age of old Metellus.*] Who lived before arts, sciences, and philosophical knowledge, flourished as they do now. See l. 93, note 1.

110. *Now the whole world—*] Now learning and philosophy are every where extended, and Grecian as well as Roman letters disseminated. None, therefore, could now plead ignorance, and be excusable on that account, as the poor Vascons undoubtedly were.

—*The Grecian, and our Athens.*] The Grecian Athens was the seat of learning and philosophy, from whence the Romans received them, and so cultivated them, as to make Rome another Athens, as it were.

111. *Eloquent Gaul, &c.*] See sat. i. l. 44, note; and sat. vii. 147, 8. Some of the Gallic orators came over to Britain, and taught eloquence.

112. *Thule.*] To determine exactly, among so many different opinions as are given about the part of the world here meant by Thule, is not very easy: some say it means Iceland, others Shetland. It is certain that it was the farthest northern part known to the Romans. VINO. Georg. i. l. 30, calls it ultima Thule. Ainsworth calls it an island the most remote in the northern parts, either known to the Romans, or described by

the poets.

The idea of such a remote and desolate part of the earth sending for a rhetorician to refine their speech, throws an air of banter on what he has been saying, from l. 107, about Zeno's precepts, &c. as if, in such a case of necessity as that of the Vascons, precepts of learning and philosophy could countervail the calls of nature, sinking under the extremity of hunger.

113. *That people whom, &c.*] The Vascons.

—*Were noble.*] In their persevering and steady resistance, to the very last, in the defence of their besieged city.

113—14. *Equal in valour and fidelity, &c.*] Saguntus was a city of Spain beyond the river Ebro, a most faithful ally to the Romans; for when they had holden out against Hannibal, and were almost famished, rather than submit, they chose to burn themselves, their wives, and children, which was the cause of the second Punic war. Virtue here signifies military courage.

The Saguntines equalled the Vascons in the noble defence which they made, and exceeded them in the slaughter of themselves and families, rather than submit to the enemy.

Tale quid excusat. Mæotide sævior arâ
 Ægyptus: quippe illa nefandi Taurica sacri
 Inventrix homines (ut jam, quæ carmina tradunt,
 Digna fide credas) tantum immolat: ulterius nil,
 Aut gravius cultro timet hostia. Quis modo casus
 Impulit hos? quæ tanta fames, infestaque vallo
 Arma coëgerunt tam detestabile monstrum
 Audere? anne aliam, terra Memphitide siccâ,
 Invidiam facerent nolenti surgere Nilo?
 Quâ nec terribiles Cimbri, nec Britones unquam,
 Sauromatæque truces, aut immanes Agathyrsi,
 Hâc sævit rabie imbelli et inutile vulgus,

115

120

125

115. *Excuses, &c.*] Such a thing as eating the flesh of dead men may stand excused, if excited by such distress as the Saguntines were in, especially when compared with the slaughter made upon themselves, and all that were dearest to them.

—*Egypt is more cruel.*] i. e. The Tentyrites, a people of Egypt, whose cruelty we have been relating.

115—16. *Mæotic altar.*] An altar near the lake Mæotis, sacred to Diana, where they sacrificed strangers—which horrid cruelty continued till the coming of Pylades and Orestes.

116. *Tauric inventress.*] Diana Taurica, so called from her being worshipped by the people of Taurica, where this altar was; and therefore the poet calls her the inventress of these cruel rites, wherein strangers were sacrificed.

Or Taurica may mean the country itself, which is called the inventress, &c. because Thoas, king of Chersonesus Taurica, was the inventor of this horrid barbarity. He was slain by Orestes, who went thither to fetch away his sister.

117. *What verses deliver.*] You may, after the history which I have given you of the Tentyrites, believe any thing that the poets have written on the subject of cruelty. He alludes to EVAM. Trag. Iphig. in Taurica.

118. *Nothing beyond.*] Men are here killed in sacrifice, but nothing is further done, such as devouring their dead bodies, and the like: therefore the victim has nothing to fear, after having his throat cut.

120. *Impelled these.*] i. e. These Tentyrites—what has driven them to such

excess of barbarity? what calamitous circumstances have happened to force them into such savageness?

—*So great hunger.*] Can they plead the necessities of famine, like the besieged Vascons?

—*And arms.*] The power of an enemy's arms, to which they must either submit or die, like the Saguntines?

120—1. *Hostile to a rampart.*] That are levelled at the rampart, or trench, which surrounds the besieged, with a determination to destroy, and are calculated for that purpose.

121. *Have compelled them.*] Like the poor people above spoken of.

—*So detestable a monstrous thing.*] As to eat a dead human body, pick the very bones, and lick the blood from off the ground.

122. *Other displeasure, &c.*] The river Nile overflowed Egypt at a certain time of the year, and fertilized the country. If this did not happen, the Egyptians used to do some horrid act of cruelty, thinking thereby to provoke the river to overflow the country. This was taken from the example first set by Busiris, who slew a man in sacrifice; but it was the very man himself who proposed the expedient. We have the story in OVID, de Art. Am.

*Dicitur Ægyptus carnissæ juvenilibus aræ
 Imbribus, atque annis sicca fuisse
 novem.*

Quam Thraxius Busiris adit, monstratque pluri

Hospitis effuso sanguine posse Jovem.

Illi Busiris: fies Jovis hostia primus,

Inquit, et Ægyptotū dabis hospes æquam.

By this we see that an human sacrifice

Excuses something like this. Egypt is more cruel than the
Mæotic 115

Altar: for that Tauric inventress of a wicked
Rite (as now you may believe what verses deliver,
As worthy credit) only slays men: nothing beyond,
Or more grievous, does the victim fear, than a knife. But what
calamity

Impelled these? what so great hunger, and arms hostile 120
To a rampart, have compelled them, so detestable a monstrous
thing

To attempt? could they have done other displeasure, the land
Of Memphis being dry, to the Nile unwilling to rise?
With which neither the terrible Cimbri, nor the Britons ever,
And the fierce Sauromatæ, or the cruel Agathyrsi, 125
With this fury the weak and useless vulgar raged,

was offered to placate Jupiter; this was the first intention, in order to obtain an overflowing of the Nile. In after times the Egyptians lost sight of this, and exercised acts of cruelty, thinking, by this, to irritate the Nile, and to make it overflow the whole country. *Solebant accole immani quadam crudelitate illum ad inundationem irritare.* See MARSHALL, and BRITAN. in loc.

Or did the miscreants try this conjuring spell,

In time of drought to make the Nile to swell? TATE.

Having given the opinions of others on this passage, I now must give my own; for doing acts of cruelty, in order to obtain a benefit from the river, which they might suppose to be already angry with them, from its withholding its water, appears to me very strange.

I should think the poet's meaning to be, that these Egyptians, the Tentyrites, had, without any necessity compelling them to it, without any excuse to extenuate their crime, been guilty of so monstrous a wickedness, that they could not have found out any other so likely to provoke the Nile to withhold its waters in a time of drought, and to bring a famine upon the country, by thus increasing the Nile's unwillingness to help them.

So a late translator—"What worse impiety could they commit, to provoke the Nile to stay within its banks when

"the country of Egypt is chapt with drought?"

And HOLYDAY:

—By what fact
Could they have more made their kind
Nile slow
To rise, and their parch'd Memphian
land o'erflow?

122—3. *Land of Memphis.*] The city of Memphis (now Grand Cairo) was the grand metropolis of that part of Egypt, and therefore gave its name to it. The Nile there divided, and intersected the land in various places, so as to resemble the form of a delta; that part of Egypt was therefore called the Delta.

124. *Cimbri.*] See sat. viii. l. 249, note. The poet calls them terribiles, not only from their hardy valour, but, probably, from the destruction and havoc which they had made of several of the Roman armies.

—*Britons.*] A hardy warlike people of Germany. Tacit.

125. *Fierce Sauromatæ.*] See sat. ii. l. 1, note.

—*Agathyrsi.*] A people of Sarmatia; they were named after Agathyrsus, a son of Hercules.

The poet means to say, that the Tentyrites raged with a fierceness and cruelty, with which these great, mighty, and warlike nations never did.

126. *Weak and useless vulgar.*] A contemptible and worthless rabble.

Parvula fictilibus solitum dare vela phaselis,
 Et brevibus pictæ remis incumbere testæ.
 Nec pœnam sceleri invenies, nec digna parabis
 Supplicia his populiæ, in quorum mente pares sunt 130
 Et similes ira atque fames. Mollissima corda
 Humano generi dare se natura fatetur,
 Quæ lachrymas dedit: hæc nostri pars optima sensûs.
 Plorare ergo jubet casum lugentis amici;
 Squaloremque rei; pupillum ad jura vocantem 135
 Circumscriptorem, cujus manantia fletu
 Ora puellares faciunt incerta capilli.
 Naturæ imperio gemimus, cum funus adultæ
 Virginis occurrit, vel terrâ clauditur infans,
 Et minor igne rogi. Quis enim bonus, aut face dignus 140
 Arcanâ, qualem Cereris vult esse sacerdos,
 Ulla aliena sibi credat mala; separat hoc nos

127. *Accustomed to spread, &c.*] They made vessels of burnt clay, in which they sailed upon the Nile a fishing.

128. *The short oars, &c.*] They painted their little earthen boats, by way of ornament, and rowed them with short oars.

The poet mentions these circumstances of their boats, to shew the contemptibleness, and vanity of these Egyptians.

129. *Find a penalty, &c.*] In short the baseness and wickedness of the Tentyrites exceeds all power of finding any punishment or torture adequate to their deserts.

130. *In whose mind, &c.*] They make no distinctions in their mind, between the necessity which has forced others to eat human flesh, and doing this themselves from a mere principle of anger and malice.

132. *Nature confesses, &c.*] From the evidence of what we feel within ourselves, we may gather, as from the confession of a fact the truth of it, that nature has furnished us with hearts susceptible of the tenderest feelings.

133. *Has given tears.*] Those outward symptoms of sorrow and compassion, which are given to no other creature.

—*This best part, &c.*] Because by flowing in pity and commiseration, they bespeak the most amiable qualities of the mind.

134. *She commands, therefore, &c.*] To sympathise with our friends in their

griefs may be called a dictate of nature. See Rom. xii. 15.

135. *Squalid appearance, &c.*] It was customary for persons arraigned in a court of judicature to appear in rage and dirtiness in order to move the compassion of the judges. But as squalor signifies sometimes, "the sorrowful and "mourning estate of those that are arraigned or accused," this idea of the word may be here meant, at least inclusively. See *Ans. Squalor*, No. 3.

136. *His defrauder.*] i. e. His guardian, who was left in trust with his person and estate during his minority, and has cheated and defrauded him. Circumscriptor means a cosener, a cheater, one that circumvents or over-reaches another.

—*Girl-like hairs, &c.*] The tenderness, youth, and innocence of the poor orphan—his hair, like that of a girl, long and hanging loose, and dishevelled, his smooth and delicate face, wet with the tears flowing from his eyes, and his appearance altogether is such, as to render it almost uncertain to the beholders of which sex the sufferer is, who is thus obliged to cite his iniquitous guardian into a court of justice, in order to obtain redress. See sat. x. l. 222, note on *Hirrus*.

138—9. *An adult virgin, &c.*] When we meet the funeral of a beautiful young woman, snatched away by the hand of

Accustomed to spread little sails in earthen boats,
 And to ply the short oars of a painted earthen vessel.
 Nor can you find a penalty for the wickedness, nor prepare
 Punishments worthy these people, in whose mind equal 130
 And alike are hunger and anger. Most tender hearts
 Nature confesses herself to give to human kind,
 Who has given tears, this best part of our sense.
 She commands, therefore, to bewail the misfortune of a mourn-
 ing friend;
 And the squalid appearance of a criminal; an orphan calling
 to the laws 135
 His defrauder, whose girl-like hairs make his
 Countenance, flowing with weeping, uncertain.
 By command of nature we groan, when the funeral of an adult
 Virgin occurs, or an infant is shut up in the earth,
 And less than the fire of the pile. For what good man, or
 worthy 140
 The secret torch, such as the priest of Ceres would have him
 to be,
 Thinks any evils alien from himself? This separates us

death in all the bloom of youth, nature bids us mourn—we can't resist its impulse.

This circumstance, here introduced by our poet, reminds one of an exquisitely fine and tender passage on a like event. *Hamlet*, act v. sc. i. where the Queen says of the deceased Ophelia, who had been prematurely snatched away by death:

[Scattering flowers.

"Sweets, to the sweet, farewell!

"I hop'd thou wou'd'st have been my

"*Hamlet's* wife;

"I thought thy bride-bed to have deck'd,

"sweet maid,

"And not t' have strew'd thy grave."

See *THE. AND.* act. i. sc. i. l. 77—109.

139. *An infant is shut up, &c.*] The law forbade burning the bodies of infants that died before they had lived forty days—or (according to some) before seven months old, when they had teeth. They used to bury them in a place which was called *Suggrundarium*. See *ANSW.*

140. *Less than the fire, &c.*] *i. e.* Too little to be burnt on a funeral pile. See the last note.

140—1. *Worthy the secret torch.*] *i. e.*

Worthy to be initiated into, or to be present at, the sacred rites, which were celebrated in honour of the goddess Ceres.

These rites were celebrated by night; the worshippers carried lamps, or lighted torches, in their hands, in memory of Ceres, who, by fire-light, had sought after her daughter Proserpine, when she was stolen by Pluto out of Sicily. Ceres is fabled to have lighted those fires, which have burned ever since, on the top of mount *Ætna*.

141. *Such as the priest of Ceres, &c.*] None were admitted to the Eleusinian mysteries (for so the rites of Ceres were called, from Eleusis, a town in Attica, built by Triptolemus, who, being instructed by Ceres, taught the people to sow corn) but those, who by the priest were pronounced chaste and good, free from any notorious crime.

142. *Thinks any evils, &c.*] *q. d.* There is no real good man who can think himself unconcerned in the misfortunes of others, be they what they may: his language will be like this in Terence:

Homo sum, humani nihil a me alienum puto. *HEAUT.* act. i. sc. i. l. 25.

A grege brutorum, atque ideo venerabile soli
 Sortiti ingenium, divinatorumque capaces,
 Atque exercendis capiendisque artibus apti, 145
 Sensum a cœlesti demissum traximus arce,
 Cujus egent prona, et terram spectantia. Mundi
 Principio indulsit communis conditor illis
 Tantum animas; nobis animum quoque, mutuus ut nos
 Affectus petere auxilium, et præstare juberet, 150
 Dispersos trahere in populum, migrare vetusto
 De nemore, et proavis habitatas linquere sylvas:
 Ædificare domos, Laribus conjungere nostris
 Tectum aliud, tutos vicino limine somnos
 Ut collata daret fiducia: protegere armis 155
 Lapsum, aut ingenti nutantem vulnere civem;
 Communi dare signa tubâ, defendier isdem
 Turribus, atque unâ portarum clave teneri.

142. *This separates us, &c.] i. e.* This distinguishes men from brutes, who know nothing of this.

145. *And therefore.] i. e.* For this very end and purpose, that we may sympathize with others.

144. *A venerable disposition.]* A disposition and inclination to partake in others' sorrows, is deserving the highest esteem and reverence, and this has fallen to the lot of mankind alone.

—*Capable of divine things.]* A capacity to apprehend divine things is the property of man alone. This is a very great truth; but, alas! how sad an use the wise men of this world made of this gloriously-distinguished faculty, may be seen, Rom. i. 21, 22, et seq.

145. *Apt for exercising, &c.]* The invention, understanding, and exercise of the arts, whether mechanical, or others, are also peculiar to man.

146. *We have drawn.]* Traximus—i. e. we have derived, as we should say.

—*Sense.]* Moral sense, reason.

—*Sent down.]* Demissum—let down. Traximus demissum seems to be metaphorical, taken from the idea of a cord, or chain, let down from on high, which a person below takes hold of, and draws down to himself.

146. *From the celestial top.]* Arx signifies the top, peak, or ridge of any thing, as of a rock, mountain, or hill; also a palace, temple, or tower, often built on high. See sat. xiv. l. 86—8.

Hence heaven, or the residence of the gods, is called arx cœli.

Nos tua progenies, cœli quibus enant arcem. Æn. i. 254.

147. *Which.] i. e.* Which moral sense.

—*Prona things, &c.]* Beasts called prona, from their inclining, with the face stooping downward to the earth; whereas man is erect, and looks upward. Here seems to be an imitation of Ovid, Met. lib. i. l. 84—7.

Pronaque cum spectant animalia cœtera terram,

Oa homini sublime dedit cœtumque tueri Jussit, et erectos ad sidera tollere vultus.

So Sallust. Omnes homines qui sese student præstare cæteris animalibus, &c. quæ natura prona, et ventri obedientia finxit. Bell. Catil. ad init.

148. *The common builder, &c.] i. e.* Common nature, for Juvenal ascended no higher—the God of Nature he knew not. Compare l. 132—4. See Acts xvii. 23—9.

—*To them.] i. e.* To the brute creation.

149. *Only souls.]* Animas, a principle of mere animal life; which is called the spirit of a beast, Eccl. iii. 21.

—*To us a mind also.]* To us human beings nature has not only given a principle of animal life, but also a rational mind, by which we reflect, and judge, and reason. The anima, or soul, is that by which we live; the animus, or intel-

From the herd of brutes, and therefore we alone having shared
 A venerable disposition, and being capable of divine things,
 And apt for exercising and understanding arts, 145
 Have drawn sense sent down from the celestial top,
 Which prone things, and things looking on the earth, want.
 The common builder of the world at the beginning indulged to
 them

Only souls; to us a mind also, that a mutual affection
 Might command us to seek, and to afford help: 150

To draw the dispersed into a people, to migrate from the old
 Forest, and to leave woods inhabited by our ancestors:

To build houses, to join to our habitations

Another roof, that safe slumbers, by a neighbouring

Threshold, a contributed confidence might give: to protect
 with arms 155

A fallen citizen, or one staggering with a great wound:

To give signs with a common trumpet, to be defended with the
 same

Towers, and to be secured by one key of the gates.

lectual mind, is that by which we are
 wise above the brutes. See sat. vi. l.
 580, note.

149. *A mutual affection.*] The end for
 which this intellectual mind is given us,
 so far as it relates to the purposes of
 society, is, to incline us to bestow, as well
 as to require, mutual good offices towards
 each other; and therefore it disposes
 us to mutual affection.

151. *The dispersed, &c.*] To collect men,
 who are naturally dispersed, and bring
 them together into society.

—*To migrate, &c.*] To depart from
 the woods and forests, the ancient
 abodes of the earliest ages, where men
 lived in common with the beasts, and to
 coalesce and unite in civil society. See
 sat. vi. l. 2—7.

153. *To build houses.*] For habitation,
 instead of living in dens and caves, like
 beasts.

—*To join, &c.*] To join our houses to
 one another, for the greater safety and
 convenience of the whole, against rob-
 bers, wild beasts, &c.

155. *Threshold.*] Limine stands here,
 per syn. for the house itself.

—*A contributed confidence.*] That by
 thus joining houses (the original of cities
 and towns) each might receive and im-
 part a confidential notion of safety, in

the night-time particularly, when men
 sleep, and, of course, are more exposed
 to dangers.

—*To protect with arms, &c.*] To pro-
 tect in war, from the hands of the enemy,
 a fellow-citizen who had fallen, or was
 reeling with loss of blood from wounds.

157. *To give signs, &c.*] When on an
 expedition in time of war, to obey one
 common signal, given by the trumpet for
 battle.

158. *Towers.*] Turris signifies a tower,
 or any thing like it; so any fortified
 place.

—*Secured by one key, &c.*] To be in-
 closed within the same walls, and lock-
 ed up in security by the same key of the
 gates.

The poet, by what he has said, has
 shewn the great advantages of men
 above brutes; in having a rational mind,
 which can direct them to form societies,
 so that, by mutual help and assistance,
 they can secure and protect each other.
 All this is agreeable to the dictates of
 their common nature, and thus it ought
 to be; but such is the corruption and de-
 pravity of mankind, that, as the poet
 proceeds to shew, there is little of this
 to be found; on the contrary, beasts are
 not so cruel to their own species as men
 are.

Sed jam serpentum major concordia: parcit
 Cognatis maculis similis fera: quando leoni 160
 Fortior eripuit vitam leo? quo nemore unquam
 Expiravit aper majoris dentibus apri?
 Indica tigris agit rabidâ cum tigride pacem
 Perpetuam: sævis inter se convenit ursis.
 Ast homini ferrum lethale incude nefandâ 165
 Produxisse parum est; cum rastra et sarcula tantum
 Assueti coquere, et marris ac vomere lassi
 Nescierint primi gladios excudere fabri.
 Aspicimus populos, quorum non sufficit iræ
 Occidisse aliquem; sed pectora, brachia, vultum 170
 Crediderint genus esse cibi. Quid diceret ergo,
 Vel quo non fugeret, si nunc hæc monstra videret
 Pythagoras? cunctis animalibus abstinuit qui
 Tanquam homine, et ventri indulsit non omne legumen.

159. *Concord of serpents, &c.*] These venomous creatures do not hurt their own species; they agree better than men now do with each other.

160. *Saves his kindred spots.*] The leopard recognizes the leopard, and avoids hurting him, whom he sees, by his spots, to be related to the same species with himself.

165. *But, &c.*] The poet having, in several instances, shewn the harmony and agreement which subsist among the most fierce and savage beasts, now proceeds to apply this to his main argument in this place, which is to prove that the concord between these creatures is greater than is to be found among the human race towards each other; and indeed, that man towards man is now so savage, as to fabricate weapons for their mutual destruction, and this without any remorse or concern.

166. *To have produced, &c.*] Lit. to have lengthened out deadly iron, &c. i. e. by drawing it out, with hammering it on the anvil, into the length of a sword, a deadly weapon, and most fatal: the poet therefore calls the anvil on which it is

made impious, as being instrumental to the forming of this mischievous weapon.

—*Is little.*] Is to be looked upon as a trifle, in comparison of what mankind are now capable of. See l. 161—71.

—*Whereas.*] Cum—although, albeit.

—*Being accustomed, &c.*] The first smiths set up their trade only to forge instruments of husbandry, and made nothing else. Coquere signifies, here, to heat in the fire. ANSW.

167. *Tired with mattocks, &c.*] They wearied themselves daily in making hoes or mattocks, or ploughshares, for tillage.

168. *Knew not how, &c.*] So far from hammering iron into swords, they did not even know how to set about it.

169. *We see people, &c.*] Meaning the savage Tentyrites before mentioned, who ate human flesh, and looked upon it as a species of ordinary food.

172. *Pythagoras.*] The famous philosopher, who left his country Samos, then under the tyrant Polycrates, and travelled over India, through Egypt, in search of knowledge. He forbade the eating of animals on account of the transmigration

But now the concord of serpents is greater : a similar
 Beast spares his kindred spots. When, from a lion, 160
 Did a stronger lion take away life ? in what forest ever,
 Did a boar expire by the teeth of a larger boar ?
 The Indian tyger observes a perpetual peace with a fierce
 Tyger : there is agreement with savage bears among themselves.
 But for man the deadly sword from the impious anvil 165
 To have produced is little ; whereas, being accustomed only
 to heat

Rakes and spades, and tired with mattocks and the ploughshare,
 The first smiths knew not how to beat out swords.

We see people, to whose anger it does not suffice

To have killed any one ; but the breasts, the arms, the face, 170
 They believed to be a kind of food. What therefore would
 he have said,

Or whither would he not have fled, if now Pythagoras could
 have seen

These monstrous things ? who abstain'd from all animals, as from
 A man, and did not indulge every kind of pulse to his belly.

of souls ; he would not allow himself to
 eat all sorts of vegetables, but abstained
 from beans, which he is supposed to have
 learnt from the Egyptian priests, when
 he was in that country, who abstained
 from beans, and thought it unlawful to
 sow or to look upon them. *Ἡρακλῆς*.
Euterpe.

What, says the poet, would Pythagoras
 have said, if he had seen these Egyp-
 tians, these Tentyrites, tearing and de-
 vouring human flesh ? to what part of
 the earth would not he have flown, to
 have avoided such a sight ? who, so far
 from holding it lawful to eat human flesh,
 would not eat the flesh of any animal
 any more than he would have eaten the
 flesh of a man, nor would he indulge his
 appetite with every kind of vegetable.

The reason of this strange piece of
 superstition, of abstinence from beans, is
 not known ; many causes have been
 assigned for it, which are full as absurd
 as the thing itself. The reader may

find many of these collected in *Holyday*.
note 14, on this Satire. See also ANT.
Univ. Hist. vol. i. p. 53.

According to the story of his life, writ-
 ten by Iamblichus, we may suppose that
 neither Pythagoras, nor any of his fol-
 lowers, would ever reveal the cause of
 abstinence from beans.—It seems that
 Dionysius the tyrant, the younger, de-
 siring to know the secret, caused two
 Pythagoreans to be brought before him,
 a man and his wife, who being asked,
 “ why the Pythagoreans would not eat
 “ beans ? ” — “ I will sooner die (said the
 “ man) than reveal it.” — This, though
 threatened with torture, he persisted in,
 and was, with indignation, sent away.
 The wife was then called upon, and being
 asked the same question, and threatened
 also with torture, she, rather than reveal
 it, bit out her tongue, and spit it in the
 tyrant's face. Of Pythagoras, see *Ov.*
Met. lib. xv. l. 60, et seq.

SATIRA XVI.

ARGUMENT.

This Satire is supposed to have been written by Juvenal while he commanded in Egypt, (see sat. xv. l. 45, note 2.); he sets forth, ironically, the advantages and privileges of the soldiery, and how happy they are beyond others whom he mentions. Many have thought that this Satire was not written by Juvenal; but I think that the weight of evidence seems against that.

QUIS numerate queat felicitis præmia, Galle,
Militiæ? nam si subeantur prospera castra,
Me pavidum excipiat tyronem porta secundo
Sistere; plus etenim fatis valet hora benigni,
Quam si nos Veneris commendet epistola Marti,
Et samia genitrix quæ delectatur arenâ.

Commoda tractemus primum communia, quorum
Haud minimum illud erit, ne te pulsare Togatus

Line 1. Gallus.] Who this was does not appear; some friend, doubtless, of Juvenal, to whom he addresses this Satire.

—Can number, &c.] i. e. Can reckon up the advantages and emoluments arising from a military life?

2. New since.] The subject of the Satire is proposed, l. 1, though not entered upon till l. 7. The intermediate lines, beginning at Nam si, &c. l. 2, to the end of l. 6, are digressional, and humourously introduce the poet, now eighty years old, and forced into the service as a punishment, wishing to enter into the army with a lucky planet, as a soldier of fortune: the cheerfulness with which he seems to bear his misfortune must have afforded no small disappointment to his enemies.

I have rendered the Nam si, as marking the transition to the poet's wish for himself. See *ANSW. Nam*, No. 5. 6; and *Si*, No. 2.

—Prosperous camps, &c.] Where people make their fortunes.

3. Let the door.] Let my first entrance be attended with the good omen of some favourable star. It was a great notion among the Romans, that their good or ill fortune depended on the situation of the stars, at certain times, and on certain occasions. *Sat. vii. l. 194, note.*

—A fearful beginner.] Tyro signifies a fresh-water soldier, a young beginner, a novice; these are usually fearful at first, being unused to the fatigues and hazards of war.

SATIRE XVI.

ARGUMENT.

opinion, and that there are many passages so exactly in the style of Juvenal, as to afford the strongest internal evidence that it was written by him. It may be granted not to be a finished piece, like the rest; but if we only regard it as a draught or design of a larger work, it is a valuable hint on the oppression and inconveniences of a military government.

WHO, O Gallus, can number the advantages of the happy
Soldiery? now since prosperous camps may be gone into,
Let the door receive me, a fearful beginner, with a favourable
Star: for an hour of kind fate avails more,
Than if an epistle of Venus were to commend us to Mars, 5
And the mother who delights in the Samian sand.

Let us first treat common advantages; of which that will
Hardly be the least, that a gownsmen to strike you

It is to be remembered, that Juvenal, who had passed his life in the study of letters, and in writing, was sent away from Rome into Egypt, under pretence of giving him a military command, but indeed to exile him, for having satirised Paris the player, a minion of Domitian. See sat. vii. l. 92, note. This was in a very advanced stage of our poet's life; therefore, though an old man, he might properly call himself a young soldier, unskilled and fearful.

4. *An hour of kind fate, &c.* One lucky hour under the influence of some friendly planet. See Non. lib. ii. ode xvii. l. 17, et seq.

5. *Epistle of Venus, &c.* Than if Venus, the mistress of the god of war, were to write him a commendatory letter in my favour, and this to be seconded by

another from his mother Juno, here meant by *genetrix*. The poet, in this place, is again sneering at the mythology of his country. Comp. sat. xiii. l. 40—7.

6. *Delights in the Samian sand.* Juno was worshipped at Samos, a sandy island in the Icarian sea, where she was educated and married to Jupiter; she was said to have a great delight in this island. See *Hes.* l. i. 19, 20.

7. *Let us first treat common advantages.* The poet now enters on his subject; and begins, first, with those privileges of the military, which are common to all of them, from the highest to the lowest.

8. *A gownsmen.* Any common Roman, called togatus from wearing a gown; as a soldier is called armatus, from wearing arms—l. 34, post.

Audeat : imo etsi pulsetur, dissimulet, nec
 Audeat excussos Prætori ostendere dentes, 10
 Et nigram in facie tumidis livoribus offam;
 Atque oculos medico nil promittente relictos.
 Bardiacus Judex datur hæc punire volenti,
 Calceus et grandes magna ad subsellia suræ;
 Legibus antiquis castrorum, et more Camilli 15
 Servato, miles ne vallum litiget extra;
 Et procul a signis. Jüstissima Centutionim
 Cognitio est igitur de milite; nec mihi deerit
 Ultio, si justæ defertur causa querelæ:
 Tota cohors tamen est inimica, omnesque manipuli 20
 Consensu magno efficiunt. Curabitur ut sit
 Vindicta et gravior quam injuria. Dignum erit ergo
 Declamatoris Mutinensis corde Vagelli,

9. *May not dare.*] No common man dare strike you if you are a soldier.

—*Tho' he.*] Though he should be ever so beaten by you.

—*Let him dissemble.*] Let him conceal it; let him counterfeit, and pretend, that he came by the marks, which the soldier's blows have left, some other way.

10. *Nor dare to shew, &c.*] Though the soldier has knocked the man's teeth out of his head, yet let not the man dare to complain to the superior officer, or shew his mangled mouth.

—*Prætor.*] The prætor militaris was the general, or commander in chief. See ANSW. Prætor.

11. *Black lump, &c.*] His face beat black and blue, as we say, and full of lumps and swellings.

12. *And eyes left, &c.*] His eyes left in such a condition, as to make it impossible for the surgeon to promise a recovery of them.

13. *A Bardiac judge.*] Bardiacus, or Bardiacus, a military judge, something like our judge-advocate in the army, who had the sole cognisance of all military causes, and of such as arose within the camp: so called from bardi, an ancient people of Gaul, who wore a particular sort of dress, that was adopted by the Romans, and used by the military. This judge, being of the army, wore this dress, and therefore is called Bardiacus, which signifies, of the country of Gaul, or dressed like Gauls. ANSW.

—*Willing to punish, &c.*] If a man will venture to complain, he will be referred to the tribunal of the military judge.

14. *A shoe, &c.*] Calceus signifies any shoe, but probably means here a particular shoe worn by soldiers, which, like those of our rustics, was filled with nails at the bottom. See sat. iii. 247, 8, note.

—*Large buckles.*] These seem to have been the upper parts of the caliga, as the lower were the calcei, or shoes; for the caliga, being a sort of harness for the foot and leg, the lower part, or calceus, covered the foot, the upper part, or ansæ, reached up to the calf of the leg; they were like our half boots, and in the front had the figure of a lion, or some fierce beast.

14. *At the great benches.*] The benches on which the superior magistrates sat were called tribunalia; those on which the lower magistrates sat were called subsellia; so that the epithet magnæ, here, is probably ironical.

The poet means, that the complainant is referred to a military judge, who takes his seat on the bench in his military habit.

15. *Let us of lamps.*] These complaints were not tried by the civil laws and institutions, but by the old military laws.

—*The custom of Camillus.*] L. Furius Camillus, during the ten years siege of Veii, a city of Tuscan, famous for the slaughter of the Fabii there, made a law,

May not dare. Even tho' he may be stricken, let him dis-
semble,

Nor dare to shew his teeth beat out to the prætor, 10

And a black lump in his face with swelled bluenesses;

And eyes left, the physician promising nothing.

A bardiac judge is given to one willing to punish these things,

A shoe, and large buskins at the great benches,

The ancient laws of camps, and the custom of Camillus 15

Being observed, that a soldier should not litigate without the
trench,

And far from the standards. Most just is therefore the trial
Of centurions concerning a soldier; nor will revenge.

Be wanting to me, if a cause of just complaint be brought :

Yet the whole cohort is inimical, and all the companies 20

Obstruct with great consent. You will take care, that there be

Vengeance, heavier than the injury. It will, therefore, be worthy

The heart of the declaimer Vagellius of Mutina,

that no soldier should be impleaded without the camp, or at a distance from the standard, that he might always be on the spot in case of an engagement: so that if a man received an injury, as in the case above put, from a soldier, he could prosecute him no where but before the military judge, and that by the martial law.

17. *Most just is therefore, &c.*] The *igitur*, here, relates to what the poet mentions in the preceding lines, concerning the trial of a soldier, which was ordained to be before a military tribunal; no other had cognizance of the cause where a soldier was a party. Now as this was ordained by law, and to prevent the military from being absent at a distance from the camp, in case of a sudden attack from an enemy, and, for this reason, must be for the public good and safety, it must be deemed highly proper and just.

18. *Nor will revenge, &c.*] *y. d.* Though a centurion be judge, yet were I, supposing myself a common person, who prosecute a soldier on good and reasonable grounds, really to make out my cause to be true and just, I shall have sentence in my favour, and, as far as the judge is concerned, I shall be avenged of my adversity: but notwithstanding this—

20. *The whole cohort.*] The whole regiment, as it were, will be against the

man who complains against a soldier.

20. *All the companies.*] *Manipuli*, for manipuli, of which there were ten in a regiment, and answer to our companies of foot. Here may be meant all the common soldiers.

Manipulus was a small band of soldiers, which, in the days of Romulus, when the Roman army was but in a poor condition, tied an handful of hay or grass to the top of a spear, and carried it by way of ensign. We have adopted this term, and often call a small detachment of soldiers an handful of men.

21. *Obstruct.*] *i. e.* The course of justice.

—*With great consent.*] With the most hearty and earnest united opposition; so that, if you should have the centurion, who tries the cause, on your side, his sentence can't be carried into execution for fear of a mutiny, the soldiers banding together as one man to oppose it.

—*You will take care, &c.*] You soldiers (the whole cohort—*omnesque manipuli*) will take care, that vengeance, even heavier than the injury complained of, shall await the plaintiff, and that he shall find the remedy worse than the disease. Comp. l. 24. and note.

23. *The heart of Vagellius, &c.*] Therefore the man who could affront a soldier, or sue him for an injury, and attempt to

Cum dño cura habeas, offendere tot caligatos,
 Millia clavorum. Quis tam procul absit ab urbe?
 Præterea, quis tam Pylades, molem aggeris ultra
 Ut veniat? lachrymæ siccentur protinus, et se
 Excusaturos non sollicitemus amicos.

25

Da testem, Judex cum dixerit: audeat ille
 Nescio quis, pugnos vidit qui, dicere, vidi;
 Et credam dignum barbâ, dignumque capillis
 Majorum: citius falsum producere testem
 Contra paganum possis, quam vera loquentem
 Contra fortunam armati, contraque pudorem.

30

Præmia nunc alia, atque alia emolumenta optemus
 Sacramentorum. Convallem ruris aviti
 Improbus, aut campum mihi si vicinus ademit;
 Aut sacrum effodit medio de limite saxum,
 Quod mea cum vetulo coluit puls annua libo,

35

plead his causes against him, must have the resolution and impudence of that brawling lawyer of Mutina (nod. Modena); who, for a fee, would undertake the most dangerous and desperate causes.

24. *Since you have two legs.* [Which are now safe and sound) to be objects of mischief to the soldiers, who will kick your shins with their cleated shoes, and break them.

—*Common soldiers.* Caligatos—having the caliga on their feet and legs stuck full of nails and spikes, hence called caligati. See sat. iii. 222—48, and notes.

25. *Thousands of nails.* Each soldier having a great number.

—*So far from the city* [Who can be so foolish and ignorant, so unacquainted with the ways of the world, and especially with the manners of the soldiery, as to venture upon any quarrel with a soldier? Quis tam procul absit ab urbe? *g. d.* Who can be so ignorant of the world!

The expression seems proverbial: the people in a town, or great city, as Rome was, must be supposed to know mankind better than rustics, who live in the country, and are usually raw and ignorant; hence called inurbani, rude, simple, homely.

So the Greeks used the word *αἰῶες*, (from *αἶν*, a city, particularly Athens,) to denote a sharp man, well acquainted

with the ways of the world; answering, in a great measure, to the English word *politic*, which is from the Latin *politikus*, and this from Gr. *πολις*, a city.

26. *So much a Pylades.* [So much like Pylades; alluding to Pylades, the friend of Orestes, who underwent all dangers with him and for him, and even exposed his life for him, when he went to Taurica to expiate his crimes at the altar of Diana Taurica. See Eurip. Iphigen. in Tauris.

Whom, beside all I have been saying of your own personal dangers from the soldiery, could you find such a friend, as to expose his safety for your sake, and enter within the camp to plead your cause, or to take your part?

—*Mole of the rampart.* [The Romans used to surround their encampments with vast heaps or banks of earth, thrown up by way of rampart. The mass of earth which formed this might properly be called moles aggeris. A person could not get into the camp without first passing this.—Who would, says the poet, venture beyond this for your sake?

27. *Let tears, &c.* [Cease to implore with tears your friends to help you.

28. *About to excuse themselves.* [Forbear to solicit your friends, who, instead of complying with such a request, will find a thousand excuses for not complying with your solicitations.

29. *When the judge says, &c.* [But

Since you have two legs, to offend so many common soldiers,
Thousands of nails. Who can be so far from the city? 25
Besides, who is so much a Pylades, beyond the mole of the
rampart

That he would come? let tears immediately be dried up, and
let us

Not solicit friends about to excuse themselves.

When the judge says—"Give evidence:" let him dare,
(I know not who,) who saw the blows, say—"I saw," 30
And I will believe him worthy the beard, and worthy the lock,
Of our ancestors; you might sooner produce a false witness
Against a villager, than one speaking what is true
Against the fortune of a soldier, and against his reputation.

Now other advantages, and other emoluments, let us note, 35
Of oaths. A dale of my ancestral estate,
Or a field, if a wicked neighbour has taken away from me:
Or hath dug up the sacred stone from the middle border,
Which my annual puls hath rever'd with an old cake:

suppose you could prevail on a friend to
go with you, to be a witness for you in
the cause, who saw you beaten by the
soldier, and suppose the judge calls on
the cause, and bids you produce your
evidence; let any man, (I know not
who—I name nobody) but let me see
the man who dares to swear publicly
in court that he saw the blows given—

31. *Worthy the beard, &c.* I will allow
him to be a man of primitive virtue,
fidelity, and courage; such as resided in
our great ancestors, who knew not our
modern effeminacy; they neither shaved
their beards, nor cut their hair.

32. *You might sooner produce, &c.* *Paganus* literally signifies one in, or of,
the country, or country village; here it
is used in contradistinction to a soldier.
It is more easy to bring a false accusa-
tion, and support it by false testimony,
against such a one, than to bring a true
accusation, and to support it by true
testimony, against either the property or
honour of a soldier—*animi*. See ante,
l. 8, note.

36. *Of oaths.* When soldiers were
inlisted, they took an oath of allegiance
and fidelity to the emperor, to their
country, and to their general.

Now, says Juvenal, let us consider
some farther privileges of taking the
oaths as a soldier, and, by this, being
enrolled in the army.

—*A dale.* *Convallis* signifies a vale
or valley, enclosed on both sides with
hills, commonly the most fruitful part of
an estate. See *Ps. lxx. 15*.

—*My ancestral estate.* My family-
estate, descended to me from my an-
cestors.—He speaks as a common per-
son.

37. *Or a field.* Some other favourite
spot.

If a wicked neighbour hath by violence
entered and dispossessed me of these.

38. *Hath dug up, &c.* If he hath
removed my boundary.

The stones which were set up for
boundaries were held sacred; they
adorned them with chaplets, and every
year offered to the god *Terminus*, on the
top of the boundary stones, sacrifices of
honey, meal, and oil, made into cakes.
This composition was called *puls*. See
Antiq.—And the cakes, *liba*. See *ib.*
libum.

—*Middle border.* i. e. Which stood
on the line between my estate and my
neighbour's. It was always reckoned a
grievous offence to remove a land-mark;
it was expressly forbidden in the divine
law—*Deut. xvii. 17*.

39. *An old cake.* This institution of a
yearly sacrifice to the god *Terminus*, the
god of boundaries, was as old as the
days of *Numa Pompilius*, the successor
of *Romulus*.

Debitor aut sumptos pergit non reddere nummos, 40
 Vana supervacui dicens chirographa ligni;
 Expectandus erit, qui lites inchoet, annus
 Totius populi: sed tunc quoque mille ferenda
 Tædia, mille moræ; toties subsellia tantum
 Sternuntur; jam facundo ponente lacernas 45
 Cæditio, et Fusco jam micturiente, parati
 Digredimur, lentæque fori pugnamus arenâ.
 Ast illis, quos arma tegunt, et balteus ambit,
 Quod placitum est, illis præstatur tempus agendi,
 Nec res atteritur longo sufflamine litis. 50
 Solis præterea testandi militibus jus
 Vivo patre datur: nam quæ sunt parta labore
 Militiæ, placuit non esse in corpore census,
 Omne tenet cujus regimen pater. Ergo Coranum
 Signorum comitem, castrorumque æra merentem, 55
 Quamvis jam tremulus captat pater. Hunc labor æquus

40. *A debtor goes on, &c.*] A man that has borrowed a sum of money continues to refuse the payment.

41. *Saying the hand writings, &c.*] Denying the validity of his bond. See sat. xiii. 137, note.

42. *The year, &c.*] There were judges, or commissioners, chosen to hear certain civil causes among the people, of whom every tribe had three; there being thirty-five tribes in Rome, there were, of course, one hundred and five judges, though named centumviri, from the greater number.

By the year (annus,) here, we are to understand a certain time of the year, when the judges sat to try causes; what we should call term-time. Annus properly signifies a circle, whence annulus, a ring. Being applied to time, it denotes the annual progress of the sun through the twelve signs of the Zodiac, which we call a year; but it may also denote the revolution of any certain time.

—*Of the whole people.*] Totius populi —i. e. when the courts were open to the people at large, that they might get their causes heard and decided.

—*Begin suits.*] The time of year when the centumviri will open their commission, and begin to try causes, must be waited for—this may occasion much delay,

43—4. *Fatigues—delays.*] When the term is begun, and the cause is ready for hearing, there is no end of the delays, and of the uneasiness which these occasion. Tædium signifies irksomeness, weariness.

44. *So often the benches, &c.*] It so often happens that the seats are prepared for the judges, and they don't attend. Sternuntur may here signify the spreading of the benches for the judges with cushions, or the like. See AINSW. Subsellium, No. 2.

45. *Laying by his garments.*] Lacerna signifies a cloak, a riding coat, and various other species of garments; but here, the robes or dress of the judges. One judge, says the poet, lays by his garments; meaning, perhaps, that he goes out of court to do this, complaining that he can't bear the heat. Of Cæditio, see sat. xiii. 197, note.

46. *Fuscus, &c.*] Aurelius Fuscus, noted by Martial as a very drunken fellow. He is always going out of court to get rid of his liquor.

—*Prepared.*] That is, for the hearing.

47. *We depart.*] By the strange avocations of the judges for different purposes, the day passes without the cause being tried, and the parties are forced to go away as they came.

—*The slow sand, &c.*] A metaphor, taken from gladiators. See sat. ii. 143,

Or a debtor goes on not to render money taken,
 Saying the hand-writings of the useless wood are void;
 The year of the whole people, which will begin suits,
 Will be to be waited for: but then also a thousand fatigues
 Are to be borne, a thousand delays; so often the benches are only
 Spread. Now eloquent Cæditius laying by his garments, 45
 And Fuscus now making water, prepared
 We depart, and fight in the slow sand of the forum.
 But to them, whom arms cover, and a belt goes round,
 What time of trial they please, to them is afforded: 49
 Nor is the affair worn out by a long impediment of the cause.
 Moreover, a right of making a will is given to soldiers alone,
 The father living. For what things are gotten by the labour
 Of warfare, it was thought good should not be in the body of
 the estate,
 The whole government of which the father possesses. There-
 fore, Coranus,
 An attendant of banners, and earning the money of camps, 55
 His father, tho' trembling, besets, Just labour

note 9, ad fin.—*lenti arena fori*—for arena lenti fori. Hypall.—*q. d.* We, the litigating parties, carry on our contention in a slow dilatory manner, seeing no end of the vexation and delay of the court.

48. *Whom arms cover, &c.* *q. d.* But as for the soldiery, they meet with none of these disappointments—they may bring on their cause when they please.

50. *Nor is the affair worn, &c.* Their cause is not delayed from time to time, till the matter grows stale, and wears away by length of procrastination. Or res here may signify estate, goods, fortune; and we may explain the poet to mean, that they are not ruined in their fortunes, as others are, by the expenses of dilatory proceedings, by long and vexatious delays.

—*Long impediment.* Sufflamine. Metaph. See sat. viii. l. 148, note.

51. *A will, &c.* By the laws of Rome, a son, during the life of his father, could not dispose of his effects by will.—Soldiers were excepted, so that their last wills were valid, though made during the father's life, and though they even excluded the father from any share of their effects which they bequeathed: but this related only to what they got

by their military services. This was called *peculium castrense*.

53. *Was thought good, &c.* *Placuit*—it pleased the legislature to ordain, that what was gotten by the toils of war, should not be looked on as a part of, or incorporated with, their private fortune, over the whole of which the father had a power, so that they could not dispose of it by will in his life-time.

54. *Coranus.* Some valiant soldier, who had made a large fortune in the wars.

55. *An attendant of banners.* Who had followed and fought under the Roman banners.

—*Earning the money of camps.* Receiving his pay, and sharing the booty when enemies were defeated and plundered.

56. *His father, tho' trembling.* An old man trembling with age, and not long for this world.

—*Besets* *Capit*—wheedles him, in hopes of being his heir. See sat. x. l. 202, and note.

—*Just labour, &c.* A diligent and faithful discharge of his duty as a soldier, has advanced this man to affluence and rank.

Provehit, et pulchro reddit sua dona labori.
 Ipsius certe ducis hoc referre videtur,
 Ut qui fortis erit, sit felicissimus idem;
 Ut lasti phaleris omnes, et torquibus omnes.

60

57. *And renders, &c.*] And has amply rewarded all the glorious pains which he has taken in the service of his country.

58. *This certainly, &c.*] *q. d.* It should certainly be the principal study of a general to promote and reward the brave; and that they who render the greatest services to their country by their valour, should be most happy. See *Ainaw. Refero, No. 5.*

Referre ipsius ducis is of difficult construction, but seems equivalent to *referre ad ipsum ducem.*

*For 'tis a noble general's prudent part,
 To cherish valour and reward desert.*

DAVIDX.

60. *Should be glad, &c.*] Should rejoice in being distinguished by military honour.

—*Trappings.*] *Phalaræ-arum*—some ornaments worn by men of arms, who had distinguished themselves.

—*Collars.*] Or chains of gold, worn about the necks of those whose valour and services in the army had rendered them worthy of military honour.

q. d. It should be the peculiar care of the general, that all who have distinguished themselves by their services under him should be made happy, by bearing those military honours about them, which are the rewards of military

Promotes this man, and renders its rewards to his glorious toil.
 This certainly seems to be a concern of the general himself,
 That he who shall be brave, the same may be most happy,
 That all should be glad with trappings, and all with collars. 60

valour, and which tend to its encouragement. *Quis enim virtutem amplectitur ipsam, præmia si tollas?* See sat. x. l. 141, 2.

Having now finished my task, as far as JUVENAL is concerned, I have to lament, that it has not been in my power to represent this great poet in all the beauty and excellence of his composition; these can only be known to men of letters, who can read and understand him in the original. If the homely dress, in which he must necessarily appear in a literal translation, shall be found to have its use in leading my readers to a correct interpretation of the

Latin, I may venture to suppose that I have done all that can be expected from it; taste and genius must do the rest; these alone can assimilate the imagination to that of the poet, so as to enable the reader to enter fully into the propriety, elegance, and beauty of his language; as a real inclination to what is right and commendable can alone dispose us to embrace that system of virtuous conduct, which is so highly commended, and to shun, with indignation and abhorrence, that system of vice and profligacy, so strongly delineated, and so severely reprobated in the preceding Satires.

▲

NEW AND LITERAL
TRANSLATION
OF THE
SATIRES
OF
AULUS PERSIUS FLACCUS.

BY THE REV. M. MADAN.

Mordaci radere vero.
Sat. l. l. 107.

PREFACE.

AULUS PERSIUS FLACCUS was born at Volaterræ, in Etruria (now Tuscany), about the twentieth year of the emperor Tiberius, that is to say, about two years after the death of Christ. Flaccus, his father, was a Roman knight, whom he lost when he was but six years of age. His mother, Fulvia Sisennia, afterward married one Fusius, a Roman knight, and within a few years buried him also. Our poet studied, till the age of twelve years, at Volaterræ; he then came to Rome, where he put himself under the instruction of Remmius Palaemon, a grammarian, and Virginius Flaccus, a rhetorician; to each of which he paid the highest attention. At sixteen he made a friendship with Annæus Cornutus, (by pountry an African, by profession a Stoic philosopher,) from whom he got an insight into the Stoic philosophy. By means of Cornutus he became acquainted with Annæus Lucanus, who so admired the writings of Persius, that on hearing him read his verses, he could scarcely refrain from crying out publicly, that "they were absolute poems."

He was a young man of gentle manners, of great modesty, and of remarkable sobriety and frugality: dutiful and affectionate towards his mother, loving and kind to his sisters; a most strenuous friend and defender of virtue—an irreconcilable enemy of vice in all its shapes, as may appear from his Satires, which came from his masterly pen in an early time of life, when dissipation, lewdness, and extravagance

were cultivated and followed by so many of his age, and when, instead of making them his associates, he made them the objects of his severest animadversion.

He died of a disorder in his stomach about the thirtieth year of his age, and left behind him a large fortune; the bulk of which he bequeathed to his mother and sisters; leaving an handsome legacy to his friend and instructor Cornutus, together with his study of books: Cornutus only accepted the books, and gave the money, which Persius had left him, to the surviving sisters of Persius.

Some have supposed, that Persius studied obscurity in his Satires, and that to this we owe the difficulty of unravelling his meaning; that he did this, that he might with the greater safety attack and expose the vicious of his day, and particularly the emperor Nero, at whom some of his keenest shafts were aimed: however this may be, I have endeavoured to avail myself of the explanations which the learned have given, in order to facilitate the forming of my own judgment, which, whether coincident with theirs or not, I have freely set down in the following notes, in order that my readers may the more easily form theirs.

As to the comparisons which have been made between Horace, Persius, and Juvenal, (the former of which is so often imitated by Persius,) I would refer the reader to Mr. Dryden's Dedication to the Earl of Dorset, which is prefixed to the translation of *Juvenal and Persius*, by himself and others, and where this matter is very fully considered. For my own part, I think it best to allow each his particular merit, and to avoid the invidious and disagreeable task of making comparisons, where each is so excellent, and wherein prejudice and fancy too often supersede true taste and sound judgment.

However the comparative merit of Persius may be determined, his positive excellence can hardly escape the readers of his Satires, or incline them to differ from Quintilian, who says

of him, *Inst. Orator.* lib. x. cap. 1. "*Multum et veræ gloriæ, quamvis uno libro Persius meruit.*"

Martial seems of this opinion, lib. iv. epig. xxviii. l. 7, 8.

"Sæpius in libro memoratur Persius uno,

"Quam levis in tota Marcus Amazonide."

On which the Scholiast observes, by way of note, "*Gratior est parvus liber Satirarum Persii, quam ingens volumen Marsi, quo bellum Herculis scripsit contra Amazonas.*"

Nor were the Satires of Persius in small esteem, even among some of the most learned of the early Christian writers—such as Cassiodore, Lactantius, Eusebius, St. Jerom, and St. Austin. This is observed by Holyday, who concludes his preface to his translation with these remarkable words, "Reader, be courteous to thyself, and let not the example of an heathen condemn thee, but improve thee."



**AULI
PERSII FLACCI
SATIRÆ.**

**THE
SATIRES
OF
AULUS FLACCUS PERSIUS.**

PROLOGUE

TO

SATIRE I.

ARGUMENT.

writes for bread. After this he breaks into the business of the first Satire, which is chiefly to decry the poetry then in fashion, and the impudence of those who were endeavouring to pass their stuff upon the world."
DRYDEN.

I HAVE neither moistened my lips with the Caballine fountain,
Nor to have dreamed in two-headed Parnassus,
Do I remember, that thus I should suddenly come forth a poet.
Both the Heliconides, and pale Pirene,
I leave to those, whose images the pliant ivy-boughs 5

without any pains or study—by immediate inspiration, as it were.

4. *Heliconides.*] The Muses, so called from Helicon. See l. 1, note.

— *Pirene.*] Pirene was another fountain near Corinth, sacred to the Muses; so called from Pirene, the daughter of Achelous, who is fabled to have wept forth from her eyes the fountain called by her name. The epithet pale may refer to the complexion of Pirene pale with grief; or, as some think, is to be understood figuratively, to denote the paleness of those poets who studied and laboured hard to make their verses. See sat. i. l. 124, and note.

5. *Those, whose images, &c.*] The poet feigns himself to be an untutored rustic, and to write merely from his own rude genius, without those assistances which

others have derived from the Muses and the sacred fountains: these, says he, I leave to such great men as have their images set up in the temple of the Muses, and crowned with ivy, in token of honour.

*Me doctarum hederæ præmia frontibus
Dîs miscuit superis.*

Hoz. ode i. lib. i. l. 29, 30.

— *The pliant ivy.*] The ivy bends, and entwines whatever it is planted against, and may be said to follow the form and bent thereof: hence the epithet sequaces. So, when gathered and made into chaplets, it follows exactly the circular form of the head on which it is placed, easily bending and intertwining it. Some think that sequaces here intimates its following distinguished poets as their reward.

Hederæ sequaces. Ipse semipaganus
 Ad sacra vaturn carmen affero nostrum.
 Quis expedivit psittaco suum *χαιρς*?
 Picasque docuit verba nostra conari?
 Magister artis, ingenique largitor
 Venter, negatas *artifex* sequi *vores*,
 Quod si dolosi spes refulerit nummi,
 Corvos poetas, et poetrias picas,
 Cantare credas Pegaseium melos.

10

6. *Touch softly.*] Lambo properly signifies to lick with the tongue—hence, to touch gently, or softly.

—*I, half a clown.*] See above, note on l. 5.

7. *Consecrated repositories, &c.*] i. e. The temple of Apollo and the Muses built by Augustus on mount Palatine, where the works of the poets were kept and recited. See Juv. sat. i. l. 1, note.

8. *Who has expedited, &c.*] *ἑσπεδωκί-
 λις ἡσπεδωκί-α.* Who has made a
 parrot so ready at speaking the word
χαιρς. This like *salve, ave*, or the like,
 was a salutation among the ancients at
 meeting or parting: this they taught
 their parrots, or magpies, who used to
 utter them, as ours are frequently taught
 to speak some similar common word. See
 MAER. lib. xiv. ep. 73—6.

9. *Taught magpies, &c.*] The magpie,

as we daily see, is another bird which is
 often taught to speak.

11. *The belly.*] i. e. Hunger, which is
 the teacher of this, as of many other
 arts—the giver of genius and capacity—
 skilful and cunning to follow after the
 most difficult attainments from which it
 can hope for relief to its cravings.

—*Denying.*] *Artifex-icia*. adj. See
 ANDREW.

—*Denied words.*] This hunger is a great
 artist in this way, of teaching birds to
 utter human language, which naturally
 is denied them.

The birds are, in a manner, stirred
 into this kind of erudition, the masters
 of them keeping them very sharp, and
 rewarding them with a bit of food, when
 they show a compliance with their en-
 deavours from time to time. On this
 principle we have, in our day, seen won-
 derful things, quite foreign to the nature

Touch softly, I, half a clown,
Bring my verse to the consecrated repositories of the poets.

Who has expedited to a parrot his *χαιρ*?
And taught magpies to attempt our words?
A master of art, and a liberal bestower of genius,
The belly, cunning to follow denied words.
But if the hope of deceitful money should glitter,
Raven-poets, and magpie-poetesses,
You may imagine to sing Pegaseian melody.

10

of the animals, taught to horses, dogs, and even to swine.

The poet means, that as parrots and magpies are started into learning to speak, which by nature is denied them, so the scribblers, which he here intends to satirise, are driven into writing verses, by their poverty and necessity, without any natural genius or talents whatsoever.

12. [*Magpies, &c.*] These poor poets, who are without all natural genius, and would therefore never think of writing; yet, such is their poverty, that if they can once encourage themselves to hope for a little money by writing, they will instantly set about it.

12. *Deceitful money.*] Money may, on many accounts, deserve the epithet here given it. But here, in particular, it is

so called, from its deceiving these scribblers into doing what they are not fit for, and by doing of which they expose themselves to the utmost contempt and derision.

13. *Raven-poets, &c.*] Once let the gilded bait come in view, you will hear such a recital of poetry as would make you think that ravens and magpies were turned poets and poetesses, and had been taught to recite their performances.

14. *Pegaseian melody.*] They would do this with so much effrontery, that instead of the unnoted stuff which they produced, you would think they were reciting something really poetical and sublime, as if they had drunk of Hippocrene itself, (see above, note on l. 1.) or had mounted and soared aloft on the winged Pegasus.

SATIRA I.

ARGUMENT.

This Satire opens in form of a dialogue between Persius and a friend.—We may suppose Persius to be just seated in his study, and beginning to vent his indignation in satire. An acquaintance comes in, and, on hearing the first line, dissuades the poet from an undertaking so dangerous ; advising him if he must write, to accommodate his vein to the taste of the times, and to write like other people.

Persius acknowledges, that this would be the means of gaining applause ; but adds, that the approbation of such patrons as this compliance would recommend him to was a thing not to be desired.

PERSIUS. MONITOR.

P. O Curas hominum ! ô quantum est in rebus inane !
M. Quis leget hæc ? **P.** Min' tu istud ais ? **M.** Nemo, Hercule. **P.** Nemo ?
M. Vel duo, vel nemo ; turpe et miserabile. **P.** Quare ?
 Ne mihi Polydamas et Troiades Labeonem
 Prætulerint ? nugæ !—Non, si quid turbida Roma

5

Line 1. O the cares, &c.] Persius is supposed to be reading this line, the first of the Satire which he had composed, when his friend is entering and overhears it. Comp. Eccl. i. 2—14.

2. Who will read these ?] Says his friend to him—i. e. Who, as the present taste at Rome is, will trouble themselves to read a work which begins with such serious reflections ? Your very first line will disgust them—they like nothing but trifles.

—Do you say that, &c.] Do you say that to me and my writings ?

—Nobody.] Yes I do, and aver that you will not have a single reader ; nay, I will swear it by Hercules—an usual

oath among the Romans.

—Nobody ?] Says Persius—Do you literally mean what you say ?

3. Perhaps two, &c.] It may be, replies the friend, that here and there, a few readers may be found ; but I rather think that even this will not be the case : I grant this to be very hard, after the pains which you have bestowed, and very shameful.

—Wherefore ?] Wherefore do you call it a miserable, or a shameful thing, not to have my writings read ? Are you afraid that I should be uneasy at seeing my performances thrown aside, and those of a vile scribbler preferred ?

4. Polydamas and the Trojads, &c.] The

SATIRE I.

ARGUMENT.

After this, he exposes the wretched taste which then prevailed in Rome, both in verse and prose, and shews what sad stuff the nobles wrote themselves, and encouraged in others. He laments that he dares not speak out, as Lucilius and Horace did—but it is no very difficult matter to perceive that he frequently aims at the emperor Nero. He concludes, with a contempt of all blockheads, and says, that the only readers, whose applause he courts, must be men of virtue and sense,

PERSIUS. MONITOR.

P. **O** The cares of men! O how much vanity is there in things!—

M. Who will read these? **P.** Do you say that to me?

M. Nobody, truly. **P.** Nobody?

M. Perhaps two, perhaps nobody; it is a shameful and lamentable thing. **P.** Wherefore?

Lest Polydamas and the Troiads should prefer Labeo
To me?—trifles!—do not, if turbid Rome should disparage 5

poet dares not speak out, therefore designs Nero and the Romans, under the feigned name of Polydamas and the Trojans, in allusion to Hector's fearing the reproaches of Polydamas (the son-in-law of Priam, and who is said to have betrayed Troy to the Greeks) and of the Trojan men and women, if he retired within the walls of Troy. See II. x. l. 100—5.

—*Labeo.*] A wretched poet, who made a miserable translation of Homer's Iliad. He was a court-poet, and a minion of Nero,

VOL. II.

S. Trifles.] So far from its being the miserable thing which you imagine, I look on it as ridiculous and trifling, nor do I trouble my head about it.

—*If turbid Rome, &c.*] Metaph. from waters, which, by being disturbed, are muddy, thick, turbid, as we say.

If the people of Rome, says the poet, turbid, i. e. muddy, not clear in their judgment, having their minds vexed and disturbed too with what is written against them, disparage any work, and speak lightly of it, through anger and prejudice, I desire you will not agree with

2 E

Elevat, accedas: examenve improbum in istâ
 Castiges trutinâ: ne te quæserveris extra.
 Nam Romæ quis non—? Ah, si fas dicere! Sed fas
 Tunc, cum ad canitiem, et nostrum istud vivere triste,
 Aspexi, et nucibus facimus quæcunque relictis: 10
 Cum sapimus patruos—tunc, tunc ignoscite. *M. Nolo.*
P. Quid faciam? nam sum petulanti splene cachinno.
M. Scribimus inclusi, numeros ille, hic pede liber,

them in what they say, or accede to their opinion. The word *elevat* is metaphorical, and alludes to scales, where that which is lightest is raised up, and signifies undervaluing, disparaging, or, as we say, making light of any thing.

6. *Nor correct, &c.* *Examen* properly signifies the tongue, needle, or beam of a balance, which always inclines toward the side where the weight preponderates—where this does not act truly, and in due proportion, it shows that the balance is false: how false it is, and, of course, how it may be properly judged of and corrected, may be seen, by weighing the same thing in a true scale, or by a true balance; this will exactly discover the deficiency.

The poet, alluding to this, advises his friend not to attempt correcting one false balance by another: he means, that, if any thing should be amiss, which the people in general find fault with, yet it is not to be weighed or considered according to their opinion, which, like a false balance, is erroneous; much less to be corrected by their standard of judgment.

7. *Seek not thyself, &c.* *i. e.* Judge for yourself, by your own conscience and opinion, not by what other people say. The more exact meaning of this Stoical maxim seems to be—You can judge of yourself better by what passes within you, than by the opinions of others; so, go not out of yourself, in order to draw just and true conclusions concerning yourself. The Stoics maintained, that a wise man should not make other people's opinions, but his own reason, his rule of action.

*The conscience is the test of ev'ry mind;
 Seek not thyself, without thyself to find.*

DARTON.

The poet seems to urge this sentiment upon his friend, in order to guard him against such an attention to popular

opinion, as might lead him to assent to it, contrary to his own opinion, judgment, and conscience. In this view it answers to what he has before said:

—*Non si quid turbida Roma
 Elevat, accedas.* L. 5. 6.

8. *Who does not—?* *i. e.* Who does not leave his own judgment and conscience out of the question, and suffer himself to be led away by popular opinion? This is an apostrophe: but I think the man refers us to the preceding sentence to make out the sense. This view of it furnishes a farther argument against trusting the opinions of others, since even they don't judge for themselves.

8. *Ah! if I might say!* *i. e.* Alas! if I were but at liberty to speak out plainly.

—*But I may, &c.* *Persius* lived in the reign of Nero, a dangerous period for the writers of satire; he was therefore, as he hints in the preceding line, afraid to speak out: but yet he will not quite refrain; the objects of satire were too many, and too gross, for him to be silent, and therefore he determines to attack them.

9. *When I have beheld greyness.* When I have turned my eyes on the grey hairs of old age.

—*Our grave way of life.* *Vivere*, here, for *vita*, a *Gracian*—these often occur in *Persius*.

When I behold, says the poet, the gravity and austerity with which we appear to live.

10. *Whatever we do, &c.* The manner in which people employ themselves, as soon as they have left their playthings, and are become men.

Nuctæ, lit. nuts—and tall, little square stones, or bones with four sides—were the usual playthings of children. The *nuctæ* were little balls of ivory, or round stones. See *FLAVIUS' Flav. lib. ii. sat. iii. l. 172.* Hence *nucibus relictis* sig-

Any thing, agree with it, nor correct a false balance

By that scale: seek not thyself out of thyself.

For at Rome who does not—? Ah, if I might say!—But I may

Then, when I have beheld greyness, and that our grave way
of life,

And whatever we do after our playthings are left;

10

When we have the relish of uncles—then, then forgive. *M.* I
will not.

P. What shall I do? for I am a great laughers with a petulant
spleen.

M. We write shut up. One numbers, another prone,

nises ceasing to be children. See *Hos.*
lib. ii. sat. iii. l. 171, 2.

11. *Relish of uncles, &c.*] *Patruus* is a
father's brother, on whom sometimes the
care of children devolved on the loss of
their father. The father's brother, thus
having the authority of a father, without
the tenderness and affection of a father,
was apt to be very rigid and severe:
this was so much the case, as almost
to become proverbial; hence *patruus* sig-
nified a severe, rigid reproof. See
ANSW. Hence *Hos. lib. ii. sat. iii.*
l. 87, 8.

—*Sine ego prave,*

Sed recte hoc volui, ne sis patruus mihi.
Comp. lib. iii. ode xii. l. 3, where we
said,

Mechuantes patruus verbera lingua.

See also the note there, in edit. Delph.

The poet's meaning seems to be as
follows:

"When I consider the vanity and
folly in which we Romans (he speaks in
the first person, as if he meant to include
himself, to avoid offence) are employed,
from our first becoming men to our old
age, and, at the same time, that pre-
tended and assumed gravity and seve-
rity which we put on, inasmuch that we
have the relish or savour of morose un-
cle-guardians in our reproofs of others,
and in our carriage towards them, though
we are in truth as vain and foolish as
those whom we reprove, then, then I
think I may be forgiven if I write and
publish my Satires, when the times so
evidently stand in need of reproof."

11. *I will not.*] Says the friend—All
you say does not convince me that you
should publish your Satires.

12. *What shall I do?*] Says Persius—
How can I contain myself? how can I

control my natural temper and disposi-
tion?

—*A great laughter.*] *Cachinnus*-onis,
from *cachinnus*, a loud laughing, a
laughter in derision or scorn. *ANSW.*

—*A petulant spleen.*] The spleen, or
milt, was looked upon by the ancients to
be the organ of laughter. See *CHAM-*
MASS, tit. Spleen. Also the receptacle
of the atrabillious, or melancholic hu-
mour. Hence when people are low-
spirited or melancholy, they are said to
be splenic; so when they are disgusted
and out of humour. Thus *SWIFT*, in
his *City Shower*:

"*Saunt'ring in coffee-house is Dulman*
'seen,

"*Rails on the climate and complains of*
'spleen."

Our poet gives his friend to under-
stand, that he can't take his advice to
suppress his Satires; for that his spleen,
which is of the petulant kind, and his
natural disposition to laugh at the follies
of men, make it impossible for him to
resist the temptation of publishing.

13. *We write shut up.*] Persius having
expressed his turn for satire, from his
natural disposition, and having asked his
friend what he should do, were he to be
silent, and lay by his intention of writ-
ing—the friend gives him to understand,
that he may indulge his desire for writ-
ing, without writing satires—"Do as
"others do, who indulge their genius for
"writing on popular and inoffensive sub-
"jects, some in verse, others in prose,
"shut up in their studies, for their
"greater quiet and privacy, where they
"compose something in a grand and
"lofty style."—"Aye,"—says Persius,
interrupting him, "so grand, as to require
"a very large portion of breath to last

Grande aliquid—*P.* Quod pulmo animæ prælargus anhelet.

Scilicet hæc populo, pexusque togæque recenti, 15

Et natalitiâ tandem cum sardonyche albus,

Sede leges celsâ, liquido cum plasmate guttur

Mobile collueris, patranti fractus oculo.

Hic, neque more probo videas, neque voce serenâ,

Ingentes trepidare Titos; cum carmina lumbum 20

"through their periods and sentences, "which are too bombast and long—"winded to be read by ordinary lungs."

The speaker uses the first person plural—*scribimus* *inclusi*—*we*—*nous* *autres* (as the French say). By this mode of speech, the pointedness and personality of what is said are much lessened; consequently the prejudice and offence with which a more direct charge on the persons meant would have been received.

Hox. lib. ii. epist. i. l. 117.

Scribimus indocti, doctique poemata passim.

"But ev'ry desperate blockhead dares to write,

"Verses is the trade of every living wight."

FRANCIS.

13. *One numbers.*] i. e. *One pens verses.*

—*Another prose.*] *Pede liber*—a periphrasis for prose-writing, which is free from the shackles of feet and numbers, by which writers in verse are confined.

14. *Something grand*—] The speaker is going on with his advice, and in his enforcing it from the examples of the writers of his day; but at the words *grande aliquid*, Persius interrupts him, as though not able to bear such an epithet as *grande*, when applied to the bombast and fustian which were daily coming forth in order to catch the applause of the vulgar. In this Persius has, no doubt, a stroke at Nero's writings, some samples of which we met with in a subsequent part of this Satire, l. 93--5, and l. 99--102.

—*Which lungs, &c.*] See note on l. 14. The word *anhelet* is well applied here.—*Anhelet* signifies to breathe short and with difficulty—to pant, as if out of breath—also to labour in doing a thing—and well denotes the situation of one who has to read aloud the poems and performances in question.

—*Large of air.*] Capable of containing a very large portion of air, and greatly inflated.

15. *Doubtless these to the people, &c.*] Persius, as we shall find, by using the second person singular, l. 17, *leges*, and *collueris*, l. 18, is not to be understood as confining what he says to the person with whom he is discoursing. but means covertly to attack and expose all the poetasters at Rome, who shut themselves up to compose turgid and bombast poems and declamations, to recite in public, in order to get the applause of their ignorant and tasteless bearers.

The Monitor had said—*scribimus*, l. 13: hence the poet addresses him particularly; but, no doubt, means to carry his satire to all the vain scribblers of the time, and especially to those who exposed themselves in the ridiculous manner after described; not without a view to the emperor Nero, who was vain of his poetry, and used to recite his poems in public. See my note on l. 134, ad fin. and comp. Juv. viii. 230--50, and notes there.

I would observe, that in the arrangement of the dialogue, v. 13, 14, I have followed Mr. Brewster, whose ingenious version of Persius is well worthy the reader's attention.

According to the usual arrangement, whereby *scribimus indocti, &c.* is given to Persius, he receives no answer to his question, *quid faciam*, l. 12, but abruptly introduces a new subject; whereas, according to the above method, the Monitor very naturally begins an answer, which introduces the chief subject of this Satire, and the poet as naturally interrupts, at the words *grande aliquid*, l. 14, in order to pursue it; which he does by describing the vanity and folly of these scribblers, some of whom, at an advanced time of life, when they ought to be wiser, are writing trifling and lascivious

Something grand—*P.* Which lungs, large of air, may breathe;
 Doubtless these to the people, comb'd, and with a new
 gown,
 White, and lastly with a birth-day sardonix,
 You will read, in a high seat, when with a liquid gargle you
 have wash'd
 Your moveable throat, and effeminate with a lascivious eye :
 Here, neither in a modest manner, nor with a serene voice,
 You may see the great 'Titi tremble, when the verses enter the
 loins, 20

poems, and reading them to the people in public; this, with every disgraceful circumstance of dress and manner.

15. *Comb'd.*] Or crisped, curled, and set in an effeminate style.

—*A new gown.*] Made, and put on, on the occasion.

16. *White.*] *Albus.* This can't agree with toga, therefore some refer it to the man himself, as supposing him to look white, or pale, with fear and anxiety, for the success of his poem, and make it equivalent to *pallidus*. *Hoz. epod. vii. l. 15.*, says, *albus pallor*; and *albus*. In one sense of it, signifies pale or wan, *ANSW.*

But I do not see why we may not read *albus toga recenti*, to denote the persons being clad in a new white garment—lit. white with a new gown.

His hair being first kemb'd and smooth, and then bedight

In a fair comely garment fresh and white.

HOLYDAY.

The Romans wore white garments, as a piece of finery, on certain festival occasions, as on a birth-day, and the like.

So *Ovid* :

Scilicet expectas solitum tibi moris honorem,

Pendeat ex humeris vestis ut alba meis.

A birth-day sardonix.] This species of precious stone, set in a ring, and worn on the finger, was reckoned a piece of finery, which the Romans were very ambitious of displaying. See *Juv. sat. vii. l. 142, 3.*

By a birth-day sardonix, the poet probably means a present that had been made to the man, on his birth-day, of this ring, which he wore on this occasion. It was usual to send presents to a person on his birth-day. See *Juv. sat. xi. l. 84*, note.

17. *You will read.*] i. e. Rehearse aloud,

—*In a high seat.*] When authors read their works publicly, they had a sort of desk, or pulpit, raised above the auditory, by which means they could be better seen and heard.

—*Liquid gargle, &c.*] Plasma, a gargle, or medicine to prevent or take away hoarseness, and to clear the voice.

18. *Moveable throat.*] *Mobilis*—i. e. pliant, tractable, easily contracting or dilating, according to the sounds which are to be formed.

—*A lascivious eye.*] Suiting the lewdness of his look to the obscenity of his subject. See *ANSW.* *Fractus*, No. 4, and *Patrans*, ib.

19. *Here.*] In such a place, and on such an occasion. The poet having described the reader's dress, preparation, and manner, now describes the effect which he had on his auditory.

—*Neither in a modest manner.*] But quite the contrary, betraying very indecent emotions.

—*Nor with a serene voice.*] Nor giving their applause with a calm decency of expression, but with a confused and broken kind of voice, like people agitated with disorderly passions.

20. *The great Titi, &c.*] The poet in derision calls the Roman nobles *Titi*, from *Titus Tatius*, a king of the Sabines; a peace being made between the Sabines and Romans, at the instance of the Sabine women, he became a partner with *Romulus* in a joint government for five years. *Persius* means to exhibit a contrast between what the great Romans were in the days of *Titus Tatius*, and what they were now; hence calls them, ironically, *ingentes Titi*, the great descendants of *Titus Tatius*. See *Juv. sat. iii. l. 60*, note.

—*Tremble.*] Are agitated with lust, at hearing the recital of the obscene

Intrant, et tremulo scalpuntur ubi intima versu.

Tun', vetule, auriculis alienis colligis escas?
Auriculis! quibus et dicas cute perditus, Ohe.

"Quo didicisse, nisi hoc fermentum, et quæ semel intus

"Innata est, rupto jecore exierit caprificus?" 25

En pallor, seniumque! O mores, usque adeone
Scire tuum nihil est, nisi te scire hoc sciat alter!

"At pulchrum est, digito monstrari, et dici, Hic est.

"Ten' cirrorum centum dictata fuisse,

performance, which enters their very
loins, as it were, and irritates their most
inward parts.

21. *Scryph'd.*] i. e. Titillated, irri-
tated.

—*Tremulous versu.*] With the laci-
vious verses, which are read with an
effeminate, soft, and trembling ascent,
suited to the nature of the subject.

22. *Dost thou, O old man, &c.*] Per-
sius, in this apostrophe, inveighs against
these lascivious old fellows, who wrote
such poems as are before mentioned.

Dost thou, who art old enough to be
wiser, put together such obscene and
fleshy stuff, in order to become food for
the ears of your libidinous hearers?

23. *For ears, &c.*] He repeats the
word *auriculis*, in order to make his re-
proof the more striking.

—*To which even thou, &c.*] The poet's
imitations of Horace, in all his Satires,
are very evident; in none more than in
this line. There can be little doubt
that Persius had in his eye that passage
of HORACE, lib. ii. sat. v. l. 96—8.

*Importunus amat laudari? donec ohe
jam!*

*Ad cælum manibus sublatis dixerit urge,
et*

*Crescentem tumidis infla sermonibus u-
trem.*

—*Should lust*

*Of empty glory be the blockhead's guest,
Indulge his eager appetite, and puff*

*The glowing bladder with inspiring
stuff;*

*Till he, with hands uplifted to the skies,
Enough! enough! in gluttred rapture
cries.*

FRANCIS.

Thus Persius represents the reciter of
the obscene verses to be so flattered, as
to be ready to burst with the vanity
created within him; so that he is forced

to stop the fulsome applause and com-
pliments of his hearers, with crying.
"Enough! forbear! I can endure no
"more!"

—*Ohe*

Jam satis est!

HOR. sat. v. lib. i. l. 12, 13.

Cute perditus has perhaps a reference
to the fable of the proud frog, who
swelled till she burst. See HOR. sat. iii.
lib. ii. l. 314—19.

24. "*Unless this ferment.*" The old
man answers—To what purpose, then,
is all my study and pains to excel in
this kind of writing, unless they appear
thus, and shew themselves in their effects
on myself and hearers? In vain would
you mix leaven with the dough of which
bread is made, unless it ferments and
lightens the mass; so all my science
would be vain, if it lay dormant and
quiet within me, and did not shew itself
visibly to others, by being productive of
such compositions which raise such a
ferment in the minds of my hearers.
Fermentum here is metaphorical.

—"And what once, &c." In order to
understand this line, we are to observe,
that the caprificus was a sort of wild
fig-tree, which grew about walls and
other buildings; and by shooting its
branches into the joints of them, burst
a passage through them, and, in time,
weakened and destroyed them. See
JUV. sat. x. l. 145, note.

The apologist farther illustrates his
meaning, by comparing his natural, as
well as acquired talents, to the capri-
ficus—these having once taken root with-
in, will burst forth, through the inmost
recesses of the mind, to the observation
of all, as the caprificus does through the
clefts of rocks, or stone-quarries, or
stone-walls: and, unless this were the
"case, what good would these inward

And when the inwards are scratch'd with the tremulous verse.

Dost thou, O old man, collect food for the ears of others?
For ears, to which even thou, in skin destroy'd, may'st say—
"Enough."

"For what purpose to have learnt, unless this ferment, and
"what once

"Is within innate, the wild fig-tree, should come forth from
"the bursten liver?" 25

Lo, paleness and old-age! O manners! is your knowing, then,
Altogether nothing, unless another should know that you know it?

"But it is pleasant to be shewn with the finger, and to be
"said—This is he."

"For thee to have been the exercises of an hundred curl-pates,

"talents do me?" The ancients reckoned the liver as the seat of the consummable and insatiable passion. See *Juv. sat. i. l. 45*, note. Here Persius uses the word *jeove* for the inward mental part, which contained the genius and talents of the poet, and was to be broken through by the energy of their exertions.

26. *Lo, paleness and old-age!* These words are supposed by some to be the end of the apologist's speech, as if he had said—See how pale I am with study and application, and that in my old-age, a time of life when others retire from labour—and shall I meet with no reward for all this?

Others suppose the words to be the reply of Persius, and a continuation of his reproach, "Lo, paleness of countenance and old-age! and yet thou dost not cease from such vain toils!" See *Juv. vii. 26, 7*.

—O manners! / Like that of Tully—
O tempora! O mores!

g. d. What are we come to! what can we say of the manners of the times, when an old fellow can write such obscenity, and can find hearers to approve his repetition of it!

27. *Altogether nothing, unless, &c.* Persius here imitates a passage of Lucilius.

—Id me

*Nolo scire mihi cuius sum conscia' solus,
Ne damnum faciam. Scire est nescire,
nisi id me*

Scire alius sciret.

What, says Persius, is all your science, then, nothing worth, unless you tell all

the world of it? have you no pleasure or satisfaction in what you know, without you exert a principle of vain glory, by cultivating the applause of others? Is this the end of your study and application? *Sicre tuam—i. a scientia tua. Græchum. Comp. istud vivere, l. 9.*

28. "*Shewn with the finger.*" Here is an ironical prolepsis—the poet anticipates some of the pleas of these writers for their proceedings. It is a pleasant thing, perhaps, you may say, to be so famous for one's writings, as to be pointed at as one goes along by the passers by, and to hear them say, "That's he!"—"that's the famous poet."

Horace disgraces one of his finest odes, by mentioning, with pleasure, such a piece of vanity—

*Quod monstror digito prætercunthas
Romana fidem lyra.*

Ode lii. lib. iv. l. 22; 3.

Cicero, *Tusc. v. 36*, mentions it as an instance of great weakness in Demosthenes, in that he professed himself much pleased with hearing a poor girl, who was carrying water, say to another, as he passed by, "There, that's the famous Demosthenes."—"Quid hoc levius?" says Tully—"At quantus orator?—Sed apud alios loqui videlicet didicerat, non multum ipse secum."

29. *The exercises, &c.* *Distata.* Precepts or instructions of any kind—particularly, and most frequently, lessons which the master pronounceth to his scholars; school-boys' exercises. *Attusw.* The poet continues his banter—

Is it nothing, think you, to have your verses taught to the children of the no-

"Pro nihilo pendas?"—Ecce inter pocula, quærun- 30
 Romulidæ saturi, quid dña poemata narrent!
 Hic aliquis, cui circum humeros hyacinthina læna est,
 (Rancidulum quiddam balbâ de nare locutus,) 35
 Phyllidas, Hypsipylas, vatum et plorabile si quid,
 Eliquat; et tenero supplantat verba palato,
 Assensere viri—Nunc non cinis ille poetæ
 Felix? nunc levior cippus non imprimit ossa?
 Laudant convivæ—Nunc non e manibus illis,
 Nunc non e tumulto, fortunatâque favillâ,
 Nascentur violæ? Rides, ait, et nimis uncis 40

bles at school; to have an hundred such boys getting them by heart, and repeating them as their lessons, or writing themes on passages of your works? The poet, here, has a sting at the emperor Nero, who ordered his poems to be taught in the schools for youth.

29. *Curly-potes.*] i. e. The young nobility, so called, from having their hair dressed and curled in a particular manner.

30—31. *Satiated Romans, &c.*] He calls the Roman nobility, Romulidæ, dim. from Romulus their great progenitor; and he means hereby to insinuate, sarcastically, their declension and defection from the sober and virtuous manners of their ancestors. Comp. Juv. sat. i. l. 100, note.

Here we see them at table, gormandizing, and filled with eating and drinking; then calling for somebody to repeat passages from the writings of poets for their entertainment, or perhaps that they might inquire into the merit of them.

31. *Divine poems.*] Dia, from Gr. *diæ*, divinus. The science of poetry was reckoned divine; but the poet's use of the epithet, in this place, is ironical, meaning to satirize those productions which these Romulidæ saturi were so pleased with. Quid narrent—i. e. what they may contain and set forth.

32. *Here.*] i. e. Upon this occasion.

—*Some one, &c.*] Some noble and delicate person, dressed in a violet-coloured garment, which was a sign of effeminacy, and greatly in fashion among such of the Roman nobility who were the beaux of the time.

33. *Something rankish, &c.*] i. e. Re-

peated something of the obscene or filthy kind, though with a bad voice, uttered through his nose, by way of preface to what follows.

34. *Phyllis.*] Phyllis, the daughter of Lycurgus, who fell in love with Demophoon, the son of Theseus, on his return from Troy, and entertained him at bed and board. He, after some time, going from her, promised to return again; but not performing his promise, she hanged herself upon an almond-tree.

—*Hypsipyle.*] Hypsipyle was the daughter of Thoas, and queen of Lemnos, who, when all the women in the island slew their male kindred, preserved her father; for which pious deed she was banished. She entertained Jason in his way to Colchia, and had twins by him.

The poet mentions the names of these women in the plural number; by which we may understand, that he means any women of such sort of character, who have suffered by their amours in some disastrous way or other, and have been made subjects of verse. Eliquo signifies to melt down, or make liquid. Hence, to sing, or speak softly and effeminately. ANSW.

—*Some lamentable matter, &c.*] Some mournful love-tale, either invented or related by the poets.

35. *Supplants words, &c.*] He does not utter the words in a plain, manly manner, but minces and trips them up, as it were, in their way through his palate, to make them sound the more opposite to the tender subject.

A metaphor, from wrestlers, who, when they trip up their antagonists, are said—supplantare.

"Dost thou esteem as nothing?" Lo, among their cups, the
satiated 30

Romans inquire, what divine poems may relate.

Here, some one, who has round his shoulders a hyacinthine
cloak,

(Having spoken something rankish from a snuffling nostril,)

If he hath gently sung Phyllisæ, Hypsipylæ, and some la-
mentable matter

Of the poets, and supplants words with a tender palate, 35

The men have assented: now are not the ashes of that poet

Happy? now does not a lighter hillock mark his bones?

The guests praise: now will there not from those manes,

Now will there not from the tomb, and the fortunate ember,

Violets spring up?—You laugh, says he, and too much indulge

—His refining throat
Fritters, and melts, and minces ev'ry note.

BREWSTER.

His dainty palate tripping forth his words.

HOLYDAY.

36. *The men have assented.*] The poet
uses the word *viri*, here, as a mark of
censure that those who were called men,
should be delighted with such verses, so
repeated.

They all assented to the approbation
given by some of the company.

—*Ashes of that poet, &c.*] *Cinis ille
poetæ—i. e. cinis illius poetæ.* Hypal-
lage. It was the custom to burn the
bodies of the dead, and to gather up
their ashes, and put them into urns, in
order to preserve them.

To be sure, the very ashes of a poet,
thus approved by a set of drunken peo-
ple, must be happy! Iron.

37. *Lighter hillock.*] Cippus is a grave-
stone, or monument; also a little hill of
earth, such as are raised over graves.

This line alludes to the usual super-
stitious wish which the Romans expressed
for a deceased friend—*Sit tibi terra le-
vis*—may the earth be light upon thee!
The cippus marked the grave.

38. *The guests praise.*] Now they all
break forth into the highest commen-
dation.

—*Manes*] Signifies the spirit, or
ghost of one departed—sometimes what
we call the remains, or dead body.

Sepulchra diruta, nudati manes, Liv.
and this seems the sense of it here.

39. *From the tomb.*] *Tumulus* signifies

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an hillock, or heap of earth; also a
tomb, grave, or sepulchre. ANSW.

—*Fortunate ember.*] *Favilla* (from
Φαυω, to shine) a hot ember; the white
ashes wherein the fire is raked up.

Here it means the embers of the fu-
neral pile, some of which were mixed
with the bones in the urn.

40. *Violets spring up.*] It was usual
among the Greeks and Romans, when
they would extol a living person, to
speak of flowers springing up under his
footsteps; and of the favoured dead, to
speak of sweet-smelling flowers grow-
ing over their graves. Perhaps this idea
was first derived from the custom of
strewing flowers in the way of eminent
persons as they walked along, and of
strewing flowers over the graves of the
departed.

It is easy to see that Persius is jeering
the person to whom he is speaking,
when he mentions the above circum-
stances of honour and happiness, at-
tending the writers of such verses, as
are repeated to, and approved by, a set
of drunken libertines at a feast.

Juvenal, on another occasion, has
collected all the above ideas, as the gifts
of the gods to the good and worthy.
Sat. vii. l. 207, 208.

—*You laugh, says he, &c.*] The de-
fender of such writings is not a little
hurt with the ironical sneer of Persius.
O, says the galled poet, you are laugh-
ing all this while; you are too severe
upon us.

Naribus indulges: an erit qui velle recuset
Os populi meruisse? et cedro digna locutus,
Linquere nec scōmbros metuētia carmina, nec thus?

Quisque es, ô modo quem ex adverso dicere feci,
Non ego, cum scribo, si forte quid aptius exit,
(Quando hæc rara avis est,) si quid tamen aptius exit,
Laudari metuam: neque enim mihi cornea fibra est.

Sed recti finemque extremumque esse recuso.

Euge tuum et Belle. Nam Belle hoc excute totum:

Quid non intus habet? Non hic est Ilias Acce,

Ebria veratro? Non si qua elegidia crudi

Dictarunt proceres? Non quiequid denique lectis

Scribitur in citreis?—Calidum scis ponere sumen;

Scis comitem horridulum tritâ donare lacernâ;

Et verum, inquis, amo; verum mihi dicite de me.

41. *Hooked nostrils.*] *Uncis naribus* indulges—a phrase for indulging scorn and sneering; taken from the wrinkled and distorted shape assumed by the nose on such occasions. Thus *Hoz. lib. i. sat. v. l. 5*, where he is observing, that “*Mæcenas does not, as too many are apt to do, look with scorn and contempt on people of obscure birth,*” expresses himself in this manner:

Nec—

Ut plerique solent, naso suspendis adumco Ignotos.

The ideas of scorn and contempt are often expressed among us by turning up the nose.

—*Will there be, &c.*] *i. e.* Is such a person to be found, who is so lost to all desire of praise, continues the apologist, as to have no concern at all to merit the approbation and countenance of the public?

42. *Worthy of cedar, &c.*] *i. e.* Worthy to be preserved. Cedar was looked upon as an incorruptible wood, which never decayed. From the cedar they extracted a juice, which being put on books, and other things, kept them from moths, worms, and even decay itself.

43. *To leave verses, &c.*] *i. e.* In no danger of being used as waste paper, either by fishmongers, to wrap or pack their fish in when they sell it, or by perfumers, for their frankincense or other perfumes. See *Hoz. lib. ii. epist. i. l. 266*, &c. here imitated by Persius.

44. *Whoever thou art, &c.*] The poet

here, after having severely satirized a desire of false praise, and empty commendation of what really deserves no praise at all, now allows, that praise, where properly bestowed, is not to be despised.

—*Made to speak, &c.*] *i. e.* Whom I have been setting up as a supposed adversary, or opponent, in this dispute. Whosoever thou art, that findest what I have been saying applicable to thyself, let me confess to thee, that—

45. *I, when I write, &c.*] *i. e.* When I compose verses—if by chance any thing well adapted to the subject, and well expressed, flows from my pen, (since I confess this happens but seldom, and therefore gives me the greater satisfaction,) but I should not fear commendation. *Comp. Juv. vi. l. 164.*

47. *Inwards so horny.*] *Fibra*, the inwards or entrails—here, by met. the inward man, the moral sense.

Horny—hard—insensible like horn. See *sat. i. l. 31.*

g. d. I am not so callous, so insensible, or unfeeling, as not to be pleased, as well as touched, with deserved praise.

48. *But to be the end, &c.*] But that the eulogies of fools and sots should be the end and aim of writing. I deny; or, indeed, that merely to gain applause should be the view and end of even doing right, I cannot allow.

49. *“Tous ‘Well done!’ O fine!”* Euge!—belle! [like our *Well done!* fine! bravo! which were acclamations of

Your hooked nostrils. Will there be, who can refuse to be willing 41

To have deserved the countenance of the people? and, having spoken things worthy of cedar,

To leave verses fearing neither little fishes, nor frankincense?

Whoever thou art, O thou, whom I just now made to speak on the adverse part,

I, when I write, if haply something more apt comes forth, 45

(Since this is a rare bird,) yet if something more apt comes forth,

Would not fear to be praised; nor indeed are my inwards so horny.

But to be the end and extreme of right I deny

Your "Well done!" and your "O fine!" for examine this whole "O fine,"

What has it not within? Is not the *Iliad* of Accius here, 50

Drunk with hellebore? Is there not, if crude nobles have dictated

Any little elegies? Is there not, lastly, whatever is written

In citron beds?—You know how to place a hot sow's-udder;

You know to present a shabby client with a worn garment;

And "I love truth (say you); tell me the truth concerning me."

applause. See *Juv. sat. vii. l. 44.* note.

49. *Examine this whole "O fine!"*] Sift, canvass well this mark of applause which you are so fond of.

50. *What has it not within? &c.*] What is there so absurd, that you will not find it applied to as the object of it? in short, what is not contained within it?

—*The Iliad of Accius.*] Accius Labeo, who made a wretched translation of Homer's *Iliad*. See note above, l. 4. Is not even this contained within the compass of your favourite terms of applause?

51. *Drunk with hellebore.*] The ancients made use of hellebore, not only when they were disordered in the head, but also when in health, in order to quicken the apprehension. This the poet humourously supposes Accius to have done, but in such a quantity as to stupify his senses.

—*Is there not, if crude nobles, &c.*] Are not the flimsy and silly little elegies and sonnets, which our raw and unexperienced nobles write and repeat, all subjects of your favourite Belle? Is not this constantly bestowed upon

them?

52. *Is there not, lastly, &c.*] The citron wood was reckoned very valuable and precious; of this the nobles had their beds and couches made, on which they used to lie, or sit, when they wrote. Lastly, says Persius, all the trash which issues forth from the citron couches of the great is contained within the compass of this mark of applause; therefore your making it your end and aim is but very little worth your while; it is so unworthily bestowed, as to be no sort of criterion of excellence and desert.

53. *How to place, &c.*] The poet still continues to satirize empty applause, by shewing that it may be gained by the lowest and most abject means.

He therefore attacks those who bribe for it. You know how, says he, to place on your table a dainty dish. See *Juv. sat. xi. 81*, note.

54. *You know to present, &c.*] You know the effect of giving an old shabby coat to one of your poor dependents. Comp. *Hor. epist. xix. lib. ii. l. 37*, 8.

55. *"I love truth," &c.*] Then, when you have given a good dinner to some,

Qui pote? Vis dicam?—Nugaris, cum tibi, calve,
Pinguis aqualiculus propenso sesquipede extet.

O Jane, a tergo quem nulla ciconia pinsit,
Nec manus auriculas imitata est mobilis albas;
Nec linguae, quantum sitiit canis Appula, tantum!
Vos, O patricius sanguis, quos vivere fas est
Occipiti caeco, posticæ occurrere sannæ!

60

“Quis populi sermo est?—Quis enim, nisi carmina molli
Nunc demum numero fluere, ut per læve severos
Effundat junctura unguis? Scit tendere versum,
Non secus ac si oculo rubricam dirigat uno.
Sive opus in mores, in luxum, in prandia regum,
Dicere res grandes nostro dat Musa poetæ.

65

and still meaner presents to others, in order to purchase their applause, you ask them their opinion, desiring them to speak the truth.

56. *How is it possible?* i. e. That they should speak the truth, when they are afraid of offending you if they did? You have obliged them, and they fear to disoblige you, which, if they spake their real thoughts, they would most probably do.

— *Would you have me say it?* Says Persius, who am no dependent of yours, or under any obligation to disguise my sentiments.

— *You trifle, &c.* I tell you plainly, and without disguise, that you are an old trifter, to pretend to wit or poetry, with that great belly of yours, that hangs down at least a foot and an half below your middle, and bespeaks a genius for gluttony, but for nothing else. Perhaps the poet hints at the Greek proverb.

Πάχυσ γαστήρ λεπτός ε τίττεται νοῦς.

“A fat belly produceth not a subtle mind.”

58. O Janus! Janus was the first king of Italy, who gave refuge to Saturn, when he fled from his son Jupiter from Crete. From his name the first month of the year is called January. He was pictured with two faces, one before, and one behind, as regarding the time past and future.

g. d. Thou art happy, O Janus, inasmuch as, being able to see both before and behind, thou art in no danger of being ignorant of what passeth behind thy back, and, therefore, of enduring

the flouts and jeers, which our nobles receive behind their backs, from those who flatter them to their faces.

58. *Whom no stork pecks, &c.* There were three methods of scoff and ridicule; one was holding out the finger, and crooking it a little to imitate the bill of storks; they held it towards him who was the object of derision, moving it backwards and forwards, like the pecking of the stork. See ANSW.

59. *The moveable hand, &c.* Another mode of derision was, putting the thumbs up to the temples, and moving them in such a manner as to imitate asses' ears, which, in the inside, are usually white.

60. *Nor so much of the tongue, &c.* A third method was to loll out the tongue, like a dog when thirsty.

Apula was the hottest part of Italy, of course the dogs most thirsty, and most apt to loll out their tongues the farthest.

None of all this could happen to Janus without his seeing it.

61. *O patrician blood, &c.* Ye sons of senators, ye nobles of Rome, whose fortune it is to be born without eyes at the back of your heads, and who therefore can't be apprized of what passes behind your backs.

62. *Prevent flouts, &c.* By avoiding all occasions of them; by not writing verses, for which your flatterers will commend you to your face, and laugh at you behind your backs.

63. *What is the speech, &c.* Persius here seems to go back to the de me, l. 55; all between which, and this l. 63,

How is it possible?—Would you have me say it? you trifle,
when, O bald head,
Your fat paunch stands forth with a hanging-down foot and
an half.

O Janus! whom no stork pecks behind your back,
Nor has the moveable hand imitated white ears,
Nor so much of the tongue, as an Apulian bitch when athirst.
Ye, O patrician blood, whose condition it is to live with 64
The hinder part of the head blind, prevent flouts behind your
backs!

What is the speech of the people—What forsooth, unless
that the verses
Now at last flow with soft measure, so that, across the polish,
the joining
May pour forth severe nails. He knows how to extend a verse,
Not otherwise, than if he should direct the rubric with one eye;
Whether the work is on manners, on luxury, or the dinners
of kings,
The muse gives our poet to say great things.

is to be understood as a parenthesis, very properly introduced in the course of the subject

Now, says the great man to his flatterer, after having treated him with a good dinner (l. 53), what does the world say of me and my writings?

— *What forsooth.*] *i. e.* What should they say, what can they say, unless to commend?

64. *Now at last, &c.*] That after all the pains you have taken, you have at last produced a charming work—the verses flow in soft and gentle numbers.

— *Across the polish, &c.*] Your verses are so highly finished, that they will stand the test of the severest and nicest critics.

Metaph. taken from polishers of marble, who run their nail over the surface, in order to try if there be any unevenness; and if the nail passes freely, without any stop or hindrance whatsoever, even over where there are joinings, then the work is completely finished, (Comp. Hon. de art. Poet. l. 294.) The surface being perfectly smooth, was said *effundere unguem*, it passing as smoothly as water poured forth over it.

65. *How to extend a verse, &c.*] This period is also metaphorical, and alludes

to the practice of carpenters and others, who work by line and rule, and who, when they would draw a straight line, shut one eye, the better to confine the visual rays to a single point. So says the flatterer, this poet of ours draws forth his verses to their proper length, and makes them as exact as if he worked by line and rule.

66. *The rubric.*] Rubrica, a sort of ruddle, or red chalk, with which carpenters draw their lines on their work.

67. *On manners.*] Whatever the subject may be—whether he writes comedy, and ridicules the humours of the times.

— *On luxury.*] Or if he write satire, and lash the luxury of the great.

— *Or the dinners of kings.*] Or written tragedy, and chooses for his subject the sad feasts of tyrants. Perhaps Persius here alludes to the story of Thyestes, the son of Pelops, and brother of Atreus, with whose wife he had committed adultery; to revenge which, Atreus dressed the child born of her, and served him to his brother at his own table. On this Seneca wrote a tragedy.

68. *The Muse gives our poet, &c.*] In short, be what may the subject, a Muse is ever at hand, to inspire our poet with the most sublime and lofty poetry.

Ecce, modo, heroas sensus afferre videmus.
 Nugari solitos Græce; nec ponere lucum
 Artifices; nec rus saturum laudare, ubi corbes,
 Et focus, et porci, et fumosa Palilia sceno:
 Unde Remus, sulcoque terens dentalia, Quinti,
 Quem trepida ante boves dictatorem induit uxor;
 Et tua aratra domum lictor tulit.—Euge, poeta!

70

Est nunc, Brisei quem venosus liber Acci,
 Sunt quos Pacuviusque, et verrucosa moretur
 Antiopa, "ærumnis, cor luctificabile fulta."

75

Hos pueris monitus, patres infundere lippos
 Cum videas, quærisne unde hæc sartago loquendi

80

Such is the account which the great man receives of himself from his flatterer, as an answer to his question, l. 63, "What does the world say of 'me'?"

69. *Behold now we see, &c.*] Our poet proceeds to satirize other writers of his time, who, allured with the hopes of being flattered, attempted the sublime heights of epic writing, though utterly unfit for the undertaking.

—*Heroic thoughts, &c.*] Heroas sensus, Sensus signifies not only sense, meaning, understanding, but also thought.

Heroas, from herous-a-um, heroic, stands here for heroes, masc.—i. e. heroicos. Heroi sensus is to be understood of sublime matters for poetry, such as heroic or epic subjects.

Now-a-days, saith Persius, we see certain writers attempting and bringing out heroic poems, who used to be writing trifles in Greek, such as little epigrams, or the like. Some copies, instead of videmus, read docemus, as if the poet attacked schoolmasters, and other instructors of children, for teaching boys to write in heroics, at a time when they are not fit for it: but as it is not the purpose of these papers to enter into controversy with editors and commentators, I take videmus, as it stands in the Delphin edition, Farnaby, and Marshall.

70. *Nor to describe a grove, &c.*] They are so unskilled, and such bad artists even in the lighter style of composition, that they know not how to describe, as they ought, the most trite and common subjects, such as a grove, fields, &c. Pono-ere, literally signifies to put or

place: but it also signifies to paint, draw, or pourtray, and so to describe. See HON. lib. iv. ode viii. l. 8.

Hic agro, liquidis ille coloribus

Solens nunc hominem ponere, nunc deum.

71. *Nor to praise a fertile country.]* So as to set forth its beauties.

—*Where are baskets, &c.*] Instead of describing the great and leading features of a fine plentiful country, they dwell upon the most trivial circumstances;

—*His lay*

Recounts its chimnies, panniers, hogs and hay.

BARWISE,

72. *Feasts of Pales, &c.*] Pales was the goddess of shepherds, who kept feasts in honour of her, in order to procure the safe parturition of their cattle. The reason of the epithet fumosa is, that during the feast of Pales the rustici lighted fires with hay, straw, or stubble, over which they leaped, by way of purifying themselves. These feasts of Pales were sure to be introduced by these jejune poets.

73. *From whence Remus.]* Another circumstance which they introduce is a description of the birth-place of Remus and Romulus.

—*Thou, O Quintius, &c.*] Cincinnatus, who was called from the plough to be made dictator of Rome—he too is introduced on the occasion.

74. *Thy trembling wife, &c.*] They tell us, how his wife Racilia was frightened at the sight of the messengers from Rome, and how she helped him on with his dictator's robe, as he stood by the oxen which were in the plough; and how one of the Roman officers, who had attended the embassy to call him to the

Behold now we see those bring heroic thoughts,
 Who used to trifle in Greek, nor to describe a grove 70
 Skilful; nor to praise a fertile country, where are baskets,
 And a fire-hearth, and swine, and the feasts of Pales smoky with
 hay:

From whence Remus, and thou, O Quintius, wearing coulters
 in a furrow,

Whom thy trembling wife clothed dictator before the oxen,
 And thy ploughs the lictor carried home. Well done, O poet!

There is now, whom the veiny book of Brissean Accius; 76
 There are those whom both Pacuvius, and rugged Antiopa
 Might detain, having propp'd her mournful heart with sorrows.

When you see blear-eyed fathers pour these admonitions
 into

Their children, do you seek whence this bombast manner of
 speaking 80

dictatorship, carried his plough home
 upon his shoulders.

75. *Well done, O poet!*] Iron. Finely
 done, to be sure, to introduce such
 weighty matters as these into thy poem!
 thou art in a fair way to gain the highest
 applause!

Persius, in this passage, glances at
 some poetaster of his time, who, in a
 poem on the pleasures of a country life,
 had been very particular and tedious
 upon the circumstances here recited.
 See Casaubon.

76. *There is now, &c.*] The poet now
 proceeds to censure those who affected
 antiquated and obsolete words and
 phrases, and who professed to admire
 the style of antiquated authors.

—*The veiny book.*] Venosus—metaph.
 from old men, whose veins stand out
 and look turgid, owing to the shrinking
 of the flesh, through old age. Venosus
 liber hence signifies a book of some old
 and antiquated author—a very old book.

—*Brissean Accius.*] Brissæ was a town
 in Thrace, where Bacchus was wor-
 shipped with all the mad rites used at
 his feasts; hence he was called Brissæus.
 Persius gives this name to Accius, on ac-
 count of the wild and strange bombast
 which was in his writings.

77. *Pacuvius.*] An ancient tragic poet
 of Brundisium, who wrote the tragedy
 of Antiopa, the wife of Lycus, king of
 Thebes, who was repudiated by her hus-
 band, on account of her intrigue with

Jupiter. The poet says, verrucosæ An-
 tiopa, to express the roughness and rug-
 gedness of the style in which this tra-
 gedy was written. Verrucosus, full of
 warts, lumps, or hillocks—so uneven,
 rugged.

78. *Might detain.*] Moretur—i. e.
 might detain their attention.

—*Having propp'd, &c.*] This strange
 fustian expression is probably to be found
 in the tragedy. The poet appears to
 cite it, as a sample of the style in which
 the play is written.

There are those, says Persius, who,
 now-a-days, can spend their time in
 reading these authors.

79. *Blear-eyed fathers, &c.*] In old men
 the eyes are apt to be weak, moist, and
 to distil corrosive matter. When you
 see such advising their children to study
 the old barbarous Latin poets, and to be
 fond of obsolete words—

80. *Do you seek, &c.*] Are you at a
 loss to know whence this jargon, of ob-
 solete and modern words, is heard in our
 common speech?

Sartagoliterally signifies frying-pan;
 and the poet, perhaps, calls the mixture
 or jargon of old words and new, sartago
 loquendi, in allusion to the mixture of
 ingredients, of which they made their
 fried cakes, as bran, fat, honey, seeds,
 cheese, and the like.

Some think that he alludes to the
 crackling, bouncing, and hissing noise of
 the frying-pan, with these ingredients in

Venerit in linguas? unde istud dedecus, in quo
Trossulus exultat tibi per subseclia lævis?
Nilne pudet, capiti non posse pericula cano
Pellere, quin tepidum hoc optes audire, Decenter?

Fur es, ait Pedio: Pedius quid? crimina rasis 85
Librat in antithetis: doctas posuisse figuras

Laudatur: bellum hoc—hoc bellum? An, Romule, ceves?

Men' moveat quippe, et, cantet si naufragus, assem

Protulerim? cantas, cum fractâ te in trabe pictum.

Ex humero portes? Verum, nec nocte paratum 90

Plorabit, qui me volet incurvasse querelâ.

it, over the fire; this seems to relate to the manner of utterance, more than to what was uttered. See *ANSW.* *Sartago*, No. 2.

81. *Whence that disgrace.*] That style of writing, and of speaking, so disgraceful to the purity and smoothness of the Latin language.

82. *Smooth Trossulus, &c.*] The Roman knights were called Trossuli, from Trossulus, a city of Tuscany, which they took without the assistance of any infantry. Here the poet joins it with the epithet *lævis*, soft, effeminate; therefore Trossulus, here, appears to signify a beau, a coxcomb, a petit-maitre. See *ANSW.* Trossulus; and Casaubon in loc.

—*Thro' the benches.*] Subseclia—the seats at the theatre, or at the public recitals of poetry, and other compositions. These fine gentlemen were so pleased with the introduction of obsolete words and phrases, that they could hardly keep their places; they spread a general applause through all the benches where they sat, and leaped up with ecstasy in their seats, charmed with such a poet.

83. *Does it nothing shame you, &c.*] Persius now proceeds to censure the vanity of the orators, who paid more regard to the commendations of their auditories, than to the issue of the most important causes, even where life or fame was at stake.

Are you not ashamed, says Persius, ought you not to blush at your vanity and folly, that, if accused of some capital crime, instead of using plain arguments to defend your life from the danger which awaits it, and to make that your end and aim, you are endeavouring so to speak, as to catch the applause of your judges, and of the auditory,

and make it your chief wish to hear them say—"Well, the man speaks decently!" a poor lukewarm expression at best.

85. *Pedius.*] Pedius Blesus was accused, in the time of Nero, by the Cyrenians, of having robbed and plundered the temple of Æsculapius. He was condemned, and put out of the senate.

Hence the poet uses the name of Pedius here, as denoting any supposed person accused of theft.

"Thou art a thief," says some accuser, laying a robbery to his charge.

—*What Pedius?*] *i. e.* What says Pedius, or what doth he, on such an accusation?

86. *He weighs in polished antitheses.*] He opposes to his accusation curious figures of speech, affected phrases, sentences, and periods, in order to catch applause, instead of producing weighty, pertinent, and plain arguments for his defence. He puts, as it were, his accusation in one scale, and his affected periods in the other, and thus weighs one against the other. Antithesis (from *anti*, contra, and *thesis*, pono) is a rhetorical flourish, when contraries are opposed to each other. Here, by *synec.* it stands, for all the affected flowers of speech.

87. *He is praised.*] The judges and auditory are highly delighted with the learned figures of speech, which he has laid before them in his oration.

—*This is fine!*] Say his hearers—finely spoken! finely said!

—*This is fine!*] Answers Persius, with indignation at the absurdity of such ill-timed applause, of such affected and ill-timed flourishes.

—*O Romulus, &c.*] Can any Roman abash himself thus degenerate from his

Came on their tongues? Whence that disgrace, in which
The smooth Trossulus exults to thee thro' the benches?
Does it nothing shame you, not to be able to drive away dangers
from

Your grey head, but you must wish to hear this lukewarm—
Decently?

Thou art a thief (says one to Pedius)—What Pedius? his
crimes

85

He weighs in polished antitheses: to have laid down learned
figures

He is praised: this is fine!—this is fine? O Romulus, do you
wag the tail?

For if a shipwreck'd mariner sings, could he move me, and a
penny

Should I bring forth? do you sing, when yourself painted on
a broken plank

You carry from your shoulder? A true (misfortune), not pre-
pared by night,

90

He shall deplore, who would bend me by his complaint.

great and virtuous ancestor Romulus, as
to fawn and flatter on such an occasion,
and be like a dog that wags his tail when
he would curry favour? *Cereus* signifies
to wag, or move the tail, as dogs do when
they fawn upon one. Hence, metaph.
it is used to express fawning and flattery.

Persius uses the word *Romule*, as
Juv. sat. iii. l. 67, uses *Quirina*. See
the note there.

88. *If a shipwreck'd mariner sing, &c.*
If a poor sailor, that had been cast away,
should meet me in the street, and ask an
alms, at the same time appearing very
jolly and merry, would this be the way
to move my compassion; to make me
pull some money out of my pocket and
give it him?

89. *Do you sing, &c.* It was the cus-
tom for persons that had been ship-
wrecked, and had escaped with their
lives, to have themselves, together with
the scene of their misfortune and danger,
painted on a board, which they hung by
a string from their shoulders upon their
breast, that the passers-by might be
moved with compassion at the sight, and
relieve them with alms. These tables
were afterwards hung up in the temples,
and dedicated to some god, as Neptune,
Juno, &c. hence they were called *voti-
væ tabulae*. See *Hon. lib. l. odè v. ad
fin. Juv. sat. xii. l. 27*.

The poet here allegorizes the case of
Pedius. Do you sing, when you are
carrying your miserable self painted on
a board, and represented as suffering
the calamity of shipwreck, in order to
move compassion.—*i. e.* Are you study-
ing and making fine flourishing speeches,
filled with affected tropes and figures,
at a time when you are accused of such
a crime as theft, and are standing in
the dangerous situation of an arraigned
robber? Is this the way to move com-
passion towards you?

90. *A true, &c.* There wants *plora-
tum*, *dolorem*, or some such word, after
verum—*plorare verum dolorem*, like *vi-
vere vitam*, for instance.

—*Not prepared by night.* Not conned,
studied, or invented beforehand; over
night, as we say.

91. *Bend me by his complaint.* *i. e.*
Make me bow or yield to the feelings
of commiseration for his sufferings.

The poet means, that the complain-
ant who would move his pity must
speak the true and native language of
real grief from the heart, not accost
him with an artful studied speech, as if
he had conned it over beforehand.

—*Si vis me flere, dolendum est
Primum ipsi tili.*

Hon. de Art. Poet. l. 102, 3.
So Pedius, however he might get the

2 G

M. Sed numeris decor est, et junctura addita crudis.

P. Claudere sic versum didicit: Berecynthius Attin,

Et qui cœruleum dirimebat Nerea delphin:

Sic costam longo subduximus Apennino.

95

M. Arma virum, nonne hoc spumoso, et cortice pingui?

P. Ut ramale vetus prægrandi subere doctum.

M. Quidnam igitur tenerum, et laxâ cervice legendum?

P. "Torva Minialloneis implerunt cornua bombis;

"Et raptum vitulo caput ablatura superbo

100

"Bassaris; et lyncei Mœnas flexura corymbis,

"Evion ingeminat: reparabilis adsonat echo."

applause of his hearers, by his figurative eloquence and flowery language, when on his trial, could never excite pity for his situation.

92. *But there is beauty, &c.*] Well, but however the flights which you have been mentioning, says the poetaster, and the studied and flowery style, may be suitable in declamation, especially on such occasions, yet surely they have a peculiar beauty in our verses, which would be quite raw, and appear crude and undigested without them.

93. *And composition added, &c.*] Junctura is literally a coupling, or joining together; hence a composition, or joining words in a particular form, as in verse.

*Notum si callida verbum
Reddidit junctura notum.*

Hor. de Art. Poet. l. 47, 8.

The poetaster would fain contend for the great improvement made in writing verses by the modern studied composition, and the introduction of figurative writing.

95. *Thus hath he learnt to conclude a verse.*] The didicit here, without a nominative case, is rather abrupt and obscure, but the poet affects to be so; he does not venture to name the person meant, though his quoting some verses of Nero, as instances of the great improvements which had been made in the composition of verse, plainly shews his design, which was to ridicule the emperor, whose affected, jingling, and turgid style, was highly applauded by his flatterers.

—"Berecynthian Attin." This and the next verse rhyme in the original.

94. *"And the dolphin," &c.*] Alluding to the story of Arion, who was carried safe to land, when thrown overboard, on

the back of a dolphin.

Nereus, a sea god, is here affectingly put for the sea itself.

95. *"Thus we removed, &c."*] There is a jingle in this verse between the longo in the middle, and Apennino at the end. The writer of these three quoted lines changes Atys or Attis into Attin, to make it rhyme with Delphin.

Atys, or Attis, the subject of this poem, was a handsome youth of Phrygia, beloved by Cybele, who from Berecynthus, a mountain of Asia Minor, where she was worshipped, was called Berecynthia: hence the writer of the poem affects to call Atys Berecynthius.

—"Thus we removed a rib," &c.] The end of this verse is spondaic, which Nero much affected in his heroics. He calls Hannibal's opening a way for his army over the Alps, removing a rib from the Apennine mountains—a strange, affected phrase!

96. *"Arms and the man," &c.*] Arma virumque—Æn. i. l. 1. Well, replies the poetaster, if you find fault with what you have quoted, I suppose you will find fault with Virgil's arma virumque cano, and perhaps with his whole Æneid, as frothy, turgid, and, like a tree, with a thick bark, appearing great, but having little of value within.

97. *As an old bough, &c.*] Ramale is a dead bough cut from a tree. Persius answers, Yes, Virgil is like an old bough with a thick bark; but then we must understand, such a bough as has been cut from the tree, and whose bark has been dried for many years by the sun, so that all its gross particles are exhaled and gone, and nothing but what is solid remains. Suber signifies the cork-tree,

M. But there is beauty and composition added to crude numbers.

P. Thus hath he learnt to conclude a verse: "Borecynthian
"Attin,

"And the dolphin which divided cærulean Nereus—

"Thus we removed a rib from the long Apennine." 95

M. "Arms and the man"—is not this frothy, and with a fat bark?

P. As an old bough dried with a very large bark.

M. What then is tender, and to be read with a loose neck?

P. "They fill'd their fierce horns with Mimalionean blasts,
"And Bassaris, about to take away the head snatched from
"the proud 100

"Calf, and Mænaa, about to guide a lynx with ivy,

"Redoubles Evion: the reparable echo sounds to it."

which is remarkable for its thick bark—therefore put here for the bark; syn.—thus cortex, the bark, is sometimes put for the tree, which is remarkably light. *Hon. ode ix. lib. iii. l. 22.*

98. *What then is tender, &c.* Well, says the opponent to Persius, let us have done with heroics, and tell me what you allow to be good of the tender kind of writing.

—*With a loose neck.* With a head reclined, in a languishing, soft, and tender manner. This is humourously put in opposition to the attitudes, made use of in reading the bombast and fustian heroics of these postasters, who stood with the neck stretched as high as they could, and straining their throats, to give force and loudness to their utterance.

99. *"They fill'd their fierce horns," &c.* Giving a fierce and warlike sound. Some render torva here writhed, twisted, or crooked, quasi torva.

Persius deriding the querist, quotes four more lines, which are supposed to have been written by Nævo, and which exhibit a specimen of one of the most absurd rhapsodies that ever was penned.

—*"Mimallonean blasts"* The Mimalloones were priestesses of Bacchus; they were so called from Mima, a mountain of Ionia, sacred to Bacchus.

Bombus signifies a hoarse sound or blast, as of a trumpet or horn.

100. *"Bassarie."* Agave, or any other of the priestesses; called Bassaris, from Bassara, a name of Bacchus.

Having given the alarm, Agave and the rest of the Mimalloones cut off the head of Pentheus (the son of Agave and Echion), and tore him to pieces, because he would drink no wine, and slighted the feasts of Bacchus. Pentheus is thought to be meant here by the superbo vitule;

101. *"Mænaa."* These priestesses of Bacchus were also called Mænades (from Gr. *μαινωμαι*, insanare). See *Juv. sat. vi. l. 316.*

—*"To guide a lynx."* These were beasts of the leopard or tyger kind, and represented as drawing the chariot of Bacchus. The word *flexura* here, like *sectere*, *Viaq. G. ii. 337*, means to guide.—So again, *Æn. i. 156.* *sectis equos*—"he guides or manages his horses." Thus the priestesses of Bacchus might be said *sectere*, to guide or manage lynxes with bands or rods of ivy. This was sacred to Bacchus, because, returning conqueror from India, he was crowned with ivy.

102. *"Redoubles Evion."* Ingemina signifies to redouble—to repeat often. Evion, or Evius, a name of Bacchus, on which the Bacchantes used to call (*Evoe*, Gr.) till they wrought themselves into a fury like madness. See *Juv. sat. vii. l. 62*, and note.

—*"The reparable echo," &c.* So called from repeating, and so repeating the sounds, which would otherwise be lost.

Hæc fierent, si testiculi vena ulla paterni
Viveret in nobis? Summâ delumbe salivâ
Hoc natat in labris; et in udo est Mænas et Attin;
Nec pluteum cædit, nec demorsos sapit ungues.

105

M. Sed quid opus tenemas mordaci radere vero

Aurículas? Vide sis, ne majorum tibi forte

Lamina frigescant. Sonat hic de nate canina

Litera—*P.* Per me, equidem, sint omnia protinus alba; 110

Nil moror. Euge, omnes, omnes bene misæ eritis res.

Hoc juvat; hic, inquis, veto quisquam faxit oletum;

Pinge duos angues: Pueri, sacer est locus, extra

Meite: discede. Secuit Lucilius urbem,

103. *Would these be made.] i. e.* Would such verses as these be made, but more especially would they be commended.

—*If any wish, &c.]* If there were the best tree of the manly wisdom of our ancestors among us?

104. *This feeble stuff.]* Delumbis—weak, feeble, broken-backed, as it were.

105. *Swims in the lips.]* The poet, by this phrase, seems to mean, that the flatterers of Ness had these lines always at their tongue's end, (as we say), and were spitting them out, i. e. repeating and quoting them continually.

—*And in the wet.]* In udo esse, and in summâ saliva natare, seem to imply the same thing; viz. that these poems of Atys and Mænas were always in people's mouths, mixed with their spittle, as it were.

106. *Nor does he beat his desk, &c.]* The penman of such verses as these is at very little pains about them. He knows nothing of those difficulties, which, at times, pains-taking poets are under, so as to make them smite the desk which they write upon, and gnaw their nails to the quick, with vexation.

See Hæc. lib. ii. sat. iiii. l. 7, 8.

Culpantur frustra calami, frustra quoque laborat

Iratis natus paries Dis atque poetis.
And again, lib. i. sat. x. l. 70, 1.

—*In versu faciendo*

Sæpe caput scaberrat, viros et roderet ungues.

107. *Where's the need, &c.]* We are to recollect, that this Satire opens with

a dialogue between Persius and his friend: that the latter persuades Persius against publishing; that Persius says, he is naturally of a satirical turn of mind, and does not know how to refrain (l. 12.) and then launches forth into the severest censure on the writers of his day. His friend perceiving that what he first said against publishing would not have its effect, still farther dissuades him, by hinting at the danger he ran of getting the ill-will of the great.

“Where is the necessity, (says his friend,) supposing all you say to be true, yet where is the necessity to hurt the ears of those who have been used to hear nothing but flattery, and therefore must be very tender and susceptible of the acutest feelings of uneasiness and displeasure, on hearing such bitter and stinging truths as you deliver.”

108. *See to it.]* Vide sis (i. e. si vis)—take care, if you please.

—*Let haply the thresholds, &c.]* Less it fell out, that you should so offend some of the great folks, as to meet with a cool reception at their houses.

So Hæc. sat. i. lib. ii. l. 60—6.

—*O puer, ut sis*

Vitalis matronæ, et majorum ne quis amicis
Frigeat te fœnat.

109. *Hæc.] i. e.* In these Satires of yours, there is a disagreeable sound, like the snarling of a dog, very unpleasant to the ears of such people.

109—10. *From the nostril sounds the canine letter.]* R is called the dog's letter, because the vibration of the tongue in pronouncing it resembles the snarling of a dog. See Alchymist, act ii. sc. vi.

Would these be made, if any vein of our paternal manliness
Lived in us? This feeble stuff, on the topmost spittle,
Swims in the lips, and in the wet is Mænas and Attyas. 105
Nor does he beat his desk, nor taste his gnawn nails.

M. But where's the need to grate tender ears with biting truth?
See to it, lest haply the thresholds of the great
Should grow cold to you: here from the nostril sounds the
canine letter— 109

P. For my part, truly, let every thing be henceforward white.
I hinder not. O brave! all things, ye shall all be very won-
derful.

This pleases.—Here, say you, I forbid that any should make
a pissing place:

Paint two snakes: boys, the place is sacred: without
Make water—I depart.—Lucilius cut the city,

110. *For my part, truly, &c.*] Well, answers Persius, if this be the case, I'll have nothing to do with them; all they do and say shall be perfectly right, for me, from henceforward. The ancients put black for what was bad, and white for what was good, according to that of Pythagoras:

Τὸ μὲν λευκὸν ἐκ Διὸς εὖ φέρει,
τὸ δὲ μαλ' αὖ κακόν.

White is of the nature of good—black of evil.

111. *I hinder not.*] I shall say nothing to prevent its being thought so. Or nil moror may be rendered, I don't care about it. *Comp. Hor. sat. iv. lib. i. l. 18.*

—*O brave! &c.*] Well done! every thing, good people, that ye say and do shall be admirable. Iron. This wretched verse is supposed to be written as a haunter on the bad poets.

112. *This pleases.*] Surely this concession pleases you, my friend.

—*Here, say you, I forbid, &c.*] Metaph. It was unlawful to do their omissions, or to make waters, in any sacred place; and it was customary to paint two snakes on the walls or doors of such places, in order to mark them out to the people. The poet is ironically comparing the persons and writings of the great (glancing, no doubt, at Nero) to such sacred places; and as these were forbidden to be defiled with urine and excrement, so he understands his friend to say, that neither the persons or writ-

ings of the emperor and of the nobles were to be defiled with the abuse and reproofs of satirists. See *Juv. sat. i. l. 131.*

113. *Paint two snakes.*] These were representatives of the deity or genius of the sacred place, and painted there as signals to deter people, children especially, who were most apt to make free with such places, from the forbidden defilement. Mark out, says Persius, these sacred characters to me, that I may avoid defiling them. Iron.

114. *I depart.*] Says Persius, I am gone—I shall not tarry a moment on forbidden ground, nor drop my Satires there.

—*Lucilius cut the city.*] Lucilius, whose works are not come down to us, was almost the father of the Roman satire. He was a very severe writer; hence our poet's saying, secuit urbem, he cut up, slashed as with a sword, the city, i. e. the people of Rome, from the highest to the lowest. So *Juv. sat. i. l. 156.*

*Ense velut stricto quoties Lucilius ar-
dens*

Improbit, &c.

Comp. Hor. sat. iv. lib. i. l. 1—12.

Persius seems to bethink himself. He has just said, I depart—i. e. I shall not meddle with the great people—“But why should I depart? Lucilius could lash all sorts of people, and “why should not I?”

Te, Laipe, te, Muti; et genuinum fregit in illis. 115
 Omne vafer vitium ridenti Flaccus amico
 Tangit; et admissus circum præcordia ludit,
 Callidus excusso populum suspendere naso.
 Men' mutire nefas? Nec clam, nec cum scrube? *M. Nusquam.*
P. Hic tamen infodiam: "Vidi, vidi ipæ; libelle: 120
 "Aurículas asini, quis non habet?"—Hoc ego opertum,
 Hoc ridere meum, tam nil, nullâ tibi vende
 Iliade.—Audaci quitunque afflate Cratino,
 Iratum Eupolidem prægrandi cum sene palles,
 Aspicet et hæc. Si forte aliquid decoctius audis, 125
 Inde vaporatâ lector mihi ferbeat aure.

115. *Thee, Lupus, thee, Mutius.*] Pub-
 Rutilius Lupus, the consul, and Titus
 Mutius Albutius, a very powerful man.
g. d. Lucilius not only satirized the
 great, but did it by name.

—*Brake his jaw-teeth, &c.*] Metaph.
 from grinding food between the jaw-
 teeth, to express the severity with which
 he treated them, grinding them to
 pieces as it were; brake his very teeth
 upon them.

116. *My Horace touches, &c.*] Horace,
 though he spared not vice, even in his
 friends, yet he was shrewd enough to
 touch it in such a manner as to please
 even while he chastised.

117. *And admitted, &c.*] He inai-
 nuated himself into the affections, and
 seemed in sport, having the happy art
 of improving, without the least appear-
 ance of severity or sneering.

118. *Cunning to hang up, &c.*] Sus-
 pendere, to hang them or hold them up
 to view, as the subjects of his satires.

Excusso naso here stands in opposi-
 tion to naribus unciis, *supr.* l. 41. see
 note there, and to the naso aduncus
 of Horace; and means the unwrinkled and
 smooth appearance of the nose when
 in good-humour, and so, good-humour
 itself: Quasi—rugiis excusso.

119. *To mutter, &c.*] If others, in
 their different ways, could openly sa-
 tirize, may not I have the liberty of
 even muttering, secretly with myself,
 or among a few, select friends pri-
 vately?

—*Nor with a ditch.*] Alluding to the
 story of Midas's barber, who, when he saw
 the ass's ears which Apollo had placed
 on the head of Midas, not daring to

tell it to others, he dug a ditch or furrow
 in the earth, and there vented his wish to
 speak of it, by whispering what he had
 seen.

120. *Nevertheless I will dig here, &c.*] *g.*
 Though I can't speak out, yet I will use
 my book as the barber did the ditch; I
 will secretly commit to it what I have
 seen. Infodiam relates to the manner
 of writing with the point of an iron bod-
 kin, which was called a style, on tablets
 of wood smeared with wax, so that the
 writer might be said to dig or plough the
 wax as he made the letters.

—*O little book.*] Here, with indigna-
 tion, the poet relates, as it were, to his
 book (as the barber did to his ditch)
 what he had seen; namely, the absur-
 dity and folly of the modern taste for
 poetry, in Nero, in the nobles, and in
 all their flatterers.

121. *The ears of an ass.*] Alluding
 still to the story of Midas, who, finding
 fault with the judgment of the country
 deities, when they adjudged the prize to
 Apollo, in his contrivance with Pan, had
 asses' ears fixed on him by Apollo.

Who, says the poet, does not judge of
 poetry as ill as Midas judged of music?
 One would think they had all asses' ears
 given them for their folly. *Supra.* in
Vit. Persii, says, that this line originally
 stood for Mida rex habet, which Cornu-
 tian, his friend and instructor, advised
 him to change to quis non habet? lest
 it should be thought to point too plainly
 at Nero.

—*I this hidden thing.*] This secret joke
 of mine.

122. *This lough of mine.*] *Hæc ridere.*
 for hunc risum, a Græcism; meaning his

Thee, Lupus, thee, Mutius; and he brake his jaw-tooth upon them. 115

Sly Horace touches every vice, his friend laughing:

And admitted round the heart, plays

Cunning to hang up the people with an unwrinkled nose.

Is it unlawful for me to mutter? neither secretly, nor with a ditch? *M.* No where.

P. Nevertheless I will dig here. "I have seen, I myself have seen, O little book:— 120

"Who has not the ears of an ass?" I this hidden thing,

This laugh of mine, such a nothing, I sell to thee for no

Iliad. O thou whosoever art inspired by bold *Cratinus*,

Art pale over angry *Eupolis*, with the very great old man,

These too behold: if haply any thing more refined you hear, 125

Let the reader glow towards me with an ear evaporated from thence.

Satires, in which he derides the objects of them. See l. 9, and note.

122. *Such a nothing*.] So insignificant and worthless in thine opinion, my friend, (comp. l. 2, 5.) had perhaps in the eyes of others, that they would not think them worth reading, as you told me.

—*I sell to thee, &c.*] *Nero*, as well as *Labao*, had written a poem on the destruction of *Troy*; to these the poet may be supposed to allude, when he says he would not sell his *Satires*—his nothing, as others esteemed them—for my *Iliad*: perhaps the word *nulla* may be understood as extending to *Hooper* himself.

123. *O thou whosoever, &c.*] *Afflatus*—hast read so much of *Cratinus*, as to be influenced and inspired with his spirit. *Cratinus* was a Greek comic poet, who, with a peculiar boldness and energy, satirized the evil manners of his time. The poet is about to describe what sort of readers he chooses for his *Satires*, and those whom he does not choose.

124. *Art pale.*] With reading and studying hast contracted that paleness of countenance, which is incident to studious people. See *Juv. sat. vii. l. 97*; and *Pers. sat. v. l. 62*.

—*Angry Eupolis.*] This was another comic poet, who, incensed at the vices of the Athenians, lashed them in the severest manner. He is said to have been thrown into the sea by *Alicibiades*, for some verses written against him.

—*With the very great old man.*] The

poet here meant is *Aristophanes*, who lived to a very great age. He was of a vehement spirit, had a genius turned to raillery, wit free and elevated, and courage not to fear the person when vice was to be reprov'd. He wrote thirty-four comedies, whereof eleven only remain.

Hos. lib. i. sat. iv. l. 1, mentions all these three poets together.

Persius gives him the epithet of *pragrandi*, either on account of his age, for he lived till he was fourscore, or on account of the great eminence of his writings, for he was the prince of the old comedy, as *Menander* was of the new; but so as we must join, says *Ainsworth*, *Eupolis* and *Cratinus* with the former, *Diphilus* and *Polemón* with the latter.

125. *These too behold.*] Look also on these *Satires* of mine.

—*If haply any thing more refined, &c.*] The poet speaks modestly of his own writings, si forte, (see before, l. 44, 5.) if it should so happen, that thou shouldst meet with any thing more clear, well digested, pure, refined than ordinary. *Metaph.* taken from liquors, which, by being often boiled, lose much of their quantity, but gain more strength and clearness. It is said of *Virgil*, that he would make fifty verses in a morning, or more, and in the evening correct and purge them till they were reduced to about ten.

126. *Let the reader glow, &c.*] If, says

Non hic, qui in crepidas Graiorum ludere gestit
 Sordidus, et lusco qui possit dicere, Lusce :
 Sese aliquem credens, Italo quod honore supinus,
 Fregerit heminas Aretl ædilis iniquas.
 Nec, qui abaco numeros, et secto in pulvere metas,
 Scit risisse vaser ; multum gaudere paratus,
 Si Cynico barbam petulans Nonaria vellat.
 His, mane, edictum ; post prandia, Callirhoën, do.

130

Persius, there be any thing in my writings better than ordinary, let the reader, who has formed his taste on the writings of the poets above mentioned, glow with a fervour of delight towards the author. This I take to be the meaning of the line, which literally is—

Let the reader glow towards me with an ear evaporated (i. e. purified from the false taste of the present times) from thence (i. e. from, or by, reading and studying the writings of Cratinus, &c.)—such I wish to be my readers. Vaporo signifies to send out vapours, to evaporate: thus the metaphor is continued through both the lines.

127. *Not he, who delights, &c.* Persius now marks out those who were not to be chosen for his readers.

The first class of men which he objects to are those who can laugh at the persons and habits of philosophers; this bespeaks a despicable, mean, and sordid mind.

—*Slippers of the Grecians.* Crepidas Graiorum, a peculiar sort of slippers, or shoes, worn by philosophers—here put by synecdoche for the whole dress: but it is most likely, that Persius here means the philosophers themselves, and all their wise sayings and institutes; these were originally derived from Greece.

128. *Sordid.* See note; No. 1, above, at l. 127, ad fin.

—*Say to the blinkard, &c.* Lusce.

is he that has lost an eye, a one-eyed man.

Persius means those who can upbraid and deride the natural infirmities or misfortunes of others, by way of wit:

Can mock the blind: and has the wit to cry—

(Prodigious wit!)—“*Why, friend, you “want an eye!”*” BAKWELL.

129. *Thinking himself somebody.* A person of great consequence.

—*Lifted up, &c.* Puffed up with self-importance, because bearing an office in some country-district of Italy; and therefore flippant of his abuse, by way of being witty, l. 127, 8.

130. *An ædile, &c.* An inferior kind of country-magistrate, who had jurisdiction over weights and measures, and had authority to break and destroy those which were false. Juv. sat. x. l. 102.

—*Ætium.* A city of Tuscany, famous for making earthen-ware, but, perhaps, put here for any country town.

So heminas, half sextaries. Little measures holding about three quarters of a pint, are put for measures in general. Comp. Juv. sat. x. 101, 2.

131. *Nor who, arch, &c.* Another class of people, which Persius would exclude from the number of his readers, are those who laugh at and despise all science whatsoever.

Abacus signifies a bench, slate, or

Not he, who delights to sport on the slippers of the Grecians,
Sordid, and who can say to the blinkard, thou blinkard :
Thinking himself somebody : because, lifted up with Italian
honour,

An ædile he may have broken false measures at Aretium. 130
Nor who, arch, knows to laugh at the numbers of an accountable,
And bounds in divided dust ; prepared to rejoice much,
If petulant Nonaria should pluck a Cynic's beard.
I give to these, in the morning, an edict ; after dinner, Callirhoë.

table, used for accounts by arithmeticians, and for figures by mathematicians—here put for arithmetic and mathematics.

132. *Bounds in divided dust*] The geometers made their demonstrations upon dust, or sanded floors, to the end that their lines might easily be changed and struck out again—here geometry is meant.

133. *Petulant Nonaria, &c.*] Who think it an high joke, if they see an impudent strumpet meet a grave Cynic in the street, and pull him by the beard ; which was the greatest affront that could be offered. Comp. *Hon. sat. iii. lib. i. l. 133, 4.*

The ninth hour, or our three o'clock in the afternoon, was the time when the harlots first made their appearance ; hence they were called Nonaria. Perhaps the poet may allude, in this line, to the story of Diogenes, (mentioned by *Athen. lib. xiii.*) who was in love with Lais, the famous courtesan, and had his beard plucked by her.

134. *In the morning an edict.*] To such people as these I assign employments suitable to their talents and characters. It has been usually thought, that edictum here means the prætor's edict, and that by Callirhoë is meant some harlot of that name ; and therefore this line is to be understood as if Persius

meant that these illiterate fellows should attend the forum in the morning, and the brothel in the evening : but the former seems too serious an employ for men such as he is speaking of.

Marcellus, therefore, more reasonably, takes edictum (consonant to the phrases edictum ludorum, edictum muneris gladiatorii, &c.) to signify a programma, a kind of play-bill, which was stuck up, as ours are, in a morning ; and Callirhoë to be the title of some wretched play, written on the story of that famous parricide (who slew her father because he would not consent to her marriage) by some of the writers at which this Satire is levelled, and which was announced to be performed in the evening.

g. d. Instead of wishing such to read my Satires, I consign these pretty gentlemen to the study of the play-bills in the morning, and to an attendance on the play in the evening. Thus this Satire concludes, in conformity with the preceding part of it, with lashing bad writers and their admirers.

Marcellus contends, that this line is to be referred to Nero, against whom, as a poet, this Satire is principally, though covertly, levelled—who, by ordering bills to be distributed, called the people together, in order to hear him sing over his poems on Callirhoë.

SATIRA II.

ARGUMENT.

It being customary among the Romans for one friend to send a present to another on his birth-day—Persius, on the birth-day of his friend Macrinus, presents him with this Satire, which seems (like Juv. Sat. x.) to be founded on Plato's dialogue on prayer, called The Second Alcibiades.

The Poet takes occasion to expose the folly and impiety of those, who, thinking the gods to be like themselves, imagined that they were to be bribed into compliance with their prayers by sumptuous presents; whereas, in truth, the gods regard not these, but regard only the pure intention of an honest heart.

AD PLOTIUM MACRINUM.

HUNC, Macrine, diem numera meliore lapillo,
Qui tibi labentes apponit candidus annos.
Funde merum genio: non tu prece poscis emaci,
Quæ, nisi seductis, nequeas committere divis:

Line 1. Macrinus.] Who this Macrinus was does not sufficiently appear; he was a learned man, and a friend of Persius, who here salutes him on his birth-day.

—Better stone.] The ancients reckoned happy days with white pebbles, and unhappy days with black ones, and at the end of the year cast up the reckoning, by which they could see how many happy, and how many unhappy days had past.

The poet here bids his friend distinguish his birth-day, among the happiest of his days, with a better, a whiter stone than ordinary. See Juv. sat. xii. 1.

2. *Which.]* i. e. Which day—

—White.] i. e. Happy, good, propitious.

—Adds to thee sliding years.] Sets one more complete year to the score, and begins another.

—Sliding years.]

Eheu fugaces, Posthume, Posthume, Labuntur anni.

Hoz. ode xiv. lib. ii.
Years that glide swiftly, and almost imperceptibly away.

3. *Pour out wine to your genius.]* The genius was a tutelar god, which they believed to preside at their birth, whom they worshipped every year on their birth-day, by making a libation of wine. They did not slay any beast in sacrifice to their genius on that day, because they

SATIRE II.

ARGUMENT.

In the course of this Satire, which seems to have given occasion to the Tenth Satire of Juvenal, Persius mentions the impious and hurtful requests which men make, as well as the bad means which they employ to have their wishes fulfilled.

The whole of this Satire is very grave, weighty, and instructive; and like that of Juvenal, contains sentiments, more like a Christian than an heathen.

Bishop Burnet says, that "this Satire may well pass for one "of the best lectures in divinity."

TO PLOTIUS MACRINUS.

THIS day, Macrinus, number with a better stone,
Which, white, adds to thee sliding years.
Pour out wine to your genius. You do not ask with mercenary prayer,
Which you cannot commit unless to remote gods:

would not take away life on the day on which they received it. They supposed a genius not only to preside at their birth, but to attend and protect them constantly through their life; therefore, on other days, they sacrificed beasts to their geni. — Hence *Mon. lib. iii ode xvii. l. 14—16.*

— *Crus genius mero*

Curabis, et porco bimestri,

Cum famulis operum solutis.

The libation of wine on their birthday was attended also with strewing flowers. The former was an emblem of cheerfulness and festivity: the latter, from their soon fading, of the frailty and shortness of human life.

Mon. epist. i. lib. ii. l. 145, 4.

Tellurem porco, Sylvanum lacte pascunt,

Floribus et vino Genium, memorem brevis aevi.

3. *Mercenary prayer.*] *Emaci*, from *emo*, to buy—i. e. with a prayer, with which, as with a bribe, or reward, you were to purchase what you pray for.

4. *Which you cannot commit, &c.*] Which you must offer to the gods in secret, and as if the gods were taken aside, that nobody but themselves should hear what you say to them.

Committere, here, has the sense of—to intrust, to impart.

At bona pars procerum tacitâ libabit acerrâ. 9
 Haud cuivis promptum est, murmurque humilesque susurros
 Tollere de templis, et aperto vivere voto.
 'Mens bona, fama, fides;' hæc clare, et ut audiat hospes.
 Illa sibi introrsum, et sub linguâ immurmurat, 'O si
 'Ebullit patrum præclarum funus!—et, O si 10
 'Sub rastro crepet argenti mihi seria, dextro
 'Hercule!—Pupillumve utinam, quem proximis hæres
 'Impello, expungam! namque est scabiosus, et acri
 'Bile tumet—Nerio jam tertia ducitur uxor.'
 Hæc sancte ut poscas, Tiberino in gurgite mergis 15
 Mane caput, bis, terque; et noctem flumine purgas.
 Heus age, responde; minimum est quod scire laboro:

5. *A good part.*] A great many, a large portion.

So HÖR. lib. i. sat. i. l. 51. Bona pars hominum; a good many, as we say.

5. *Tacit center.*] Acerra properly signifies the vessel, or pan, in which the incense is burnt in sacrifice: they said their prayers as the smoke of the incense ascended; but these nobles spoke so low, as not to be heard by others, so that the incense seemed silently to ascend, unaccompanied with any words of prayer. This seems to be the meaning of tacita libabit acerra. In short, their petitions were of such a nature, that they cared not to utter them loud enough for other people to hear them; they themselves were ashamed of them.

6. *It is not easy, &c.*] As times go, people are not very ready to utter their wishes and prayers publicly, and to remove from the temples of the gods those inward murmurs and low whispers in which their impious petitions are delivered.

7. *And to live, &c.*] i. e. To make fit their practice to utter their vows and prayers openly, in the sight and hearing of all.

8. *'A good mind,' reputation, &c.*] These things, which are laudable and commendable, and to be desired by virtuous people, these they will ask for with a clear and audible voice, so that any stander-by may hear them perfectly.

9. *Those, &c.*] i. e. Those things that follow (which are impious and scandalous) and which he does not care should be heard by others, he mutters inwardly.

—*Under his tongue.*] Keeps them within his mouth, fearing to let them pass his lips.

10. *'The pompous funeral.'*] And prays for the death of a rich uncle.

—*'Bubble up.'*] i. e. Appear in all its pomp. Ebullit, for ebullierit—metaph. from water when boiling up, which swells, as it were, and runs over.

11. *'A pot of silver,' &c.*] Another prays that he may find a vessel of hidden treasure, as he is raking his field. See HÖR. lib. ii. sat. vi. l. 10.

—*'Hercules,' &c.*] He was supposed to preside over hidden treasures.

12. *Or my ward, &c.*] If it were not to be his lot to have his starice gratified by finding hidden treasure, yet, says this covetous suppliant, "I have a rich orphan under my care, to whom I am heir at law, O that I could but put him out of the way!" Expungam—blot him out.

13. *'Impel'*] A metaph. taken from one wave driving on another, and succeeding in its place.

—*'He is scabby,' &c.*] Here is an instance of the petitioner's hypocrisy—he pretends not to wish his pupil's death, that he might inherit his estate, but out of compassion to an unhealthy young man; pretends to wish him dead, that he may be released from his sufferings, from his scrophulous disorders.

14. *'A third wife,' &c.*] Another prays for the death of his wife, that he may be possessed of all she has, and that he may get a fresh fortune by marrying again. He thinks it very hard that he can't get rid of one, when Ne-

But a good part of our nobles will offer with tacit censer. 5
 It is not easy to every one, their murmur, and low whispers
 To remove from the temples, and to live with open prayer.
 'A good mind, reputation, fidelity;' these clearly, that a
 stranger may hear.
 Those inwardly to himself and under his tongue he mutters—
 'O if
 'The pompous funeral of my uncle might bubble up? O if 10
 'Under my rake a pot of silver might clink, Hercules being
 'propitious
 'To me! or my ward, whom I the next heir
 'Impel, I wish I could expunge! for he is scabby, and with
 'sharp
 'Bile he swells. A third wife is already married by Nerius.'
 'That you may ask these things holily, in the river Tiber
 you dip 15
 Your head in the morning two or three times, and purge the
 night with the stream.
 Consider, mind, answer, (it is a small thing which I labour
 to know,)

rius, the usurer, has been so lucky as to bury two, and is now possessed of a third. On the death of the wife, her fortune went to the husband; even what the father had settled out of his estate, if his daughter survived him.

15. *That you may ask, &c.*] That the gods may be propitious, and give a favourable answer to your prayers, you leave no rite or ceremony unobserved, to sanctify your person, and render yourself acceptable.

—*In the river Tiber, &c.*] It was a custom among the ancients, when they had vows or prayers to make, or to go about any thing of the religious or sacred kind, to purify themselves by washing in running water.

Attrahere nefas, donec me flumine vivo.

Abluero— See *Æn.* ii. l. 719, 20.

Hence the Romans washed in the river Tiber—sometimes the head, sometimes the hands, sometimes the whole body.

—*You dip.*] Or put under water. Those who were to sacrifice to the infernal gods only sprinkled themselves with water; but the sacrificers to the heavenly deities plunged themselves into the river, and put their heads

under water. See *Juv. sat.* vi. l. 522.

16. *In the morning.*] At the rising of the sun; the time when they observed this solemnity in honour of the celestial gods: their ablutions in honour of the *Dii Manes*, and infernal gods, were performed at the setting of the sun. *Juv. ubi supra.*

—*Two or three times.*] The number three was looked upon as sacred in religious matters. *Juv. ubi supra.*

Terna tibi hæc primum triplici diocæas colore

Licia circumdo, terque hæc altaria circum Effigiem duco; numero Deus impari gaudet.

Vitæ. ecl. viii. l. 73—5; and note there, 75 *Delph.* See *G. i.* 345.

—*Purge the night, &c.*] After nocturnal pollution they washed. *Comp. Deut. xxiii. 10, 11.* The ancients thought themselves polluted by the night itself, as well as by bad dreams in the night, and therefore purified themselves by washing their hands and heads every morning; which custom the Turks observe to this day.

17. *Consider, mind, &c.*] The poet, having stated the impiety of these worshippers, now remonstrates with them

De Jove quid sentis?—Estne ut præponere cures
 Hunc Cuiquam!—Quinam? vis Staius? an, scilicet, hæres?
 Quis potior iudex? puerive quis aptior orbis? 20
 Hoc igitur, quo tu Jovis aurem impellere tantas,
 Dic agedum Staius. Proh Jupiter! O bone, clamet,
 Jupiter!—At sese non clamet Jupiter ipse?
 Ignovisse putas, quia, cum tonat, ocyus ilex
 Sulfure discutitur sacro, quam tuque domusque? 25
 An, quia non fibris ovium, Ergennâque jubente,
 Triste jaces lucis, evitandumque bidental,
 Idcirco stolidam præbet tibi vellere barbâ
 Jupiter? Aut quidnam est, quâ tu mercede deorum
 Emeris auriculas? pulmone, et lactibus unctis? 30
 Ecce avia, aut metuens divûm matertera, cuias
 Exemit puerum, frontemque, atque uda labella,
 Infami digito, et lustralibus ante saliva

on their insult offered to the gods. See
 AINSW. HEUS, No. 3.

"Come," says he, "let me ask you
 "a short question."

18. *What think you of Jove?*] What
 are your notions, what your conceptions
 of the god which you pray to, and pro-
 fess to honour?

—*Is he, that you would care, &c.*] Do
 you think him preferable to any mortal
 man?

19. *To whom—*] Do you prefer him?

—*Will you to Staius?*] Will you
 prefer him to Staius?

—*Do you doubt, &c.*] Do you hesitate
 in determining? which is the best judge,
 or the best guardian of orphans, Jupiter
 or Staius? From this it appears, that
 this Staius was some notorious wretch,
 who had behaved ill in both these capa-
 cities.

22. *Say it to Staius.*] As you must
 allow Staius not comparable to Jupiter,
 but, on the contrary, a very vile and
 wicked man, I would have you, that
 you may judge the better of the nature
 of your petitions, propose to Staius what
 you have proposed to Jupiter—how
 would Staius receive it?

—*O Jupiter! &c. would he cry.*] Even
 Staius, bad as he is, would be shocked
 and astonished, and call on Jupiter for
 vengeance on your head.

23. *And may not Jupiter, &c.*] Think
 you that Jupiter then may not, with

the highest justice, as well as indigna-
 tion, call on himself for vengeance on
 you?

24. *To have forgiven.*] Do you suppose
 that Jupiter is reconciled to your treat-
 ment of him, because you and yours are
 visited with no marks of divine venge-
 ance?

26. *Botels of sheep.*] Offered in sacri-
 fice by way of expiation.

—*Ergenna.*] Ergennes was the name
 of some famous soothsayer, whose office
 it was to divine, by inspecting the entrails
 of the sacrifices.

27. *A sad bidental.*] When any person
 was struck dead by lightning, immedi-
 ately the priest (aliquis senior qui publica
 fulgura condit, Juv. sat. vi. l. 586) came
 and buried the body, enclosed the place,
 and erecting there an altar, sacrificed
 two two-year old sheep (bidentes)—
 hence the word bidental is applied by
 authors, indifferently, to the sacrifice, to
 the place, or (as here) to the person.

—*In the groves.*] Or woods, where the
 oak was rent with lightning, and where
 you remained unhurt. Comp. l. 24, 5.

28. *Jupiter offer you, &c.*] Because
 you have hitherto escaped, do you imag-
 ine that you are at full liberty to insult
 Jupiter as you please, and thir with
 impunity, and even with the divine
 permission and approbation?

Plucking or pulling a person by the
 beard was one of the highest marks of

What think you of Jove? is he, that you would care to prefer Him to any one? to whom? will you to Staius? what!—do you doubt? 19

Who is the better judge? who the fittest for orphan children? This, therefore, with which you try to persuade the ear of Jove, Come, say it to Staius: O Jupiter! O good Jupiter! would he cry:

And may not Jupiter cry out upon himself?

Do you think him to have forgiven, because, when he thunders, the oak sooner

Is thrown down, by the sacred sulphur, than both you, and your house? 25

Or because, with the bowels of sheep, Ergenna commanding, You do not lie a sad, and to-be-avoided bidental, in the groves, Therefore does Jupiter offer you his foolish beard to pluck?

Or what is it? with what reward hast thou bought the ears Of the gods? with lungs, and with greasy entrails? 30

Lo! a grandmother, or an aunt fearing the gods, from the cradle

Takes a boy, and his forehead and his wet lips,

With infamous finger, and with purifying spittle, she beforehand

contempt and insult that could be offered—see sat. i. l. 133, note; for the beard was cherished and respected as a mark of gravity and wisdom—see Juv. sat. xiv. 19, note; and Juv. vi. l. 15, 16.

29. *Or what is it?* i. e. What hast thou done that thou art in such high favour with the gods?

—*With what reward, &c.* With what bribe hast thou purchased the divine attention?

30. *With lungs.* Contemptuously put here, per meton. for any of the larger intestines of beasts offered in sacrifice.

—*And with greasy entrails.* Lactes signifies the small guts, through which the meat passeth first out of the stomach: perhaps so called from the lacteals, or small vessels, the mouths of which open into them to receive the chyle, which is of a white or milky colour. The poet says, *unctis lactibus*, because they are surrounded with fat.

The poet mentions these too in a sneering way, as if he had said, "What? do you think that you have corrupted the gods with lungs and guts?"

31. *Lo! a grandmother, &c.* The poet now proceeds to expose the folly of

these prayers which old women make for children.

—*An aunt.* Matertera—quasi mater altera—the mother's sister, the aunt on the mother's side, as amita is on the father's side.

—*Fearing the gods.* Metuens divum—superstitious; for all superstition proceeds from fear and terror; it is therefore that superstitious people are called in Greek *δειδαίμονες*, from *δειδω*, to fear, and *δαίμων*, a demon, a god. See Acts xvii. 22.

32. *His forehead, &c.* Persius here ridicules the foolish and superstitious rites which women observed on these occasions.

First, after having taken the infant out of the cradle, they, before they began their prayers, wetted the middle finger with spittle, with which they anointed the forehead and lips of the child, by way of exorcism, and preservative against magic.

—*Wet lips.* i. e. Of the child, which are usually wet with drivel from the mouth.

33. *Infamous finger.* The middle finger, called *infamis*, from its being made

Expiat; urentes oculos inhibere perita
 Tunc manibus quatit, et spem macram, supplice voto, 35
 Nunc Licini in campos, nunc Crassi mittit in ædea.
 'Hunc optent generum rex et regina! puellæ
 'Hunc rapiant! quicquid calcaverit hic, rosa fiat!'
 Ast ego nutrici non mando vota: negato,
 Jupiter, hæc illi, quamvis te albata rogarit. 40
 Poscis opem nervis, corpusque fidele senectæ:
 Esto, age: sed grandes patinæ, tucetaque crassa
 Annuere his superos vetuere, Jovemque morantur.
 Rem struere exoptas, cæso bove; Mercuriumque
 Arcensis fibrâ: 'da fortunare penates! 45
 'Da pecus, et gregibus foetum!'—Quo, peissime, pacto,

use of in a way of scorn to point at infamous people. See sat. x. l. 53, and note.

33. *Purifying spittle.*] They thought fasting spittle to contain great virtue against fascination, or an evil eye: therefore with that, mixed with dust, they rubbed the forehead and lips by way of preservative. Thus in Petronius—"Mox turbatum sputo pulverem, annus medio sustulit digito, frontemque re-pugnantis signat."

—*She beforehand.*] i. e. Before she begins her prayers for the child.

34. *Expiates.*] See above, note on l. 32, ad fin.

—*Skilled to inhibit, &c.*] Skilful to hinder the fascination of bewitching eyes. Uro signifies, lit. to burn; also to injure or destroy. VING. G. ii. l. 196. One sort of witchcraft was supposed to operate by the influence of the eye. VING. ecl. iii. 103.

35. *Then shakes him, &c.*] Lifts him up, and dandles him to and fro, as if to present him to the gods.

—*Her slender hope.*] The little tender infant.

—*With suppliant wish.*] Or prayer. Having finished her superstitious rites of lustration, she now offers her wishes and prayers for the infant.

36. *She now sends, &c.*] Mittit is a law term, and taken from the prætor's putting a person in possession of an estate which was recovered at law. Here it denotes the old woman's wishing, and, in desire, putting the child in possession of great riches, having her eye on the possessions of Crassus and Licinius, the former of which (says

Plutarch) purchased so many houses, that, at one time or other, the greatest part of Rome came into his hands. Licinius was a young slave of so saving a temper, that he let out the offals of his meat for interest, and kept a register of debtors. Afterwards he was made a collector in Gaul, where he acquired (as Persius expresses it, sat. iv. l. 56, quantum non milvus oberret) "more lands than a kite could fly over."

37. *'King and queen wish, &c.'*] May he be so opulent as that even crowned heads may covet an alliance with him as a son-in-law.

37—8. *'Girls seize him.'*] May he be so beautiful and comely, the girls may all fall in love with him, and contend who shall first seize him for her own.

38. *'Shall have trodden upon, &c.'*] This foolish, extravagant hyperbole well represents the vanity and folly of these old women, in their wishes for the children.

39. *But to a nurse, &c.*] For my part, says Persius, I shall never leave it to my nurse to pray for my child.

39—40. *Deny, O Jupiter, &c.*] If she should ever pray thus for a child of mine, I beseech thee, O Jupiter, to deny such petitions as these, however solemnly she may offer them.

40. *The cloth'd in white.*] Though arrayed in sacrificial garments. The ancients, when they sacrificed and offered to the gods, were clothed with white garments, as emblems of innocence and purity.

41. *You ask strength, &c.*] Another prays for strength of nerves, and that

Expiates, skilled to inhibit destructive eyes.

Then shakes him in her hands, and her slender hope, with
suppliant wish, 35

She now sends into the fields of Licinius, now into the houses
of Crassus.

May a king and queen wish this boy their son-in-law; may
the girls

Seize him; whatever he shall have trodden upon, may it be-
come a rose!

But to a nurse I do not commit prayers: deny,

O Jupiter, these to her, tho' cloth'd in white she should ask. 40

You ask strength for your nerves, and a body faithful to old
age:

Be it so—go on; but great dishes, and fat sausages,

Have forbidden the gods to assent to these, and hinder Jove.

You wish heartily to raise a fortune, an ox being slain, and
Mercury

You invite with inwards—"grant the household gods to make
me prosperous!" 45

"Give cattle, and offspring to my flocks!"—Wretch, by what
means,

his body may not fail him when he comes
to be old.

42.] *Be it so—go on.*] I see no harm
in this, says Persius; you ask nothing
but what may be reasonably desired,
therefore I don't find fault with your
praying for these things—go on with
your petitions.

—*Grant dishes.*] But while you are
praying for strength of body, and for an
healthy old age, you are destroying
your health, and laying in for a dis-
eased old age by your gluttony and
luxury.

—*Sausages.*] Tuceta, a kind of meat
made of pork or beef chopped, or other
stuff, mingled with quest.

43. *Have forbidden, &c.*] While you
are praying one way, and living another,
you yourself hinder the gods from grant-
ing your wishes.

—*Hinder Jove.*] Prevent his giving
you health and strength, by your own
destroying both.

The poet here ridicules those incon-
sistent people, who pray for health and
strength of body, and yet live in such
a manner as to impair both. Nothing
but a youth of temperance is likely to
secure an old age of health. This is

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finely touched by the masterly pen of
our Shakespeare:

*Tho' I look old, yet I am strong and
lusty:*

*For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly—*

As you like it, act ii. sc. iii.

44. *You wish, &c.*] Another is endeav-
ouring to advance his fortune by offer-
ing costly sacrifices, little thinking that
these are diminishing what he wants to
augment.

—*Ox being slain.*] i. e. In sacrifice—
in order to render the god propitious;
but you don't recollect that by this you
have an ox the less.

—*Mercury.*] The god of gain.

45. *You invite.*] Arcassis—send for,
as it were—invite to favour you.

—*With inwards.*] Extia, the entrails
of beasts offered in sacrifice.

—"The household gods," &c.] "Grant,
"O Mercury," say you, "that my do-
mestic affairs may prosper!" See
Answer. Penates.

46. "Give cattle," &c.] Grant me a

2.1

Tot tibi cum in flammis junicum omenta liquescant?

Et tamen hic extis, et opimo vincere farto

Intendit: 'jam crescit ager, jam crescit ovile;

'Jam dabitur, jam jam:' donec deceptus, et exspes, 80

Nequicquam fundo suspiret nummus in imo.

Si tibi crateras argenti, incusaque pingui

Auro dona feram, sudes; et pectore lævo

Excutias guttas: lætari prætrepidum cor.

Hinc illud subiit, auro sacras quod ovato 55

Perducias facies. Nam, fratres inter ahenos,

Somnia pituitâ qui purgatissima mittunt,

Præcipui sunt; sitque illis aurea barba.

Aurum vasa Numæ, Saturniaque impulit æra:

Vestalesque urnas, et Tuscum fictile mutat. 60

number of cattle, and let all my flocks be fruitful, and increase.

46. *Wretch, by what means?*] How, thou silliest of men, can this be?

47. *When the cause of so many, &c.*] When you are every day preventing all this, by sacrificing your female beasts before they are old enough to breed, and thus, in a two-fold manner, destroying your stock?

—*The crust.*] Omentum is the caul or fat that covers the inwards.

—*Melt in flames.*] Being put on the fire on this altar.

—*For you.*] In hopes to obtain what you want.

48. *Yet this man, &c.*] Thinks he shall overcome the gods with the multitude of sacrifices which he offers—this is his intention.

—*With bowels.*] The inwards of beasts offered in sacrifice.

—*A rich pudding.*] They offered a sort of pudding, or cake, made of bran; wine, and honey.

49. *"Now the field increases."*] Says he, fancying his land is better for what he has been doing.

—*"Now the sheep-fold."*] "Now me—thinks my sheep breed better."

50. *Now it shall be given, &c.*] Methinks I already see my wishes fulfilled—every thing will be given me "that I asked for."

—*"Now presently."*] "I shall not "be able to wait much longer."

—*Till deceived and hopeless.*] Till, at length, he finds his error, and that, by hoping to increase his fortune by the

multitude of his sacrifices, he has only just so far diminished it—he has nothing left but one poor solitary sesterce at the bottom of his purse, or chest: which, finding itself deceived, and hopeless of any accession to it, sighs, as it were, in vain, for the loss of its companions, which have been so foolishly spent and thrown away.

The Roman nummus, when mentioned as a piece of money, was the same with the sestertius, about one penny three farthings. The prescopopæa here is very humorous.

51. *If to these cups, &c.*] Men are apt to think the gods like themselves, pleased with rich and costly gifts—so saith the poet now speaks.

If, saith Persius, I should make you a present of a fine piece of silver plate, or of some costly vessel of the finest gold—

52. *You would sweat.*] You would be so pleased and overjoyed, that you would break into a sweat with agitation.

—*Left breast.*] They supposed the heart to lie on the left side.

53. *Shake out drops.*] i. e. You would weep, or shed tears. Lachrymæ exortere, to force tears. Ter. Heaut. act. i. sc. i. l. 115. Tears of joy would drop, as it were, from your very heart. Lachrymæ præ gaudium. Ter. Some understand hæmo here in the sense of foolish, silly; as in Virg. eccl. l. 16. Cæmæ.

—*Your over-trembling heart, &c.*] Palpitating with unusual motion, from the

When the cauls of so many young heifers can melt for you in flames?

And yet this man to prevail with bowels, and with a rich pudding
Intends: "Now the field increases, now the sheep-fold—
"Now it shall be given, now presently:" till deceived, and
hopeless, 50

In vain the nummus will sigh in the lowest bottom.

If to thee cups of silver, and gifts wrought with rich gold
I should bring, you would sweat, and from your left breast
Shake out drops—your over-trembling heart would rejoice.
Hence that takes place, that with gold carried in triumph you
Overlay the sacred faces. For, among the brazen brothers, 56
Let those who send dreams most purged from phlegm,
Be the chief, and let them have a golden beard.

Gold has driven away the vessels of Numa, and the Satur-
nian brass,
And changes the vestal urns, and the Tuscan earthen-ware. 60

waddeanness and emotion of your surprise and joy, would be delighted.

55. *That takes place.*] The notion or sentiment takes place in your mind, that, because you are so overjoyed at receiving a rich and sumptuous present of silver or gold, therefore the gods must be so too—judging of them by yourself.

—*Gold carried in triumph, &c.*] Hence, with the gold taken as a spoil from an enemy, and adorning the triumph of the conqueror, by being carried with him in his ovation, you overlay the images of the gods—thus complimenting the gods with what has been taken from your fellow mortals by rapine and plunder.

56. *The brazen brothers.*] There stood in the porch of the Palatine Apollo fifty brazen statues of the fifty sons of Ægyptus, the brother of Danaus, who, having fifty sons, married them to the fifty daughters of Danaus, and, by their father's order, they all slew their husbands in the night of their marriage, except Hypermnestra, who saved Lynceus. See *Hon. lib. iii. ode xi. l. 80, &c.*

These were believed to have great power of giving answers to their inquirers, in dreams of the night, relative to cures of disorders.

57. *Most purged, &c.*] Most clear and true, as most defecated and unobscured by the gross humours of the body.

58. *Be the chief.*] Let these be had

in honour above the rest—*g. d.* Bestow most on those from whom you expect most.

—*A golden beard.*] This alludes to the image of Æsculapius, in the temple of Epidaurum, which was supposed to reveal remedies for disorders in dreams. This image had a golden beard, which Dionysius the tyrant of Syracuse took away, saying, jestingly, that, "as the father of Æsculapius, Apollo, had no beard, it was not right for the son to have one."

This communicating, through dreams, such remedies as were adapted to the cure of the several disorders of the inquirers, was at first accounted the province of Apollo and Æsculapius only; but, on the breaking out of Egyptian superstition, Isis and Osiris were allowed to have the same power, as were also the fifty sons of Ægyptus, here called the brazen brothers, from their statues of brass.

59. *Driven away, &c.*] Has quite expelled from the temples the plain and simple vessels made use of in the days of Numa, the first founder of our religious rites. See *Juv. sat. xi. l. 115, 16.*

—*The Saturnian brass.*] The brazen vessels which were in use when Saturn reigned in Italy.

60. *Changes the vestal urns.*] The pitchers, pots, and other vessels, which the vestal virgins used in celebrating the

O curvæ in terras animæ, et cœlestium inanes !
 Quid juvat hoc, templis nostros immittere mores,
 Et bona diis ex hac sceleratâ ducere pulpâ ?
 Hæc sibi corrupto Casiam dissolvit olivo ;
 Et Calabrum coxit, vitiatò murice, vellus.
 Hæc baccam conchæ rasisse ; et stringere venas
 Ferventis massæ, crudo de pulvere, jussit.
 Peccat et hæc, peccat : vitio tamen utitur. At vos
 Dicite, pontifices, in sacris quid facit aurum ?
 Nempe hoc, quod Veneri donatæ a virgine pupæ.
 Quin damus id superis, de magnâ quod dare lance
 Non possit magni Messalæ lippa propago :
 Compositum jus, fasque animi ; sanctosque recessus

63

70

rites of Vesta, and which were anciently of earthen-ware, are now changed into gold. Comp. Juv. sat. vi. l. 342, 3.

60. *The Tuscan earthen-ware.*] Aratum, a city of Tuscany, was famous for earthen-ware, from whence it was carried to Rome, and to other parts of Italy. This was now grown quite out of use. Comp. Juv. sat. xi. l. 109, 10; and Juv. sat. iii. l. 168.

The poet means to say, that people, now-a-days, had banished all the simple vessels of the ancient and primitive worship, and now, imagining the gods were as fond of gold as they were, thought to succeed in their petitions, by lavishing gold on their images. Comp. Ia. xvi. 6.

61. *O souls bowed, &c.*] This apostrophe, and what follows to the end, contain sentiments worthy the pen of a Christian.

62. *What doth this avail.*] What profiteth it.

— *To place our manners, &c.*] Immittere—to admit, or suffer to enter. Our manners—i. e. our ways of thinking, our principles of action—who, because we so highly value, and are so easily influenced by rich gifts, think the gods will be so too. See ANSW. Immitto, No. 3, and 7.

63. *And to esteem, &c.*] To prescribe, infer, or reckon what is good in their sight, and acceptable to them.

— *Out of this wicked pulp.*] From the dictates of this corrupted and depraved flesh of ours. Flesh here, as often in S. S. means the fleshly, carnal mind, in-

fluenced by, and under the dominion of the bodily appetites—*τὸν σαρκικὸν ἐπιθυμητὸν.*] Pet. ii. 11. “That which is ‘born of the flesh is flesh.” John iii. 6.

Pulpa literally means the pulp, the fleshy part of any meat—a piece of flesh without bone. ANSW.

64. *This.*] This same flesh—

— *Dissolves for itself Cassia, &c.*] Cassia, a sweet shrub, bearing spice like cinnamon, here put for the spice; of this and other aromatics mingled with oil, which was hereby corrupted from its simplicity, they made perfumes, with which they anointed themselves.

65. *Had dyed, &c.*] To give the wool a purple dye, in order to make it into splendid and sumptuous garments. See Juv. sat. xii. 38, 9.

The best and finest wool came from Calabria. The murex was a shell-fish, of the blood of which the purple dye was made. The best was found about Tyre. See VIRG. Æn. iv. 263. HOE. epod. xii. 21.—*Vitiated*—i. e. corrupted to the purposes of luxury.

66. *To scrape, &c.*] This same pulp, of carnal mind, first taught men to extract pearls from the shell of the pearl-oyster, in order to adorn themselves.

— *And to draw, &c.*] Stringere—to bring into a body or lump (ANSW.) the veins of gold and silver, by melting down the crude ore. Ferventis massæ—the mass of gold or silver ore heated to fusion in a furnace, and thus separating them from the dross and earthy particles.

The poet is shewing, that the same depraved and corrupt principle, which leads men to imagine the gods to be like

O souls bowed to the earth—and void of heavenly things !
 What doth this avail, to place our manners in the temples,
 And to esteem things good to the gods out of this wicked pulp ?
 This dissolves for itself Cassia in corrupted oil,
 And hath boiled the Calabrian fleet in vitiated purple. 65
 This has commanded to scrape the pearl of a shell, and to
 draw the veins

Of the fervent mass from the crude dust.

This also sins, it sins : yet uses vice. But ye,

O ye priests, say what gold does in sacred things ?

Truly this, which dolls given by a virgin to Venus. 70

But let us give that to the gods, which, to give from a great
 dish,

The blear-eyed race of great Messala could not—

What is just and right disposed within the soul, and the sacred
 recesses

themselves, and to be pleased with gold and silver because men are, is the inventor and contriver of all manner of luxury and sensual gratifications.

68. *This also sins, &c.*] This evil corrupted flesh is the parent of all sin, both in principle and practice. Comp. Rom. vii. 18—24.

— *Yet uses vice.*] Makes some use of vice, by way of getting some emolument from it, some profit or pleasure.

69. *O ye priests, &c.*] But tell me, ye ministers of the gods, who may be presumed to know better than others, what pleasure, profit, or emolument, is there to the gods from all the gold with which the temples are furnished and decorated ?

70. *Truly this, &c.*] The poet answers for them—"Just as much as there is to "Venus, when girls offer dolls to her." Pupa, a puppet, a baby, or doll, such as girls played with while little, and, being grown big, and going to be married, offered to Venus, hoping, by this, to obtain her favour, and to be made mothers of real children. The boys offered their bulls to their household gods. Juv. sat. xiii. 33, note.

71. *But let us give, &c.*] The poet now is about to shew with what sacrifices the gods will be pleased, and consequently what should be offered.

— *A great dish.*] The *lanx*—lit. a deep dish—signifies a large censer, ap-

propriated to the rich ; but sometimes they made use of the *acerra* (v. 5.), a small censer appropriated to the poor.

72. *The blear-eyed race, &c.*] Val. Corv. Messala took his name from Messana, a city of Sicily, which was besieged and taken by him ; he was the head of the illustrious family of the Messals. The poet here aims at a descendant of his, who degenerated from the family, and so devoted himself to gluttony, drunkenness, and luxury of all kinds, that, in his old age, his eyelids turned inside out.

Let us offer to the gods, says Persius, that which such as the Messals have not to offer, however large their censers may be, or however great the quantities of the incense put within them.

73. *What is just and right.*] Jus is properly that which is agreeable to the laws of man—*fas*, that which is agreeable to the divine laws.

— *Disposed.*] Settled, fashioned, set in order or composed, fitted, set together, within the soul. It is very difficult to give the full idea of *compositum* in this place by any single word in our language.

73—4. *The sacred recesses of the mind.*] The inward thoughts and affections—What St. Paul calls *τα κρυπτα των ανδρων*. Rom. ii. 16. Prov. xxiii. 26.

Mentis, et incoctum generoso pectus honesto.
Hæc cedo, ut admoveam templis, et farre litabo

75

74. *A breast imbrued, &c.* Incoctum
—metaph. taken from wool, which is
boiled, and so thoroughly tinged with the
dye. It signifies that which is infused;
not barely dipped, as it were, so as to
be lightly tinged, but thoroughly soaked,

so as to imbibe the colour. See Vna.
G. iii. 507.

75. *That I may bring to the temple.*
Let me be possessed of these, that I may
with these approach the gods, and then
a little cake of meal will be a sufficient

Of the mind, and a breast imbrued with generous honesty—
 These give me, that I may bring to the temples, and I will
 sacrifice with meal. 75

offering. Comp. Virg. *Æn.* v. l. 745; and Hor. lib. iii. ode xxiii. l. 17, &c.

Lito not only signifies to sacrifice, but, by that sacrifice to obtain what is

sought for,

Tum Jupiter faciat ut semper

Sacrificem, nec unquam litem.

PLAUT. in *Perna*.

SATIRA III.

ARGUMENT.

Persius, in this Satire, in the person of a Stoic preceptor, upbraids the young men with sloth, and with neglect of the study of philosophy. He shews the sad consequences which will attend them throughout life, if they do not apply themselves early to the knowledge of virtue.

NEMPE hæc assidue? Jam clarum mane fenestras
Intrat, et angustas extendit lumine rimas.
Sertimus, indomitum quod despumare Falernum
Sufficiat, quintâ dum linea tangitur umbrâ.

Line 1. "What—these things come so slowly!" The poet here introduces a philosopher rousing the pupils under his care from their sloth, and chiding them for lying so late in bed. "What," says he, "is this to be every day's practice?"

— "*Already the clear morning,*" &c.] *q. d.* You ought to be up and at your studies by break of day; but here you are lounging in bed at full day-light, which is now shining in at the windows of your bed-room.

2. "*Extends with light,*" &c.] Makes them appear wider, say some. But Casaubon treats this as a foolish interpretation. He says, that this is an "Hypallage." "Not that the chinks are extended, or dilated, quod quidem inepte scribunt, but the light is extended, the sun transmitting its rays through the chinks of the lattices."

Dr. Sheridan says—"this image (*angustas extendit lumine rimas*) very beautifully expresses the widening of "a chink by the admission of light."

But I do not understand how the light can be said to widen a chink, if we take the word widen in its usual sense, of making any thing wider than it was. Perhaps we may understand the verb *extendit*, here, as extending to view—i. e. making visible the interstices of the lattices, which, in the dark, are imperceptible to the sight, but when the morning enters become apparent. It should seem, from this passage, that the fenestras of the Romans were lattice windows.

But the best way is to abide by experience, which is in favour of the first explanation; for when the bright sun shines through any chink or crack, there is a dazzling which makes the chink or crack appear wider than it really is. Of the first glass windows, see Jortin, Rem. vol. iv. p. 196.

3. "*We snore.*" Sertimus—i. e. stertitis. The poet represents the philosopher speaking in the first person, but it is to be understood in the second—"We students," says he, as if he included

SATIRE III.

ARGUMENT.

The title of this Satire, in some ancient manuscripts, was, "The Reproach of Idleness;" though in others it is inscribed, "Against the Luxury and Vices of the Rich;"—in both of which the poet pursues his intention, but principally in the former.

WHAT—these things constantly? Already the clear
 "morning enters
 "The windows, and extends with light the narrow chinks.
 "We snore, what to digest untamed Falernan
 "Might suffice: the line is already touched with the fifth
 "shadow.

himself, but meaning, no doubt, those to whom he spake. Comp. sat. i. l. 13.

—"To digest untamed," &c.] Instead of rising to study, we (i. e. ye young men), are sleeping, as long as would suffice to get rid of the fumes of wine, and make a man sober, though he went to bed ever so drunk

—"To digest." Despumare—metaph. taken from new wine, or any other fermenting liquor, which rises in froth or acum; the taking off this acum or froth was the way to make the liquor clear, and to quiet its working. Thus the Falernan, which was apt, when too much was drunk of it, to ferment in the stomach, was quieted and digested by sleep. The epithet inordinatum refers to this fermenting quality of the wine

Perhaps the master here alludes to the irregularities of these students, who, instead of going to bed at a reasonable

hour and sober, sat up late drinking, and went to bed with their stomachs full of Falernan wine.

4. "The line is already touched," &c.] Hypallage; for quinta linea jam tangitur umbra, i. e. the fifth line, the line or stroke which marks the fifth hour, is touched with the shadow of the gnomon on the sun-dial.

The ancient Romans divided the natural day into twelve parts. Sun-rising was called the first hour; the third after sun-rising answers to our nine o'clock; the sixth hour was noon; the ninth answers to our three o'clock P.M. and the twelfth was the setting of the sun, which we call six o'clock P.M. The fifth hour, then, among the Romans, answers to our eleven o'clock A.M. The students slept till eleven—near half the day.

En, quid agis? siccas insana canicula messes 5
 Jamdudum coquit, et patulâ pecus omne sub ulno est.
 Unus ait comitum, 'Vernumne? Itane? Ocius adsit
 'Huc aliquis. Nemon?' Turgescit vitrea bilis:
 Finditur, Arcadiæ pecuaria rudere credas.
 Jam liber, et bicolor positus membrana capillis, 10
 Inque manus chartæ, nodosaque venit arundo.
 Tum queritur, crassus calamo quod pendeat humor;
 Nigra quod infusâ vanescat sepia lymphâ:
 Dilutas, queritur, geminet quod fistula guttas.
 O miser, inque dies ultra miser! huccine rerum 15
 Venimus? at cur non potius, teneroque columbo
 Et similis regum pueris, pappare minutum
 Poscis; et iratus mammæ, lallare recusas?

5. "Lo! what do you?" What are you at—why don't you get up?

—"The mad dog-star." Canicula—a constellation, which was supposed to arise in the midst of summer, when the sun entered Leo; with us, the dog-days. This is reckoned the hottest time in the year; and the ancients had a notion, that the influence of the dog-star occasioned many disorders among the human species, but especially madness in dogs.

*Jam Procyon furit,
 Et stella vesani Leonis,
 Sole dies referente siccas.*

HOR. ode xxix. lib. iii. l. 18—20.

Rubui tempora signi.

HOR. sat. vi. lib. i. l. 126,

The dog-star rages. POPE.

6. "Long since is ripening." They supposed that the intense heat, at that time of the year, was occasioned by the dog-star, which rose with the sun, and forwarded the ripening of the corn. The poets followed this vulgar error, which sprang from the rising of the dog-star when the sun entered into Leo; but this star is not the cause of greater heat; which is, in truth, only the effect of the particular situation of the sun at that season.

—"All the flock," &c.]

*Jam pastor umbras cum grege languida
 Ritumque fœcæ quartæ, et horridi
 Dumeta Silvani*—

HOR. ode xxix. lib. iii. l. 21—2.

*Nunc etiam pecudes umbras et frigora
 captant.* VIRE. ecl. ii. 8.

7. *Fellow students.*] This seems to be the meaning of *comites* in this place.

—"Quick," &c.] Let some of the servants come immediately, and bring my clothes, that I may get up.

8. "Is there nobody," &c.] Does nobody hear me call?

—*Vitæous bile swells.*] He falls into a violent passion at nobody's answering.

Horace speaks of *splendida bilis*, clear bile—i. e.—*furious*—is opposition to the *atra bilis*, black bile, which produces melancholy. This is probably the meaning of *vitrea*, glassy, in this place.

9. "I am split." Says the youth, with calling so loud for somebody to come to me—

—"That you'd believe," &c.] You may well say you are ready to split, for you make such a noise that one would think that all the asses in Arcadia were braying together, answers the philosopher. *Eclipsæ.* Arcadiæ, a midland country of Peloponnesus, very good for pasture, and famous for a large breed of asses. See Juv. sat. vii. l. 160, note.

10. *Now a book.*] At last he gets out of bed, dresses himself, and takes up a book:

—*Two-coloured parchment.*] The students used to write their notes on parchment: the inside, on which they wrote, was white; the other side, being the outer side of the skin, on which the wool or hair grew, was of a yellow cast. See Juv. sat. vii. l. 23, note.

—*The hairs, &c.*] The hairs, or wool, which grew on the skin, were scraped off, and the parchment smoothed, by rubbing it with a pumice-stone.

"Lo! what do you? the mad dog-star the dry harvests 5
 "Long since is ripening, and all the flock is under the
 "spreading elm."

Says one of the fellow-students—"Is it true? Is it so?

"Quick let somebody

"Come hither—Is there nobody?"—vitreous bile swells.

"I am split;"—"that you'd believe the cattle of Arcadia to bray."

Now a book, and two-coloured parchment, the hairs being
 laid aside, 10

And there comes into his hand paper, and a knotty reed.

Then he complains that a thick moisture hangs from the pen:

'That the black cuttle-fish vanishes with water infused':

He complains that the pipe doubles the diluted drops.

"O wretch! and every day more a wretch! to this pass 15

"Are we come? but why do you not rather, like the tender dove,

"And like the children of nobles, require to eat pap,

"And angry at the nurse, refuse her to sing lullaby."—

11. *Paper.*] Charta signifies any material to write upon. The ancients made it of various things, as leaves, bark of trees, &c. and the Egyptians of the flag of the river Nile, which was called papyrus—hence the word paper. Charta Pergamena, i. e. apud Pergamum inventa (PLIN. Ep. xiii. 12.) signifies the parchment or vellum which they wrote upon, and which was sometimes indifferently called charta, or membrana. Comp. HON. sat. x. lib. i. l. 4; and sat. iii. lib. ii. l. 2.

But charta here seems to mean paper of some sort, different from the membrana, l. 10.

The lazy student now takes pen, ink, and paper, in order to write.

—*A knotty reed.*] A pen made of a reed, which was hollow, like a pipe, and grew full of knots, at intervals, on the stalk.

12. *He complains, &c.*] That his ink is so thick that it hangs to the nib of his pen.

13. *Cuttle-fish, &c.*] This fish discharges a black liquor, which the ancients used as ink.

—*Vanishes with water, &c.*] He first complained that his ink was too thick: on pouring water into it, to make it thinner; he now complains that it is too thin, and the water has caused all the blackness to vanish away.

14. *The pipe.*] i. e. The pen made of

the reed.

—*Doubles the diluted drops.*] New the ink is so diluted, that it comes too fast from the pen, and blots his paper. All these are so many excuses for his unwillingness to write.

15. "*O wretch!*" &c.] The philosopher, hearing his lazy pupil contrive so many trivial excuses for idleness, exclaims—"O wretch, O wretched young man, who art likely to be more
 "wretched every day you live!"

16. "*Are we come, &c.*"] Are all my hopes of you, as well as those of your parents, who put you under my care, come to this!

—"Why do you not rather."] Than occasion all this expense and trouble about your education.

—"The tender dove."] These birds were remarkably tender when young—the old ones feed them with the half-digested food of their own stomachs.

17. "*Children of nobles.*"] And of other great men, which are delicately nursed.

—"Require to eat pap"] Pappus is to eat pap as children. Minutus-a-um, signifies any thing lessened, or made smaller. Here it denotes meat put into a mother's, or nurse's mouth, there chewed small, and then given to the child—as the dove to her young. Comp. the last note on l. 16.

18. "*Angry at the nurse.*"] The word

'An tali studeam calamo?' Cui verba? Quid istas
 Succinis ambages? Tibi luditur: effluvis amens. 20
 Contemnere. Sonat vitium percussa, maligne
 Respondet, viridi non cocta fidelia limo.
 Udum et molle lutum es; nunc, nunc properandus, et acri
 Fingendus sine fine rotâ. Sed rure paterno
 Est tibi far modicum; purum et sine labe, salinum. 25
 Quid metuas? cultrixque foci segura patella est.
 Hoc satis? An deceat pulmonem rumpere ventis,
 Stemmata quod Tusco ramum millesime ducis;

mamma here refers to the mother or nurse, which the children call mamma, as they called the father tata.

This well describes the fractiousness of an humoured and spoiled child, which, because it has not immediately what it wants, flies into a passion with its nurse when she attempts to sing it to sleep, and will not suffer her to do it. See ANSW. Lallo.

The philosopher sharply reproves his idle pupil. Rather, says he, than come to school, you should have staid in the nursery, and have shewn your childish perverseness there rather than here.

19. "Can I study with such a pen?" The youth still persists in his frivolous excuses, totally unimpressed by all that his master has said—"Blame the pen, don't blame me—can any mortal write with such a pen?"

—"Whom dost thou deceive?" I should suppose, that cui verba is here elliptical, and that *dare*, or *existimes dare*, is to be understood. *Verba dare* is to cheat or deceive; and here the philosopher is representing his pupil, who is framing trivial excuses for his unwillingness to study, as a self-deceiver—*tibi luditur*, saith he, in the next line.

19—20. "Those shifts." Ambages—shifts, prevaricating, shuffling excuses.

20. "Repeat." Succinia.—The verb *succino* signifies to sing after another, to follow one another in singing or saying—here properly used, as expressing the repetition of his foolish excuses, which followed one another, or which he might be said to repeat one after the other.

—"Tis you are beguiled." Luditur here is used impersonally; as *concurrit*, HOB. sat. i. lib. i. l. 7.

—"Thoughtless you run out." Amens

—foolish, silly, out of one's wits (from a priv. and mens)—so, unthinking, without thought. You run out—effluvis—metaph. from a bad vessel, out of which the liquor leaks. You, foolish and unthinking as you are, are wasting your time and opportunity of improvement, little thinking, that, like the liquor from a leaky vessel, they are insensibly passing away from you—your very life is gliding away, and you heed it not.

21. "You'll be despised." By all sober, thinking people.

—"A pot," &c.] Any vessel, made of clay that is not well tempered—*viridi limo*, which is apt to chap and crack in the fire—non cocta, not baked as it ought to be—will answer badly when sounded by the finger, and will proclaim, by its cracked and imperfect sound, its defects.

Thus will it be with you, none will ever converse with you, or put you to the proof, but you will soon make them sensible of your deficiency in wisdom and learning, and be the object of their contempt.

25. "Wet and soft clay." The poet still continues the metaphor.

As wet and soft clay will take any impression, or be moulded into any shape, so may you; you are young, your understanding flexible, and impressible by instruction—

—*idoneus arti*

Cui libet; argillâ quidvis imitaberis add.

HOB. epist. ii. lib. ii. l. 7, 8.

—"Hastened." Now, now you are young, you are to lose no time, but immediately to be begun with.

24. "Formed incessantly," &c.] The metaphor still continues. As the wheel of the potter turns, without stopping, till the piece of work is finished, so ought

- "Can I study with such a pen?" "Whom dost thou deceive? Why those
 "Shifts do you repeat? 'Tis you are beguiled: thoughtless
 "you run out. 20
 "You'll be despised. A pot, the clay being green, not baked,
 "answers
 "Badly, being struck, it sounds its fault.
 "You are wet and soft clay; now, now you are to be hasten'd,
 "And to be formed incessantly with a brisk wheel. But in
 your paternal estate
 You have a moderate quantity of corn, and a salt-cellar pure
 "and without spot. 25
 "What can you fear? and you have a dish a secure worship-
 "per of the hearth."—
 "Is this enough? Or may it become you to break your lungs
 "with wind,
 "Because you, a thousandth, derive a branch from a Tuscan
 "stock;

it to be with you; you ought to be taught incessantly, till your mind is formed to what it is intended, and this with strict discipline, here meant by *acri rota*.

24. "*Paternal estate*," &c.] But perhaps you will say, "Where is the occasion for all this?—I am a man of fortune, and have a sufficient income to live in independency; therefore why all this trouble about learning?"

25. "*Moderate quantity*," &c.] Far signifies all manner of corn which the land produces; here by metonym, the land itself—far modicum, a moderate estate, a competency.

—"A salt-cellar without spot." The ancients had a superstition about salt, and always placed the salt-cellar first on the table, which was thought to consecrate it: if the salt was forgotten, it was looked upon as a bad omen. The salt-cellar was of silver, and descended from father to son—see *Hox. ode xvi. lib. ii. l. 13, 14*.—But here the *salinum*, per synec. seems to stand for all the plate which this young man is supposed to have inherited from his father, which he calls *purum* and *sine labe*, either from the pureness of the silver, or from the care and neatness with which it was kept, or from the honest and fair means by which the father had obtained that and all the rest of his possessions,

26. "*What can you fear?*"—Say you who are possessed of so much property?

—"You have a dish," &c.] *Patella*—a sort of deep dish, with broad brims, used to put portions of meat in that were given as sacrifice.

Before eating, they cut off some part of the meat, which was first put into a pan, then into the fire, as an offering to the Lares, which stood on the hearth, and were supposed the guardians of both house and land, and to secure both from harm: hence the poet says—*cultrix secura*.

g. d. You have not only a competent estate in lands and goods, but daily worship the guardian gods, who will therefore protect both—what need you fear?

27. "*Is this enough?*" To make you happy.

—"May it become you." Having reason, as you may think, to boast of your pedigree, can you think it meet—

—"To break your lungs, &c."] To swell up with pride, till you are ready to burst, like a man that draws too much air at once into his lungs.

28. "*A thousandth, derive*," &c.] *Millesime*, for *tu millesimus*, antiptosis; like *trabeate*, for *tu trabeatus*, in the next line—because you can prove yourself a branch of some Tuscan family, a thousand off from the common stock.—The Tuscans were accounted of this ancient nobility. Horace observes this, in most

Censoremve tuum vel quod trabeate salutas ?
 Ad populum phaleras : ego te intus, et in cute, novi. 30
 Non pudet ad morem discincti vivere Nattæ ?
 Sed stupet hic vitio ; et fibris increvit opimum
 Pingue ; caret culpâ : nescit quid perdat : et.alto
 Demersus, summâ rursus non bullit in undâ.
 Magne pater divûm, sævos punire tyrannos 35
 Haud aliâ ratione velis, cum dira libido
 Moverit ingenium, ferventi tincta veneno :
 ‘ Virtutem videant, intabescantque relictâ.’
 Anne magis Siculi gemuerunt æra juveni ;
 Et magis, auratis pendens laquearibus, ensis 40
 Purpureas subter cervices terruit, ‘ imus,

of his compliments to Mæcenas, who was derived from the old kings of Tuscany. See ode i. lib. i. l. 1, as al. freq.

29. “ *Censor*,” &c.] The Roman knights, attired in the robe called trabea, were summoned to appear before the censor (see ANSW. Censor), and to salute him in passing by, as their names were called over. They led their horses in their hand.

Are you to boast, says the philosopher to his pupil, because the censor is your relation (tuum), and that when you pass in procession before him, with your knight’s robe on, you may claim kindred with him ?

30. “ *Troppings to the people*—”] *q. d.* These are for the ignorant vulgar to admire. The ornaments of your dress you may exhibit to the mob ; they will be pleased with such gewgaws, and respect you accordingly.

The word *phaleræ-arum* signifies trappings, or ornaments for horses ; also a sort of ornament worn by the knights ; but there no more ennobled the man, than those did the horse.

—“ *I know you intimately*,” &c.] Inside and out, as we say ; therefore you can’t deceive me.

31. “ *Does it not shame you*,” &c.] Do you feel no shame at your way of life, you that are boasting of your birth, fortune, and quality, and yet leading the life of a low profligate mechanic ?

Natta signifies one of a sorry, mean occupation, a dirty mechanic. But here the poet means somebody of this name ; or at least who deserves it by his proflig-

ate and worthless character. See HON. sat. vi. lib. i. l. 124 ; and JUV. sat. viii. l. 95.

32. “ *He is stupefied with vice*.”] He has not all his faculties clear, and capable of discernment, as you have, therefore is more excusable than you are. By long contracted habits of vice he has stupefied himself.

—“ *Fat hath increased*, &c.] Pingue, for pinguedo. These words are, I conceive, to be taken in a moral sense ; and by fibris, the inwards or entrails, is to be understood the mind and understanding, the judgment and conscience, the inward man, which, like a body overwhelmed with fat, are rendered torpid, dull, and stupid, so as to have no sense and feeling of the nature of evil remaining. See PA. cxix. 70, former part.

33. “ *He is not to blame*.”] *i. e.* Comparatively. See JUV. sat. ii. l. 15—19.

—“ *He knows not*,” &c.] He is insensible of the sad consequences of vice, such as the loss of reputation, and of the comforts of a virtuous life. He has neither judgment to guide him, nor conscience to reprove him.

34. “ *Overwhelmed*,”] Sunk into the very depths of vice, like one sunk to the bottom of the sea.

—“ *Bubble again*,” &c.] *i. e.* He does not emerge ; rise up again. Metaph. from divers, who plunge to the bottom of the water, and when they rise again, make a bubbling of the surface as they approach the top.

Therefore, O young man, beware of imitating, by thine idleness and dissipation,

"Or because robed you salute the censor (as) yours?—
 "Trappings to the people—I know you intimately and tho-
 "roughly. 30
 "Does it not shame you to live after the manner of dissolute
 "Natta?
 "But he is stupified with vice, rich fat hath increased in his
 "Inwards: he is not to blame: he knows not what he may
 "lose, and with the deep
 "Overwhelmed, he does not bubble again at the top of the
 "water."
 Great father of gods! will not to punish cruel 35
 Tyrants by any other way, when fell desire
 Shall stir their disposition, imbued with fervent poison;
 Let them see virtue, and let them pine away, it being left.
 Did the brass of the Sicilian bullock groan more,
 Or the sword hanging from the golden ceiling, did it 40
 More affright the purple neck underneath; "I go,

spending of time, this wretched man, lest thou shouldst bring thyself into the same deplorable state.

56. *By any other way.*] Then by giving them a sight of the charms of that virtue, which they have forsaken, and to which they cannot attain. *Haud velis—i. e. noli.*

—*When dire lust, &c.*] When they find their evil passions exciting them to acts of tyranny. See *ANRW. Libido*, No. 1, 3.

57. *Imbued with fervent poison.*] *Tincta*—imbued, full of, abounding (met.) with the inflaming venom of cruelty, which may be called the poison of the mind, baleful and fatal as poison in its destructive influence.

58. *Let them see virtue.*] *Si virtus humanis oculis conspiceretur, miro amore excitaret sui. SENECA.* This would be the case with the good and virtuous; but it would have a contrary effect towards such as are here mentioned; it would fill them with horror and dismay, and inflict such remorse and stings of conscience, as to prove the greatest torment which they could endure.

—*Let them pine away.*] For the loss of that which they have forsaken and despised, as well as from the despair of ever retrieving it.

—*It being left.*] *i. e. Virtute relicta. Abl. absol.*

59. *The Sicilian bullock, &c.*] Alluding to the story of Phalaris's brazen bull. *Perillus*, an Athenian artificer, made a figure of a bull in brass, and gave it to Phalaris, tyrant of Syracuse, as an engine of torment: the bull was hollow; a man put into it, and set over a large fire, would, as the brass heated and tormented him, make a noise which might be supposed to imitate the roaring of a bull. The tyrant accepted the present, and ordered the experiment to be first tried on the inventor himself. *Comp. Juv. sat. xv. 123, note.*

40. *The sword hanging, &c.*] *Damocles*, the flatterer of *Dionysius*, the Sicilian tyrant, having greatly extolled the happiness of monarchs, was ordered, that he might be convinced of his mistake, to be attired, as a king, in royal apparel; to be seated at a table spread with the choicest viands, but withal, to have a naked sword hung over his head, suspended by a single hair, with the point downwards; which so terrified *Damocles*, that he could neither taste of the dainties, nor take any pleasure in his magnificent attendance.

41. *Purple neck, &c.*] *i. e. Damocles*, who was placed under the point of the suspended sword, and magnificently arrayed in royal purple garments. *Meton.*—*Purpureas cervices, for purpuream cervicem—synec.*

‘Imus præcípites,’ quam si sibi dicat; et intus
 Pallent infelix, quod proxima nesciat uxor?
 Sæpe oculos, memini, tangebam parvus olivo,
 Grandia si nollem morituri verba Catonis
 Dicere, non sano multum laudanda magistro;
 Quæ pater adductis sudans audiret amicis:
 Jure; etenim id summum, quid dexter senio ferret,
 Scire erat in voto; damnosa canicula quantum
 Raderet; angustæ collo non fallier orcæ;
 Neu quis callidior buxum torquere flagello.
 Haud tibi inexpertum, curvos deprendere mores;
 Quæque docet sapiens, braccatis illita Medis,

45

50

41—2. “*I go, I go,*” &c.] A person within the bull of Phalaris would not utter more dreadful groans; nor would one seated like Damocles, under the sharp point of a sword, suspended over his head by a single horsehair, feel more uneasy, than the man who is desperate with guilt, so as to give himself over for lost, and to have nothing else to say, than, “I am going, I am plunging—headlong into destruction, nothing can save me.”

42—3. *Within unhappy.*] Having an hell, as it were, in his conscience.

43. *Turn pale.*] *Palleo* literally signifies to be pale—as this often arises from fear and dread, *palleo* is used to denote fearing, to stand in fear of, per meton. So *Hox.* lib. iii. ode xxvii. l. 27, 8.

—*Metasque fraudes Palluit audax.*

In the above passage of Horace, *palleo*, though a verb neuter, is used actively, as here by Persius; likewise before, sat. i. l. 124, where *palles* is used metonymically for hard studying, which occasions paleness of countenance.

—*Nearest wife, &c.*] His conscience tormented with the guilt of crimes, which he dares not reveal to the nearest friend that he has, not even to the wife of his bosom, who is the nearest of all.

44. *Benewr'd my eyes, &c.*] The philosopher here relates some of his boyish pranks. I used, says he, when I was a little boy, and had not a mind to learn my lesson, to put oil into my eyes, to make them look bleary, that my master might suppose they really were so, and excuse me my task.

45—6. *Great words of dying Cato.*] Cato of Utica is here meant, who killed himself that he might not fall into the hands of Julius Cæsar, after the defeat of Pompey. His supposed last deliberation with himself before his death, whether he should stab himself, or fall into the hands of Cæsar, was given as a theme for the boys to write on; then they were to get the declamation, which they composed, by heart, and repeat it by way of exercising them in eloquence.

46. *Much to be praised.*] It was the custom for the parents and their friends to attend on these exercises of their children, which the master was sure to commend very highly, by way of flattering the parents with a notion of the progress and abilities of their children, not without some view, that the parents should compliment the master on the pains which he had taken with his scholars.

—*Insane.*] This does not mean that the master was mad, but that, in commending and praising such puerile performances, and the vehemence with which he did it, he did not act like one that was quite in his right senses.

47. *Sweating.*—] i. e. With the eagerness and agitation of his mind, that I might acquit myself well before him and the friends which he might bring to hear me declaim. See above, note on l. 46, No. 1.

48. *With reason, &c.*] Jure—not without cause.—q. d. My father might well sweat with anxiety; for instead of studying how to acquit myself with credit on these occasions, it was the height of my

"I go headlong," (than if any one should say to himself,) and,
within

Unhappy, should turn pale at what his nearest wife must be
ignorant of?

I remember, that I, a little boy, often besmear'd my eyes
with oil,

If I was unwilling to learn the great words of dying. 45

Cato, much to be praised by my insane master;

Which my father would hear sweating, with the friends he
brought;

With reason; for it was the height of my wish to know what

The lucky sice would bring, how much the mischievous ace

Would scrape off—not to be deceived by the neck of the nar-
row jar— 50

Nor that any one should whirl more skilfully the top with a
scourge.

It is not a thing unexperienced to you, to discover crooked
morals,

And the things which the wise portico, daub'd over with the
trowser'd Medes,

ambition to know the chances of the
dice, play at chuck, and whip a top, bet-
ter than any other boy.

49. *Lucky sice, &c.*] Dexter, lucky,
fortunate—from dexter, the right hand,
which was supposed the lucky side, as
sinister, the left, was accounted un-
lucky.

The sice—the six—the highest num-
ber on the dice, which won.

—*Mischievous ace, &c.*] The ace was
the unluckiest throw on the dice, and
lost all. See *ANSW. CANICULA*, No. 5.

It was the summit of his wish to be
able to calculate the chances of the
dice; as, what he should win by throw-
ing a six, and what he should lose if he
threw an ace. How much a vice, ferret,
might bring, *i. e.* add, contribute to his
winnings—how much the ace, raderet,
might scrape off, *i. e.* diminish, or take
away from them. Metaph. from di-
minishing a thing, or lessening its bulk
by scraping it.

50. *Neck of the narrow jar.*] Orca sig-
nifies a jar, or like earthen vessel, which
had a long narrow neck: the boys used
to fix the bottom in the ground, and try
to chuck, from a little distance, nuts, or
almonds, into the mouth; those which
they chucked in were their own, and

those which missed the mouth, and fell
on the ground, they lost.

I made it my study, says he, to un-
derstand the game of the orca, and to
chuck so dextrously as not to miss the
mouth, however narrow the neck might
be.

51. *The top.*] Buxus—lit. the box-tree,
box-wood. As the children's tops were
made of this, therefore, per meton. it is
used to denote a top, as well as any
thing else made of box-wood. Consis-
tently with his plan, he was determined
to excel, even in whipping a top.

52. *Unexperienced, &c.*] The philoso-
pher makes use of what he has been
saying, by way of remonstrance with his
pupil. You, says he, are not a child as
I was then, therefore it does not become
you to invent excuses to avoid your
studies, in order to follow childish am-
usements—you know better, you have
been taught the precepts of wisdom and
moral philosophy, and know by expe-
rience the difference between right and
wrong.

—*Crooked morals.*] Morals which de-
viate from the straight rule of right. Me-
taph. from things that are bent, bowed,
crooked, and out of a straight line.

53. *Wise portico.*] Meton. the place

Porticus: insomnis quibus et detonsa juvenus
 Invigilat, siliquis et grandi pasta polentâ. 55
 Et tibi, quæ Samios deduxit litera ramos,
 Surgentem dextro monstravit limite callem.
 Stertis adhuc? laxumque caput, compage solutâ
 Oscitat hesternum, dissutis undique malis?
 Est aliquid quo tendis, et in quod dirigis arcum? 60
 An passim sequeris corvos testâque lutoque,
 Securus quo pes ferat, atque ex tempore vivis?
 Helleborum frustra, cum jam cutis ægra tumebit,
 Poscentes videas. Venienti occurrere morbo;
 Et quid opus Cratero magnos promittere montes? 65
 Discite, ô miseri! et causas cognoscite rerum:
 Quid sumus: et quidnam victuri gignimur: ordo

where wisdom is taught, put for the teachers. The Stoics were so called, from *σῶα*, a portico, in Athens, spacious, and finely embellished, where they used to meet and dispute.

53. *Daub'd over, &c.*] On the walls of the portico were painted the battles of the Medes and Persians with the Athenians, who, with their kings Xerxes and Darius, were defeated by Miltiades, Leotidas, and Themistocles, Athenian generals, at Marathon, Thermopylæ, and on the coast of Salamis.

—*Trowser'd Medes.*] The bracca was a peculiar dress of the Medes, which, like trowsers, reached from the loins to the ancles. See *Juv. sat. ii. l. 169*, note.

54. *Which.*] *i. e.* The things taught by the Stoics.

—*Sleepless youth.*] The young men who follow the strict discipline of the Stoics, and allow themselves but little sleep, watching over their studies night and day.

—*Shorn.*] After the manner of the Stoics, who did not suffer their hair to grow long. See *Juv. sat. ii. l. 14, 15*.

55. *Bean-pods.*] Siliqua is the husk, pod, or shell of a bean, pea, or the like; also the pulse therein: put here to denote the most simple and frugal diet. *Juv. sat. xi. l. 58*.

—*A great pudding.*] Polenta—barley-flour, dried at the fire and fried, after soaking in water all night. *AINSW.* This made a sort of fried pudding, or cake, and was a kind of coarse food.

56. *And to thee, the letter, &c.*] The two horns, or branches, as Persius calls

them, of the letter *τ*, were chosen, by Pythagoras, to demonstrate the two different paths of virtue and vice, the right branch leading to the former, the left to the latter: it was therefore called his letter: and Persius calls the two branches, into which the *τ* divides itself, Samios, from Samos, an island in the Ionian sea, where Pythagoras was born, who hence was called the Samian philosopher, and the *ν* the Samian letter.

57. *Shewn the path rising, &c.*] *i. e.* He had been well instructed in the doctrine of Pythagoras, concerning the way to virtue.

Litera Pythagoræ discrimine secta bicorni,

Humana vite speciem præferre videtur.

MART.

58. *Do you still snore?*] Thou, who hast been taught better things, from the principles and practices of the Stoics and Pythagoreans, art thou sleeping till almost noon? See *l. 4*.

—*Your lax head, &c.*] In sleep, the muscles which raise the head, and keep it upright, are all relaxed, so that the head will nod, and drop, as if it had nothing to confine it in its place: this is often seen in people who sleep as they sit.

59. *Yawn, &c.*] From the sleepiness and fatigue occasioned by yesterday's debauch are you yawning as if your jaws were ripped asunder? *Dissutis*—metaph. from the parting, or gaping, of things sewed together, when unstitched, or ripped asunder. *Malis* signifies either the cheek, or the jaw-bone.

Teaches, which the sleepless and shorn youth
 Watch over, fed with bean-pods and a great pudding : 55
 And to thee, the letter, which hath sever'd the Samian branches,
 Hath shewn the path rising with the right-hand limit.
 Do you still snore ? and does your lax head, with loosen'd join-

ing,
 Yawn from what happen'd yesterday, with cheeks unsew'd in
 all parts ?

Is there any thing whither you tend ? and to what do you di-
 rect your bow ? 60

Or do you follow crows up and down with a potsherd and mud,
 Careless whither your foot may carry you : and do you live
 from the time ?

In vain hellebore, when now the sickly skin shall swell,
 You may see people asking for. Prevent the coming disease ;
 And what need is there to promise great mountains to Craterus ?
 Learn, O miserable creatures, and know the causes of things,
 What we are, and what we are engender'd to live : what order

Oscitat hesternum. Græcism. *q. d.*
 Yawn forth yesterday's debauch.

*Oscitanda evaporat, et edormit hesternam
 crapulam.* MART.

60. *Is there any thing, &c.]* Have you
 any pursuit, end, or point in view ?

—*Direct your bow, &c.]* What do you
 aim at ? Metaph. taken from an archer's
 aiming at a mark.

61. *Follow crows, &c.]* Or do you
 ramble about, you know not why, nor
 whither, like idle boys, that follow crows
 to pelt them with potsherds and mud,
 in order to take them ? (as we should
 say, to lay salt upon their tails.) A pro-
 verbial expression to denote vain, un-
 profitable, and foolish pursuits.

62. *Life from the time.]* Ex tempore—
 without any fixed or premeditated plan,
 and looking no farther than just the
 present moment.

63. *In vain hellebore, &c.]* The herb
 hellebore was accounted a great cleanser
 of noxious humours, therefore admini-
 stered in dropsies.

When the skin is swoln with a dropsy,
 it is too late to begin with remedies, in
 very many cases.

64. *Prevent, &c.]* The wisest way is to
 prevent the disorder by avoiding the
 causes of it, or by checking its first ap-
 proaches, Occurrite—meet it in its way
 to attack you.

*Principiis obsta : sero medicina paratur,
 Cum mala per longas invaluere moras.*

OVID.

65. *What need is there, &c.]* What
 need have you to let the distemper get
 such an head, as that you may be offer-
 ing mountains of gold for a cure. Cra-
 terus was the physician of Augustus—
 put here for any famous and skilful prac-
 titioner.

The poet, here, is speaking figurative-
 ly, and means, that what he says of the
 distempers of the body should be ap-
 plied to those of the mind ; of which all
 he says is equally true.

The first approaches of vice are to be
 watched against, and their progress pre-
 vented ; otherwise, if disregarded till ad-
 vanced into habits, they may be too ob-
 stinate for cure. Comp. l. 32—4.

66. *Learn, &c.]* Here the philosopher
 applies what he has been saying, by way
 of reproof and remonstrance, in a way of
 inference—Learn then, says he, ye
 miserable youths, who are giving way to
 sloth, idleness, and neglect of your
 studies—learn, before it be too late, the
 causes, the final causes of things, which
 are the great objects of moral philoso-
 phy, which teacheth us the causes and
 purposes for which all things were made.

67. *What we are.]* Both as to body
 and soul ; how frail and transitory as to

Quis datus : et metæ qua mollis flexus, et undæ.
 Quis modus argento : quid fas optare : quid asper
 Utile nummus habet : patriæ carisque propinquis,
 Quantum elargiri deceat : quem te Deus esse
 Jussit ; et humanâ quâ parte locatus es in re—
 Disce : nec invidæas, quod multa fidelia putet
 In locuplete penu, defensis pinguibus Umbris ;
 Et piper, et pernæ, Marsi monumenta clientis :
 Mænaque quod primâ nondum defecerit orca.
 Hic aliquis de gente hircosâ centurionum

70

75

the one, how noble and exalted as to the other.

67. *What we are engender'd, &c.*] To what end and purpose we are begotten, in order to live in this world, and what life we are to lead

67—8. *What order is given*] In what rank or degree of life we are placed.

68. *By what way the turning, &c.*] Metaph. to denote the wise, well-ordered, and well-directed management, and right conduct of our affairs ; as charioteers in the circus used all their care and management in turning the meta, or goal, so as to avoid touching it too nearly. To touch it with the inward wheel of the chariot, yet so as but to touch it, was the choice art of the charioteer ; this they called stringere metam ; as to escape the danger in the performance of it they called evitare metam.

Metæque servidûs

Evitata rotis. Hon. ode i.

If they performed not this very dextrously, they were in danger of having the chariot and themselves dashed to pieces.

—*And of the water.*] Another metaphor to the same purpose, alluding to the naumachia, or ship-races, wherein there were likewise placed metæ ; and the chief art was, when they came to the meta, to tack their ship so dextrously, as to sail as near as possible round it, yet so as to avoid running against it. See *Æn.* v. 129—31.

It was one part of moral philosophy, to teach the attainment of the best end, by the safest, easiest, and best means, avoiding all difficulties and dangers as much as possible.

69. *What measure to money.*] What limits or bounds to put to our desires after it, so as to avoid covetousness.

—*What it is right to wish.*] Or pray for. See sat. ii. per tot.

69—70. *Rough money, &c.*] The true use of money, for this alone can make it useful. Asper nummus is coined gold or silver ; so called from the roughness which is raised on the surface by the figures or letters stamped on it.

Not only money, but all wrought or chased silver or gold, is signified by the epithet asper.

Vasa aspera. Juv. sat. xiv. l. 62.

Cymbique argento perfecta atque aspera signis. *Æn.* v. l. 267.

70. *Our country, &c.*] What we owe, and, consequently, what it becomes us to pay, to our country, our relations, and friends, &c.

71. *Whom the deity commanded, &c.*] Quem—what manner of person it is the will of heaven you should be in your station.

72. *In what part placed, &c.*] Locatus. Metaph. from the placing people according to their rank on the benches at the theatres ; or from soldiers, who are placed in particular stations as centinels, &c. which they must not forsake, but by leave, or order, of the commander. Thus the stoics taught that every man was placed, or stationed, in some destined part of the human system (humana re), which he must not quit at his own will and pleasure, but solely by the permission or command of the deity.

73. *Learn.*] Get a thorough, practical knowledge of the above-mentioned important particulars, and then you need not envy any body.

—*A jar stinks, &c.*] Nor envy any great lawyer the presents which are made him, of such quantities of provisions, that they grow stale and putrid before he can consume them. *Penuis,*

Is given, and by what way the turning of the goal, and of the water, may be easy :

What measure to money—what it is right to wish—what rough Money has that is useful. To our country, and to dear relations,

How much it may become to give ; whom the Deity commanded Thee to be, and in what part thou art placed in the human system—Learn :—nor be envious, that many a jar stinks

In a rich store, the fat Umbrians being defended,
And pepper, and gammons of bacon, the monuments of a Marsian client, 75

And because the pilchard has not yet failed from the first jar.

Here some one, of the stinking race of centurions,

or us, signifies a store of provisions.
ANSW.

74. *Fat Umbrians.*] The Umbrian and the Marsian were the most plentiful of all the provinces in Italy.

—*Being defended.*—] Ably and strenuously, in some great causes, in which they were defendants—they sent presents of provisions to their counsel, and this in such quantities, that they could not use them while they were good.

75. *And pepper, &c.*] And that there is pepper, &c. in the lawyer's store. The poet means to ridicule such vile presents, as after him Juvenal did. See Juv. sat. vii. 119—21.

—*Monuments, &c.*] Monumentum, or monimentum (from moneo) a memorial of any person or thing. The poet calls these presents of the Marsians, monuments, or memorials of them, because they were the produce of their country, and bespake from whence they came as presents, to refresh their counsel's memory concerning his Marsian clients, who were, perhaps, plaintiffs in the cause against the Umbri.

76. *Because the pilchard, &c.*] Because a second jar of pickled herrings, or pilchards, was sent, before the first that had been sent was all used.

What fish the *mena* was is not certain, but something, we may suppose, of the herring, pilchard, or anchovy kind, which was pickled, and put up in jars.

The Stoics were no friends to the lawyers ; not that they condemned the profession itself, but because it induced men to sell their voices, in order to gra-

tify their covetous desire of gain, which, by the way, could not be very considerable, if it consisted only in such fees as are above mentioned. Comp. Juv. sat. vii. 106—21.

However, Persius makes his philosopher, in his discourse to his pupils, take an opportunity of ridiculing the lawyers, with no little contempt and severity, by telling the young men, that, if possessed of all the valuable principles of moral philosophy, they need not envy the fees of the lawyers, which, by the way, he represents in the most ridiculous and contemptible light.

77. *Here some one, &c.*] The poet here represents the philosopher as anticipating some objections which might be made to his doctrines, on the subject of studying philosophy, which he does, by way of answering them ; and thus he satirizes the neglect and contempt of philosophy by the Roman people, and shews the fallacy and absurdity of their arguments against it.

—*Stinking centurions.*] *Hircosus*, from *hircus*, a goat, signifies stinking, ramish, smelling like a goat.

The centurions, and the lower part of the Roman soldiery, were very slovenly, seldom pulled off their clothes, and wore their beards, which they neglected ; so that, by the nastiness of their persons, they smelt rank like goats.

Persius makes one of these the spokesman, by which he means, doubtless, to reflect on the opponents, as if none could be of their party but such a low, dirty, ignorant fellow as this.

Dicat ; " Quod sapio, satis est mihi : non ego curo
 " Esse quod Arcesilas, ærumnosique Solones,
 " Obstipo capite, et figentes lumine terram ; 80
 " Murmura cum secum, et rabiosa silentia rodunt,
 " Atque exporrecto trutinantur verba labello,
 " Ægroti veteris meditantes somnia : *gigni*
 " *De nihilo nihilum, in nihilum nil posse reverti.*
 " Hoc est, quod palles ! cur quis non prandeat, hoc est ! " 83
 His populus ridet ; multumque torosa juvenus
 Ingeninat tremulos, naso crispante, cachinnos.
 Inspice ; nescio quid trepidat mihi pectus, et ægris
 Faucibus exsuperat gravis halius ; inspice sodes,

78. "*What I know,*" &c.] The foundation of all contempt of knowledge is self-sufficiency.

I know enough to answer my purpose, says the centurion ; I don't want to be wiser.

79. "*Arcesilas.*"] An Æolian by birth, and scholar to Polemon ; afterwards he came to Athens, and joined himself to Crantor, and became the founder of an academy. He opposed Zeno's opinions, and held, that nothing could be certainly known.

Persius, probably, who was a Stoic, means here to give him a rub, by supposing this ignorant centurion to mention him as a great man.

—" *Wretched Solons.*"] Solon was one of the wise men of Greece, and the great lawgiver at Athens.

I would not give a farthing, says the centurion, to be such a philosopher as Arcesilas, or as wise as Solon, who was always making himself miserable with labour and study, or indeed as any such people as Solon was—(Solones.)

80. "*Head avery.*"] An action which the philosophers much used, as having the appearance of modesty and subjection. See *Hoc. sat. v. lib. ii. l. 92.*

80. "*Fixing the eyes on the ground.*"] As in deep thought.

Figentes lumine terram. Hypallage—for figentes lumine in terram.

81. "*Murmurs with themselves.*"] Persons in deep meditation are apt sometimes to be muttering to themselves.

—" *Mad silence,*" &c.] They observed a silence, which, being attended with reclining the head, fixing their eyes on

the ground, and only now and then interrupted by a muttering between the teeth, as if they were gnawing or eating their words, made those who saw them take them for madmen, for they appeared like melancholy mad. Perhaps rabiosa silentia may allude to the notion of mad-dogs, who are supposed never to bark.

82. "*Words are weighed,*" &c.] Trutinantur—metaph. from weighing in scales : so these philosophers appear to be balancing, i. e. deeply considering, their words, with the lip pouted out ; an action frequently seen in deep thought.

83. "*Meditating the dreams.*" &c.] Sick men's dreams are proverbial for thoughts which are rambling and incoherent ; as such the centurion represents the thoughts and researches of these philosophers : of this he gives an instance—

83—4. "*Nothing can be produced,*" &c.] *q. d.* Ex nihilo nil fit—This was looked on as an axiom among many of the ancient philosophers, and so taken for granted, that the centurion is here supposed to deride those, who took the pains to get at it by study, as much as we should do a man who should labour hard to find out that two and two make four.

But we are taught, that God made the world out of matter, which had no existence till he created it, contrary to the blind and atheistical notion of the eternity of the world, or of the world's being God, as the Stoics and others taught.

May say; "What I know is enough for me. I don't care
 "To be what Arcesilas was, and the wretched Solons,
 "With the head awry, and fixing the eyes on the ground, 80
 "When murmurs with themselves, and mad silence they are
 "gnawing,
 "And words are weighed with a stretch'd-out lip,
 "Meditating the dreams of an old sick man—that *nothing can*
 "*Be produced from nothing, nothing can be return'd into nothing.*
 "Is this what you study? Is it this why one should not dine?"
 The people laugh at this, and much the brawny youth
 Redoubles the tremulous loud laughs with wrinkling nose.
 "Inspect: I know not why my breast trembles, and from
 "my sick
 "Jaws heavy breath abounds: inspect, I pray you"—

85. "*Is this what you study?*" Palleo—lit. art pale. See note on sat. i. l. 124.

—"Should not dine."] Is it for this that you philosophers half-starve yourselves with fasting, that your heads may be clear.

Mente uti recte non possumus multo cibo et potione completi. Cic. Tusc. Quæst. 5. Quis for aliquis—lit. some one.

86. *The people laugh at this.*] At these words the people, who are the supposed bearers of this centurion, burst into a horse-laugh.

—*The brawny youth, &c.*] The stout, brawny young fellows, the soldiers who stood around, were highly delighted with the centurion's jokes upon the philosophers, and with repeated loud laughter proclaimed their highest approbation.

87. *Tremulous loud laughs.*] Cachinnus signifies a loud laugh, particularly in derision or scorn—tremulos denotes the trembling or shaking of the voice in laughter, as ha! ha! ha!

—*Wrinkling nose*] In laughter the nose is drawn up in wrinkles. See sat. i. l. 41, note.

88 "*Inspect,*" &c.] The philosopher having ended the supposed speech of the centurion against the study of philosophy, now relates a story, by way of answer; in order to shew, that a man who rejects and ridicules the principles of philosophy, which are to heal the

disorders of the mind, acts as fatal a part, as he who, with a fatal distemper in his body, should reject and ridicule the advice of a physician, even act against it, and thus at last destroy himself. The qui, l. 90, is a relative without an antecedent, but may be supplied thus—

Let us suppose a man, who finding himself ill, says to a physician, "Pray, "doctor, feel my pulse, observe my case, "examine what is the matter with me."
 —Inspect.

—"I know not why," &c.] I don't know how or what it is, but I find an unusual fluttering of my heart.

89. "*Heavy breath abounds,*" I feel an heaviness and oppression of breath, a difficulty of breathing: which seems here meant, quickness of pulse and difficulty of breathing are usual symptoms of feverish complaints, especially of the inflammatory kind; also a fetid smell of the breath, which gravis also denotes.

—"Inspect, I pray you."] Feeling himself ill, and not knowing how it may end, he is very earnest for the physician's advice, and again urges his request.

So would it be with regard to philosophy; if men felt, as they ought, the disorders of their mind, and dreaded the consequences, they would not despise philosophy, which is the great healer of the distempered mind, but apply to it as earnestly as this sick man to the physician.

Qui dicit medico; jussus requiescere, postquam 90
 Tertia compositas vidit nox currere venas,
 De majore domo, modice sitiente lagenâ,
 Lenia loturo sibi Surrentina rogavit.
 "Heus, bone, tu palles." Nihil est. "Videas tamen istud,
 "Quicquid id est: surgit tacite tibi lutea pellis." 95
 At tu deterius palles; ne sis mihi tutor;
 Jampridem hunc sepeli: tu restas? "Perge, tacebo."
 Turgidus hic epulis, atque albo ventre lavatur;
 Guttur sulphureas lente exhalante mephites.
 Sed tremor inter vina subit, calidumque triental 100
 Excutit e manibus: dentes crepuere relecti;
 Uncia cadunt laxis tunc pulmentaria labris:
 Hinc tuba, candelæ. Tandemque beatulus alto

90. *Order'd to rest.*] Being ordered by the physician to go to bed, and keep himself quiet.

90—1. *After a third night.*] The patient, after about three days observance of the doctor's prescription, finds his fever gone, the symptoms vanished, and his pulse quite composed and calm. As soon as he finds this, he forgets his physician, and his danger, and falls to eating and drinking again as usual.

92. *Greater house.*] He sends to some rich friend, or neighbour, for some sur-rentine wine; which was a small wine, not apt to affect the head, as Pliny observes:

Surrentina vina caput non tenent.

PLIN. xxiii. c. 1. therefore, drunk in a small quantity, might not have been hurtful; especially as this kind of wine was very old, and therefore very soft and mild, before it was drunk.

—*A flagon moderately thirsting*] Persons who thirst but little, drink but little: this idea seems to be used here, metaphorically, to denote a flagon that did not require much to fill it—i. e. a moderate sized flagon, but yet holding enough to hurt a man recovering from sickness, if drunk all at one meal, and particularly before bathing, as seems to be the case here.

93. *About to bathe.*] Intending to bathe, which, after much eating and drinking, was reckoned very unwholesome. Comp. Juv. sat. i. l. 142—4.

94. *"Ho! good man," &c.*] Away, after an hearty meal, with his belly-full of wine and victuals (l. 98.) he goes to the baths, where his physician, happening to meet him, accosts him with a friendly concern, and mentions to him some symptoms, which appeared as if he had a dropsy.

"*You are pale.*"] Says the physician; you look ill.

—" *It is nothing.*"] O, says the spark, I am very well—nothing ails me.

—" *Have an eye,*" &c.] Says the physician—be it what it may that may occasion such a paleness, I'd have you take care of it in time.

95. *Yellow skin,* &c.] Lutea pellis—the skin of a yellow cast, like the yellow-jaundice, which often precedes a dropsy.

—" *Silently rises.*"] Tacite—insensibly, by little and little, though you may not perceive it—quasi sensim, rises, swells.

96. *"You are pale," &c.*] Says the spark, in a huff, to the physician; you are paler than I am—pray look to yourself.

—" *Don't be a tutor.*"] "Don't give yourself airs, as if you were my guardian, and had authority over me."

97. *"I have long since," &c.*] "It is a great while since I buried my tutor"

—" *Do you remain?*"] "Do you presume to take his place?"

—" *Go on—I'll be silent.*"] "O pray,"

Who says to a physician,—being order'd to rest—after. 90

A third night hath seen his veins to run composed,
From a greater house, in a flagon moderately thirsting,
He has asked for himself, about to bathe, mild Surrentine.

"Ho! good man, you are pale." "It is nothing." "But have
"an eye to it,

"Whatever it is: your yellow skin silently rises."— 95

"But you are pale—worse than I—don't be a tutor to me,

"I have long since buried him, do you remain?"—"Go on
"—I'll be silent."

He, turgid with dainties, and with a white belly is bathed,

His throat slowly exhaling sulphureous stench:

But a trembling comes on whilst at his wine, and the warm
triental 100

He shakes out of his hands; his uncover'd teeth crashed,

Then the greasy soups fall from his loose lips:

Hence the trumpet, the candles: and, at last, this happy fel-
low, on an high

replies the physician, "go on your own
"way—I shall say no more."

98. *Turgid with dainties.*] Having his
stomach and bowels full of meat and
drink.

—*A white belly.*] When the liver, or
spleen, is distempered, as in the dropsy,
and the chyle is not turned into blood,
it circulates in the veins and small ves-
sels of the skin, and gives the whole
body a white or pallid appearance.
Thus Hox. lib. ii. ode ii.

*Crescit indulgens sibi dirus hydrops,
Nec silit pellit, nisi causa morbi
Fugerit venis, et aquosus albo
Corpore languor.*

—*To bathed.*] i. e. He persists in
going into the bath in this manner,
notwithstanding the warning which had
been given him.

99. *His throat slowly exhaling, &c.*] The
fumes of the meat and drink ascend
out of the stomach into the throat, from
whence they leisurely discharge them-
selves in filthy steams. *Mephitis* signi-
fies a stink, particularly a damp, or
strong sulphureous smell arising from
corrupted water. See *Æn.* vii. l. 84.
Mephitis was a name of Juno, because
she was supposed to preside over stink-
ing exhalations.

100. *A trembling comes on, &c.*] The
riotous and gluttonous used to bathe

after supper, and in the going in, and
in the bath itself, they drank large
draughts of hot wine, to produce sweat.
Hence *Juv. sat. viii. l. 168.* *thermarum
calices.* As also after bathing they
sometimes drank very hard. See my
note on *Juv. ubi supr.*

—*Triental.*] A little vessel, which
was a third part of a larger, and held
about a gill; this he has in his hand
full of warm wine, but it is shook out of
his hand by the trembling with which
he is seized.

101. *His uncovered teeth, &c.*] His
face being convulsed, the lips are drawn
asunder, and discover his teeth, which
grind or gnash—this is frequent in
convulsion-fits.

102. *Greasy soups, &c.*] *Pulmenta-
rum,* chopped meat, with pottage or
broth—*ANSW.* which undigested meat,
vomited up, resembles. He was seized
with a violent vomiting, and brought
up all the dainties which he had filled
his stomach with before he went into
the bath.

—*From his loose lips*] *Hippocrat.*
in *Prognostic.* says, that, when the lips
appear loose and hanging down, it is a
deadly sign.

103. *Hence the trumpet.*] Of this in-
temperance he dies. The funerals of
the rich were attended with trumpets

Compositus lecto, crassusque lenatus anconis,
In portam rigidos calcos extendit. At illum
Hesterni capite induto sublevere Quirites.

105

Tange, miser, venas; et pone in pectore dextram:
Nil cates hic. Summosque pedes attinge, manasque:
Non frigent—visa est si forte pecunia, sive
Candida vicini subrisit molle puella;
Cor tibi rite salit? Positam est algente catino
Duram otus; et populi cribro decussa farina:
Tentemus fauces. Tenero latet ulcus in ore
Putre, quod haud deceat plebeis radere betta.

110

Alges, cum excussit membris timor albæ tristitas:
Nunc, face suppositâ, fervescit sanguis, et irâ

115

and lighter—the poor had only tibia, small pipes which played on the occasion.

103. *This happy fellow.*] *Beatus*—dim. from *beatus*, happy. Iron.

103—4. *On an high bed, &c.*] Laid on an high bier. *Compositus* here seems to express what we mean by laying out a corpse.

104. *Daubed over, &c.*] After washing the corpse with water, they anointed it with perfumed ointment, of which the *amomum*, an aromatic shrub, which grew in Armenia, furnished the chief ingredient. The *amomum* was used in embalming. Hence *mummy* or *mummy*. See *ANIM.*

105. *His rigid heels, &c.*] The Romans always carried the dead heels foremost, noting thereby their last and final departure from their house. *Rigid*—i. e. stiff with death.

106. *Hesterni Romani.*] See *Juv.* sat. iii. 60, note. When a person of consequence died, all the slaves which he had made free in his life-time attended the funeral; some bore the corpse, (sublevere—put themselves under the bier,) others walked in procession. These, being freedmen, were reckoned among the Roman citizens; but they were looked on in a mean light, and were contemptuously called *hesterni*, Romans of yesterday—i. e. citizens whose dignity was of very short standing. Thus the first gentleman or nobleman of his family was called *novus homo*. So we, in contradistinction to families which are old, and have been long dignified, say, of some family lately

ennobled, that it is a family of yesterday.

106. *Cover'd head.*] Wearing the pileum, or cap, which was the signal of liberty. *Servum ad pileum vocare*, signified to give a slave his liberty, which they did, among the Romans; by first shaving his head, and then putting a cap upon it. *ANIM.*

107. "*Touch, wretch, my veins.*" It is very evident, from the four last lines, that the case, which the philosopher has put, is to be taken in an allegorical sense; and that, by the conduct of the wretched libertine, who rejected his physician's advice, and proceeded in his absurd courses, till he fixed a disorder upon him which brought him to the grave, he meant to represent the conduct of those who despised the philosophers, those physicians of the mind, and set at nought the precepts which they taught, till, by a continuance in their vices, their case became desperate, and ended in their destruction.

However, the opponent is supposed to understand what the philosopher said, in his story of the libertine, in a mere literal and gross sense, and is therefore represented as saying, "What's all this to the purpose? What is this to me? I am not sick—I don't want a physician—try, feel my pulse."

—"On my breast." To feel the regular pulsation of my heart.

108. "*Nothing is hot here.*" There's no sign of any feverish heat.

—"Touch the extremities." &c.] You'll find there the natural heat; no coldness as in the feet and hands of a dying man.

Bed laid, and daubed over with thick ointments,
Extends his rigid heels towards the door: but him. 105

The hesternal Romans, with cover'd head, sustained.

"Touch, wretch, my veins, and put your right hand on my
"breast:

"Nothing is hot here: and touch the extremities of my feet and
"hands:

"They are not cold."—"If haply money be seen, or

"The fair girl of your neighbour smile gently, 110

"Does your heart leap aught?—there is placed in a cold dish

"An hard cabbage, and flour shaken thro' the sieve of the people:

"Let us try your jaws: a putrid ulcer lies hid in your tender
"mouth.

"Which it would be hardly becoming to scratch with a ple-
"beian beet.

"You are cold, when white fear has rous'd the bristles on,
"your limbs: 115

"Now, with a torch put under, your blood grows hot, and with
"anger

109. "*If haply money be seen.*" Here the philosopher explains himself, and seems to say, "I grant that your bodily health is good, but how is ~~your nature~~ does not this labour under the diseases of covetousness, fleshly lust, intemperance, fear, and anger? As a proof of this, let me ask you, if a large sum of money comes in view, or your neighbour's handsome daughter should smile upon you, does your heart move calmly as it ought, do you feel no desire of possessing either?"

111. "*There is placed,*" &c.] What think you of a vile dish of hard, half-boiled cabbage, or coleworts, and coarse bread, such as the common people eat. Farina is lit. meal or flour; here, by meton. the bread itself which is made of it. Shaken through the sieve of the people—i. e. of the poorer sort, who used coarse sieves, which let more of the bran and husks through, and therefore their bread was coarser than that of the gentry.

113. *Try your jaws.*] Whether they can devour such coarse fare, or whether you would not find yourself as unable to chew, or swallow it, as if you had a sore and putrid ulcer lurking in your mouth, too tender for such coarse food, and which it would not be at all fitting

to injure, by scratching or rubbing against it with vulgar food.

114. *Beet.*] Beta—some sort of hard, ~~unsavoury~~ unsavoury herb. AINSW. Put here, by meton. for any kind of ordinary harsh food.

If you found this to be the case, you may be certain that you have a luxurious appetite.

115. *When white fear,* &c.] You said that you had no cold in the extremities of your feet and hands—but how is it with you when you shudder with fear?—The Stoics were great advocates for apathy, or freedom from all passions, fear among the rest. White fear, so called from the paleness of countenance that attends it.

115. *Rous'd the bristles.*] Arista signifies an ear of corn, or the beard of corn. Sometimes, by catachresis, an hair or bristle, which is often said to stand an end when people are in a fright.

116. *Now, with a torch,* &c.] He now charges him with the disease of violent anger, the blood set on fire, as if a burning torch were applied, and eyes sparkling and flashing fire as it were.—In this situation, says he, you say and do things, that even Orestes himself, mad as he was, would swear were the words and

Scintillant oculi: discisque, facisque, quod ipse
Non sani esse hominis, non sanus juret Orestes.

actions of a person out of his senses, so that, though you may think you are well, because you find no feverish heat in your body, yet you are troubled with a fever of the mind every time you are angry. Therefore in this, as well as with regard to the diseases of covetousness, lust, luxury, and fear, which are all within you, you as much stand in need of a physician for your mind, as the poor wretch whom I have been speaking of, stood in need of a physician for his body; nor did he act more oppositely to the dictates of sound reason by despising his physician, and rejecting his remedies for his bodily complaints,

than you do, by despising the philosophers, and rejecting their precepts, which are the only remedies for the disorders of the mind.

Thus the philosopher is supposed to conclude his discourse with his opponent, leaving an useful lesson on the minds of his idle and lazy pupils, who neglected their studies to indulge in sloth and luxury, not considering the fatal distempers of their minds, which, if neglected, must end in their destruction.

117. *Orestes*.] Was the son of Agamemnon and Clytemnestra. He slew his own mother, and Egysthus, her adulterer, who had murdered his father.

"Your eyes sparkle, and you do and say, what, Orestes himself
 "Not in his sound mind, would swear was not the part of a
 "man in his right senses."

He killed Pyrrhus, the son of Achilles, in the temple of Apollo, for marrying Hermione, who had been promised to him by her father Menelaus. Apollo sent furies to haunt him for the profanation of his temple, and forced him to expiate his crimes at the altar of Diana Taurica. See *Juv. sat. xv. l. 116—19.*

See *Hoz. sat. iii. lib. ii. l. 153, et seq.* in which satire Horace, with a degree of humour and railery peculiar to himself, exposes the doctrine of the Stoic philosophers, which was, that all mankind were madmen and fools, except those of their own sect; this he, with

infinite humour and address, turns upon themselves, and naturally concludes, upon their own premises, that they were greater fools than the rest of the world.

The Stoics were a proud, harsh, severe, and sour sect, in many particulars not very different from the Cynics. The reader may find an instructive account of their principles, doctrines, and practices, as well as an edifying use made of them, in that masterly performance of Dr. Leland, entitled, "The Advantage and Necessity of the Christian Revelation," vol. ii. p. 140—223.

SATIRA IV.

ARGUMENT.

The sting of this Satire is particularly aimed at Nero; but the Poet has been cautious, and therefore has written it under the notion of Socrates admonishing his pupil, young Alcibiades: under this fiction he attacks Nero's unsfitness to manage the reins of government, his lust, his cruelty, his drunkenness, his luxury and effeminacy. He also reprehends the flattery of

REM populi tractas? (barbatum hæc crede magistrum
Dicere, sorbitio tollit quem dira cicutæ.)
Quo fretus? dic hoc, magni pupille Pericli.
Scilicet ingenium, et rerum prudentia velox,
Ante pilos venit; dicenda, tacendaque, calles! 5
Ergo, ubi commotâ fervet plebecula bile,
Fert animus calidæ fecisse silentia turbæ,

Line 1. Do you manage, &c.] Do you take upon yourself the management of public affairs—the government of the state?

—Think.] i. e. Let us suppose, imagine.

—The bearded master.] Socrates, who, like other philosophers, wore a beard, as a mark of wisdom and gravity; let us suppose him thus to discourse to his pupil Alcibiades.

2. *Dire potion, &c.]* Socrates was put to death at Athens, on the accusation of Anitus and Melitus. He was condemned to drink the juice of hemlock. See Juv. sat. xiii. l. 185, 6, note.

3. *Upon what relying?]* What are your qualifications for this, that you rely upon as sufficient for so arduous an undertaking? *ἐν πίστει*, says Socrates

to Alcibiades.

—O pupil, &c.] The father of young Alcibiades left him under the care and guardianship of Pericles, who was a wise and great statesman, and who administered the affairs of Athens for forty years. Alcibiades was prone to luxury and other vices, but giving himself to be instructed by Socrates, he was somewhat reclaimed. See ANSW. Alcibiades.

4. *To be sure.]* Scilicet is here ironical, and is put to introduce the following lines, which are all, to l. 13, ironical, and lash Nero under the person of young Alcibiades.

—Genius.] Ingenium—capacity, judgment.

4. *Quick foresight, &c.]* Prudentia—a natural quickness and foresight of things, and an habitual acting accordingly.

SATIRE IV.

ARGUMENT.

Nero's courtiers, who endeavoured to make his vices pass for virtues. It may be supposed, that our Poet might mean to represent Seneca, Nero's tutor, under the character of Socrates, the tutor of young Alcibiades; and Nero, Seneca's pupil, under the character of Alcibiades. Persius has, in this Satire, almost transcribed Plato's first Alcibiades. See Spectator, No. 207.

Do you manage the bus'ness of the people? (think the bearded master

To say these things, whom the dire potion of hemlock took off.)

Upon what relying? tell this, O pupil of great Pericles.

To be sure, genius, and quick foresight of things,

Come before hairs: you know well what is to be spoken, and what kept in silence.

Therefore when the lower sort of people grow warm with stir'd bile,

Your mind carries you to have made silence to the warm crowd,

5. *Before hairs.*] i. e. The hairs of the beard. According to Suet. Nero began to reign before his seventeenth year.

—*You know well, &c.*] This is a most important qualification in the chief governor of a state, to know when to speak, and when to be silent—what to impart to the people, and what conceal from them—what to take public notice of, and what to pass over in silence: therefore when—

6. *The lower sort of people.*] Plebecula (dim. from plebs), the mob, as we say; who, in all states, are, at times, apt

to be troublesome if displeased.

—*With stir'd bile.*] Wax warm with anger, their choler stirred, put into commotion—

7. *Your mind carries you.*] Your mind is so persuaded of your dignity and authority, that it carries you into a notion, that you have but to wave your hand, and the people, though in ever so great a ferment, would be instantly appeased.

—*To have made silence, &c.*] The thought has but to come into your mind, and the thing seems to have been already done. See *Æd.* i. 152—7.

Majestate manūs. Quid deinde loquere?—'Quirites,
 'Hoc, puto, non justum est; illud male: rectius istud.'
 Scis etenim justum geminā suspendere lance
 Ancipitis libræ: rectum discernis, ubi inter
 Curva subit; vel cum fallit pede regula varo:
 Et potis es nigrum vitio præfigere theta.
 Quin tu, igitur, summā nequicquam pelle decorus,
 Ante diem blando caudam jactare popello

10

15

8. *What then, &c.*] *q. &* Now let us suppose you to have succeeded, and to have made silence, fecisse silentia—what would be your speech to them, in order to their dispersion?

—*"Romans."*] Quirites. The poet supposes him to address the mob by the ancient and honourable title of Quirites, in order to gain their attention; and by this, too, he marks out who is meant by Alcibiades; for the Romans, not the Athenians, were called Quirites, from Quirinus, *i. e.* Romulus, their first founder.

9. *"I think."*] Puto—*i. e.* in my opinion. He speaks with the diffidence and fear of a young and inexperienced man, instead of the boldness and authority of an old experienced governor.

—*"Is not just."* &c.] He represents Alcibiades (*i. e.* young Nero) as a miserable and puerile orator, and making a speech consisting of very few words, (and those ill calculated to allay the turbulence of an enraged mob,) and therefore not fit for the government of such a place as Rome, where seditions and risings of the people were very frequent, and which required all the gravity and force of popular eloquence to appease them.

—*"That is badly,"* &c.] He represents Alcibiades, as if he were saying over his lesson about the *το δίκαιο, το καλόν, το δίκαιοτερον*, to his master Socrates; in order to ridicule the supposed speech of Nero to the people, which is more like a school-boy's repeating his lesson in moral philosophy, than like a manly authoritative oration, calculated for the arduous occasion of appeasing an incensed and seditious mob.

10. *You know how to suspend, &c.*] *i. e.* To weigh and balance between right and wrong; and to resolve all difficult and doubtful questions concerning them. Metaph. taken from weighing in scales, to ascertain the truth of the weight of

any thing.

11. *The doubtful balance.*] Not knowing which way it will incline, till the experiment be made. So there may be questions which may be very doubtful concerning right, and not to be decided, till very nicely weighed in the mind.

—*What is straight, &c.*] Metaph. from measuring things by a straight rule, by which is discovered every deviation and inclination from it. This was applied to morals; what was right was called rectum—what was not right, curvum. See sat. iii. 52.

Haud tibi inexpertum curvos deprendere mores.

11—12. *When between crooked things, &c.*] Virtue may sometimes be found, so situated between two vices, as to make the decision of what is right very difficult; its extremes may seem to border on vice, either on one side or the other.

For instance, when Junius Brutus put his two sons to death, for siding with Tarquin after his expulsion from Rome, this action of Brutus, however virtuous it might be, certainly bordered on cruelty and want of natural affection on one hand, and want of justice and public spirit on the other. See Juv. sat. viii. l. 261, note.

12. *When a rule deceives, &c.*] Metaph. from legs which bend inward; bandy legs, which are misshapen and uneven. You also know, when on account of some necessary exceptions, the rule itself would be uneven and wrong, and would deceive, if observed according to the letter of it.

For instance, it is a rule of justice to return a deposit, when demanded by the owner. A man, in his right mind, leaves his sword in his friend's hands—afterwards he runs mad, and, with an apparent intent of doing mischief, comes and demands his sword: the law, in the

With the majesty of your hand: what then will you speak?

"Romans,

"This, I think, is not just; that is badly—that more right."

For you know how to suspend what is just, in the double scale
Of the doubtful balance: you discern what is straight when between
Crooked things it comes, or when a rule deceives with a wry foot;
And you are able to fix the black theta to vice.

But do you therefore (in vain beautiful in your outward skin)
Before the day, to boast your tail to the fawning rabble 15

letter of it, says, "return it," but this, in such a case, would be a distortion of right, which, if obeyed, would deceive him that complied with it into a wrong action.

13. *To fix the black theta.*] You are perfectly skilled in the proper distribution of punishments. The letter Θ was put to the names of those who were capitally condemned among the Greeks, it being the first letter of the word *θάνατος*, death.

q. d. You perfectly understand criminal as well as civil justice.

In all these four last lines Persius is to be understood directly contrary to what he says, and to speak ironically of Nero's abilities for the distribution of civil and criminal justice. In short, he means that Nero had not any sort of knowledge or experience which could fit him for the government on which he was entered.

14. *But, &c.*] The poet having, in the four preceding lines, represented Socrates as insinuating, by a severe irony, that his pupil was destitute of all the requisites which form a chief magistrate, (which we are to understand as applied by Persius to young Nero,) now represents him as throwing off the disguise of irony, and, in plain terms, arraigning his affecting the government, young and inexperienced as he was, and, to that end, his exhibiting his handsome person, clad in a triumphal robe, in order to captivate the minds of the silly rabble—See *Tacrit. Ann. lib. xiii.* and *Ant. Univ. Hist. vol. xiv. p. 356* when he, instead of governing others, stood in need of that wisdom which could enable him to govern himself.

—*Therefore.*] As you are destitute of the preceding qualifications of a chief magistrate. (See l. 10—14.)

VOL. II.

—*In vain beautiful, &c.*] Alcibiades was a beautiful youth—so, all agree, Nero was—but, alas! how vain and empty was this outward embellishment of a fine person, if his mind were replete with ignorance and vice, so that he was utterly unfit for the high station to which he aspired!

15. *Before the day.*] Before the time comes, when a maturer age, and an acquired knowledge in the affairs of government, shall have qualified you properly. Nero, though not fourteen years old, after his adoption by the emperor Claudius in preference to his own son Britannicus, was presented with the manly robe, which qualified him for honours and employments. At the same time, the senate decreed, that in his twentieth year, he should discharge the consulship, and, in the mean time, as consul designed, be invested with pro-consular authority out of Rome, and be styled prince of the Roman youth.

—*Boast your tail.*] Metaph. alluding to the peacock's tail, which, when expanded, is very beautiful, and highly admired, by children particularly; (comp. *Juv. sat. vii. 32.* note). So young Nero, in order to draw the eyes and affections of the common people upon him, appeared at the Circensian games in a triumphal robe, the mark and ornament of the imperial state. *Ant. Hist. ubi supra.*

Claudem jactare, in this line, is by some interpreted by wagging the tail—metaph. alluding to dogs wagging the tail, when they seem to fawn and flatter, in order to ingratiate themselves with those whom they approach. Comp. *sat. i. 87.* and note. This undoubtedly gives a very good sense to the passage, as descriptive of Nero's flatteries and blandishments towards the populace at Rome,

Desinis, Anticyras melior sorbere meracas?
 Quæ tibi summa boni est?—unctâ vixisse patellâ
 'Semper, et assiduo curata cuticula sole.'
 Expecta: haud aliud respondeat hæc anus. I nunc,
 Dinomaches ego sum, suffla, sum candidus. Estó, 20
 Dum ne deterius sapiat pannucia Baucis,
 Cum bene discincto cantaverit ocima vernæ.
 Ut nemo in sese tentat descendere! Nemo:

in order to gain their favour. But I rather think that the interpretation which I have preferred (for both are to be found in commentators) is most agreeable to the preceding line:

Quin tu, igitur, summâ nequicquam pelle decorus—

which seems to allude to the appearance which Nero made, when to draw the eyes and affections of the people upon him, he exhibited himself in a triumphal robe at the Circensian games. See l. 14, B. 1.

Casson concludes his note on l. 15, as giving a preference to the allusion which I have adopted—"Hoc autem venuste dictum a Persio—jactare se populo—Ut apud Juvenalem,

"*Ipsa lacrimata cum se jactaret amico.*"

Juv. sat. i. l. 62.

"*Transitum a pavonibus, quando*

"*—pietâ pendent spectacula caudâ.*"

Hor. sat. ii. lib. ii. l. 26.

"*Tunc enim credentiar jactare se feminis, &c.*"

15. *The fawning rabble.*] Blando—flattering, fawning, easily captivated with outward show, and as easily prevailed on to make court to it. Popellus, dim. of populus—small, silly, or poor people—the rabble, or mob. Ainsw.

16. *Leave off.*] Desinis.—q. d. Do you desist from engaging the admiration and flatteries of the people by your fine outward appearance, as though you aspired at governing them—

—*More fit.*] Melior—i. e. aptior—i. e. when you are fitter to be drinking hellebore to purge out your madness of vice and folly?

The pure Anticyræ.] Anticyræ meracæ—whole isles of pure hellebore. Ainsw. Anticyræ were two islands in the Ægean sea, famous for producing large quantities of hellebore, much in repute for purging the head, not only in madness, but to clear it, and quicken the appre-

hension. Anticyræ stands here for the hellebore which grew there. Meton. See sat. i. l. 51, note; and Hor. lib. ii. sat. iii. l. 83.

All this is, in substance, what Plato represents Socrates saying to Alcibiades; but Persius is to be understood as applying it to Nero, who, having taken the reins of government, without being qualified for the management of them, flattered, and paid court to the senate and people, in order to gain their favour; when all he did, that appeared right, did not proceed from inward virtue and real knowledge, but from counterfeiting and dissembling both.—Leave off this, says Persius, till being properly instructed and informed in the principles of real wisdom and virtue, you may be that really which now you only pretend—in the mean time, as you are at present, you are more fit to be put under a regimen of hellebore than for any thing else. As a proof of this, let me ask you—

17. "*Your sum of good*"] Your summum bonum, or chief good. If you answer truly, you must own it to be—

—"To have always lived." &c.] To fare sumptuously, and to live in all the delicacies of glutinoty.—This is what Persius supposes to be Nero's answer.

18. "*Skin taken care of.*" &c.] They used to anoint their bodies, and then bask in the sun, to make their skin impenetrable the oil, that it might be smooth and delicate. See Mart. Epigr. lib. i. epigr. xii.

Here Persius attacks the luxury and effeminacy of Nero, who had not yet thrown off the mask; but whatever vices and debaucheries he might practise privately, to the public he still continued to personate a character of some remaining virtues.

—"Continual sin."] Hypallage—for

Leave off, more fit to drink up the pure Anticyra?
 "What is your sum of good?"—"To have always lived with
 "a delicious
 "Dish, and the skin taken care of in the continual sun."—
 "Stay: this old woman would hardly answer otherwise.—Go
 "now—
 "I am of Dinomache:"—"puff up;"—"I am handsome:—
 "be it so: 20
 "Since ragged Baucis is not less wise than you,
 "When she has well cried herbs to a slovenly slave,"
 How nobody tries to descend into himself! nobody:

continually in the sun. See Juv. sat. xi. l. 203.

19. "*Stay.*" Stop a little--there's an old woman crying her herbs--ask her what she thinks the chief good, and you'll hear from her as wise an answer as you have given me, says the poet, as in the person of Socrates to Alcibiades.

—"Go now," &c.] *i. e.* Go now where you please, if such be your ideas of the chief good, and boast that you are nobly born, the son of the noble Dinomache, that great and illustrious woman—but how will this fit you for government, while your ideas are so ignoble and base? Alcibiades was the son of a noble woman of that name—Nero of Agrippina.

20. "*Puff up.*" Suffia—"be proud of this—puff yourself up with this conceit—but, alas! of what avail is this, when the first wrinkled old woman you meet is as well informed, touching the chief and highest good of man, as you are."

21. "*Baucis.*" The name of an old woman. See Ov. Met. lib. viii. faba viii. ix.—here put for any of that character. Pannuceus signifies ragged, or clothed in rags; also wrinkled.

22. "*Cried herbs.*" &c.] Ocimum is an herb called basil, but put here in the plural number for all sorts of herbs, which, as well as this, were cried and sold by old women about the streets of Rome.

Disinctus signifies, lit. ungirt, the clothes hanging loose—hence slovenly—and perhaps it may therefore be a proper epithet for one of the common slaves, who might be usually slovenly in their appearance; one of these hearing the woman cry her herbs, goes out into the

street and buys some.

Some are for making cantaverit ocima a figurative expression for the old woman's quarrelling, and abusing the slave; but I see no reason for departing from the above literal explication, which, to me, seems to contain a very natural description of an old herb-woman, crying her herbs in a sort of singing or chant, such as is heard every day in London, and one of the lower servants in the family hearing her, and going into the street to her to buy some.

The poet's meaning here is to mortify Nero's vanity, with regard to his person and appearance. "You boast of your youth, birth, and fortune—of your beauty and elegance of appearance"—all which may be understood by candidus—

Candidus, et talos a vertice pulcher ad imos. Hor. epist. ii. lib. ii. l. 4.

g. d. "I grant all that you can say on these subjects; but how little are all these, in comparison of the beauty and ornaments of the mind, in which you don't exceed a poor old, ragged, and wrinkled hag, that cries herbs about the street! she is not worse off (de-terius) than you, in point of wisdom and knowledge; nay, she may be said to exceed you, since she is endowed with wisdom enough to fulfil, and will to perform, what her station of life requires: she cries her herbs well, and knows how to recommend them to the best advantage to the buyers; but you are destitute of all those qualities which are requisite to perform the duties of that station, in which you are placed as the chief governor of a great people."

23. *Nobody tries, &c.* However profitable self knowledge may be, yet how

Sed præcedenti spectatur mantica tergo. " 25
 Quæsieris, 'nostin' Vectidi prædia?' 'Cujus?'
 'Dives arat Curibus quantum non milvus oberret.'
 Hunc ais? hunc, dñs iratis genioque sinistro,
 Qui quandoque jugum pertusa ad compita figit,
 Seriolæ veterem metuens deridere limum,
 Ingemit, hoc bene sit; tunicatum cum sale mordens 30
 Cæpe, et farratam pueris plaudentibus ollam,
 Pannosam sæcem morientis sorbet aceti.
 At si unctus cesses, et figas in cute solem,
 Est prope te ignotus, cubito qui tangat, et acre

backward are men to endeavour to search and know themselves!—in short nobody does this.

24. *The wallet.* &c.] Alluding to that fable of Æsop, which we find in Phædrus as follows:

*Pecus imposuit Jupiter nobis duas:
 Propriis repletam vititis post tergum dedit,
 Alienis ante pectus suspendi gravem.*

Hac re videre nostra mala non possumus,

Alii simul delinquant, censores sumus.

Hence, though we do not see our own faults, which are thrown (as it were) behind our backs, yet those who follow us can see them, and will look at them sharply enough; thus we also look at the faults of those whom we follow.

*Dixeris insensum qui me, totidem audiet,
 atque*

Respicere ignoto disces pendentia tergo.

Hæc lib. ii. sat. iii. l. 298. 9.

25. You may be asked, &c.] i. e. Suppose you are inquired of by somebody, and are asked, "Whether you know 'the farms on the estate of Vectidius?'"

—"Whose?" i. e. Whose say you?—as if not knowing whom he means to inquire about.

26. "Rich he ploughs," &c.] I mean, says he, that rich fellow, that has more arable land than a kite can skim over in a day. Oberro signifies to wander about in an irregular manner, and well describes the flight of a kite, which does not proceed straight forward, but keeps wheeling about, in an irregular manner, in search of prey. This seems to be proverbial for a large and extensive landed estate. See Juv. sat. ix. l. 55.

tot milvos intra tua pascua lænos.—Cures was a city of the Sabines, or rather the country about it.

27. "Him do you say?" Do you mean that Vectidius, who has so much land at Cures?—say you?—

—"Him." Hunc—novi understood. —q. d. O yes, I know him of whom you speak.

—"Angry gods." It was a notion among the ancient heathen, that the gods were displeased and angry with those with whom they themselves were displeased, even at the time they were born, and that, therefore, through life they were under an adverse fate. See Juv. sat. i. l. 49, 50; and Juv. sat. x. 129.

Dis ille adversis genitus, fæloque sinistro.
 —"An unlucky genius." See sat. ii. l. 3, note.

—"Of heaven and earth the scorn,
 "With angry gods, and adverse genius
 "born." BARNES.

Sinister, as has been already observed, (see Juv. xiv. 1, note,) means unfortunate, unlucky, untoward; also unfavourable.

28. "Fixes a yoke," &c.] This alludes to a festival time, when, after ploughing and sowing were over, the husbandmen hung up the yokes of their oxen on stakes, or posts, in some public highway, most frequented; therefore they chose the compita, or places where four ways met, where the country people came together to keep their wakes, and to perform their sacrifices to the Lares, or rural gods; hence called Compitalia. This was a season of great festivity, (something like harvest-home among us,)

But the wallet on the preceding back is looked at.—

You may be asked—"Do you know the farms of Vectidius?"

"Whose?"

"Rich he ploughs at Cures as much as a kite cannot fly over."

"Him do you say?—him, with angry gods, and an unlucky

"genius,

"Who, whensoever he fixes a yoke at the beaten cross-ways,

"Fearing to scrape off the old clay of a vessel,

"Groans"—"May this be well!" "champing, with salt, a

"coated

"Onion, and the servants applauding a mess of pottage,

"Sups up the motherly dregs of dying vinegar."—

"But if anointed you can loiter, and fix the sun in your skin,

"There is nigh you one unknown, who may touch with the
"elbow, and sharply

when the farmers ate and drank with great jollity.

29. "*Fearing to scrape*," &c.] The ancients, when they put wine into vessels, stopped up the mouth with clay or pitch daubed over it. When it was brought out for use, the mouth was unstopped, by scraping off the covering, that the wine might be poured out. *Hoa. lib. i. ode xx l. 2, 3.*

This poor niggardly wretch, even at a time of festivity, grudged to open a vessel; and, if he did it, seemed as if it threatened his ruin. O, says he, with a groan, may this end well! *hoc bene sit*—a sort of solemn deprecation, frequently used by the Romans on their undertaking something very weighty and important.

30.—1. "*A coated onion*."] *Tunicatum*—because an onion consists of several coats.

31. "*Mess of pottage*."] *Farratam* signifies made of corn: *ollam*, a pot in which the pottage (which was made of corn, meal, or flour, with water and herbs) was boiled; here, by metonymy, put for its contents—i. e. the pottage. *Comp. Juv. sat. xiv. 171, note.*

—"Servants applauding."] Even this mean fare, being more than they usually had on other days, therefore they rejoiced at the sight of it, and applauded their master's liberality. *Comp. Juv. sat. xiv. l. 126—34.*

32. "*Sups up the motherly dregs*," &c.] *Acetum*—wine turned sour.

—*Acro*

Potet acetum.

Hoa. sat. iii. lib. ii. l. 116, 17.

When wine ferments and turns sour, there is a scum or mouldiness on the top, which bears the appearance of white rags—hence motherly wine was called *pannosus*. Every word in this line has an emphasis, to describe the covetous miserable wretch who is the subject of it. Sorbet, he sups or drinks up, leaves none—wine turned sour, motherly, the dregs of it, dying, losing even the little spirit it had. So we speak of vapid, flat liquors, that have lost all their spirit—we say they are dead, as dead small-beer, &c. All this he is supposed to do, even at a time of feasting, rather than afford himself good liquor.

33. "*You can loiter*," &c.] *Comp. l. 18.* If you indulge in laziness, luxury, and effeminacy. The poet here cautions the relater of the faults of Vectidius, and lets him know that some other may make as free with him.

34. "*One unknown*."] Don't think that your faults will be concealed any more than you conceal the faults of other people. Somebody or other, whom perhaps you little think of, and whom you know not—

—"May touch," &c.] May remind you of your vices by a gentle jog of the elbow, and say, "Pray look at
"home."

34—5. "*Sharply spit down*," &c.] *Acro*, a Græcism; for *acriter*, sharply, with

Despuat in mores; penemque arcanaque lumbi 35
 Huncatenam, populo marcentes pandere vulvas.
 Tu cum maxillis balanatum gausape pectas,
 Inguinibus quare detonsus gurgulio extat?
 Quinque palæstritæ licet hæc plantaria yellant,
 Elixasque nates labefaciunt forcipe aduncâ, 40
 Non tamen ista filix ullo mansuescit aratro.
 Cædimus, inque vicem præbemus crura sagittis:
 Vivitur hoc pacto: sic novimus. Ilia subter
 Cæcum vulnus habes; sen lato balteus auro
 Prætegit: ut mavis, da verba, et decipe nervos, 45
 Si potes. 'Egregium cum me vicinia dicat,
 'Non credam?' viso si palles, improbe, nummo;
 Si facis, in penem quicquid tibi venit amaram;
 Si puteal multâ cautus vibrice flagellas;
 Nequicquam populo bibulas donaveris aures. 50
 Respue quod non es: tollat sua munera cerdos

acrimony.—Despuo, literally, is to spit down or upon: hence to spit out in abhorrence, to express contempt, abhorrence, detestation: "therefore don't flatter yourself that you will escape the "censure of others, any more than "Vectidius, or others, escape yours—"your manners are such, as to call for "the utmost abhorrence, and the "sharpest censure." Metaph. from those who spit, on smelling or tasting any thing that is filthy.

From this place to l. 42, the thoughts and expressions are by no means proper for literal translation—I have therefore paraphrased them, and shall only observe that their tendency is indirectly to charge the young emperor Nero with certain lewd and unnatural actions, which, however hitherto he might keep from the public eye, were yet practised by him in secret.

42. *We lash.*] Or we strike others, in censuring and publishing their faults.

—*We expose our legs to arrows.*] Metaph. from the gladiators, who, while they strike at the adversary, expose their own persons to be wounded where most easily vulnerable. So while we lash or strike others with our tongues, we expose ourselves to be lashed by them in our turn, and to receive the arrows of detraction and defamation into whatever

part of our character is most vulnerable. The gladiators could guard the body, but the legs and lower parts were much exposed to the stroke of the adversary.

43. *Thus we live.*] Vivitur, impera.—*g. d.* This is the manner of common life, censuring and being censured. See sat. iii. l. 20. Iudicatur, note.

—*Thus we know.*] Thus we become acquainted with men's characters, by bearing their faults published by their ravellers.

44. *A blind wound.*] i. e. You practice wickedness, which is concealed from the eyes of the world, but yet wounds your conscience; guilt lurks within, and wounds you inwardly.

44—5. *A belt—covers it—*] Metaph. from the practice of the gladiators, who, when they received a wound, covered it with the broad belt which they wore, in order to keep it from the eyes of the spectators. Thus Nero, by the greatness of his power, and by the splendor of his appearance and situation, (here meant by the figure of a broad belt of gold,) covered his iniquities from the animated version of the laws, and from the observation of the people.

45. *Lash—and decieve, &c.*] Impose upon others, and decieve your own feelings, as much as you please, that is, if you find it possible so to do.

"Spit down on your manners : who by vile arts 35
 "Are making your body smooth and delicate.
 "When you can comb a long anointed beard
 "On your cheeks, why are you shorn elsewhere ?
 "When, after all the pains that can be taken,
 "Tho' assisted, in the depilation of your person, by 40
 "Five strong wrestlers, you can never succeed.
 "We lash, and in our turn we expose our legs to arrows.
 "Thus we live—thus we know—under your bowels
 "You have a blind wound : but a belt with broad gold
 "Covers it : as you please, cheat—and deceive your nerves, 45
 "If you can."—"When the neighbourhood says I am excellent,
 "Shall I not believe it?"—"If money being seen, O wicked
 "man, you are pale—
 "If you do whatever your lust prompts you to—
 "If, cautious, you scourge the puteal with many a wale,
 "In vain shall you give your soaking ears to the rabble. 50
 "Reject what you are not—Let the cobbler take away his gifts :

45. *Cheat.*] *Da verba.* See before, note, sat. iii. l. 19.

—"Nervos."] *Nervos.* The nerves are the organs of sensation.

46. "If you can."] *i. e.* By this you cannot do.

—"When the neighbourhood says," &c.] These are the words of Alcibiades, (*i. e.* Nero) in answer to what has been said.

"All the world," says he, "speak of my excellence as a man, and as a prince, and would you not have me believe what they say?"

47. "If money," &c.] *Socrates* (*i. e.* Persius) answers—"Instead of taking the idea of your own character from the flatteries of the populace, examine yourself; and if you find that you grow pale, as it were, at the very sight of money, from an envious and covetous desire after it—if you give the reins to your abominable lusts—if you are committing robberies, murders, and other acts of cruelty in the streets, cautious to secure yourself by taking guards with you—in vain," &c.—*Puteal* (from *puteus*, a well.) When lightning fell in any place, the old Romans covered the place over, like a public well; and such a place they properly called *puteal*. There was one in the Roman forum, and near it was the tribunal of the prætor. This

was the scene of many of Nero's nightly frolics, who was a kind of Mohock in his diversions, and committed numberless enormities, even murders and robberies, disguised in the habit of a slave; but, at last, having been soundly beaten, he grew cautious, and went attended by gladiators. It is to this Persius here alludes. And Nero might well be called the scourge of every place where he transacted such enormities, and be said to leave many marks and wales behind him in those places which were the scenes of his flagitious practices.

50. "In vain," &c.] It will be of very little use to you to let your ears imbibe the applause and flattery of the mob (see before l. 15.) which ears of yours are as prone to this as a sponge to soak in water.

If your own conscience accuses you of what I have above spoken of, the applauses, which you know yourself to be utterly undeserving of, can give you but little comfort, nor can they make you better than you are.

51. "Reject what you are not."] Persius concludes this Satire with two lines of salutary advice to Nero—

Reject, put away from you, what does not belong to you—lay aside the feigned character under which you appear.

Tecum habita, et nôris quam sit tibi curta supellex.

51. "*Let the gobbler,*" &c.] Cerdo—
put here for the lower people in general.
See Juv. sat. iv. l. 153.—*q. d.* "Give
"them back the presents which they
"make you of adulation and applause;
"let them carry them away, and keep

"them to themselves, or bestow them
"elsewhere; have nothing to do with
"them."

52. "*Dwell with yourself.*"] *i. e.* Re-
tire into thyself; let thine own breast
be the abode of thy constant thoughts.



"Dwell with yourself, and you will know how short your
"household stuff is."

52. *Your household stuff, &c.* You will then find out how poorly furnished you are within, how short your abilities, and how little fitted for the arduous task of government, or indeed for the purposes of civil society.

Metaph. from the furniture of an house—here applied to those qualities of the mind which are necessary to furnish and adorn it, for the purposes of civil and social life.

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SATIRA V.

ARGUMENT.

This Satire is justly esteemed the best of the six.—It consists of three parts: in the first of which the Poet highly praises Annæus Cornutus, who had been his preceptor, and recommends other young men to his care.—In the second part, he blames the idleness and sloth of young men, and exhorts them to follow after the liberty and enfranchisement of the mind.—Thirdly,

PERSIUS. **V**ATIRUS hic mos est, centum sibi poscere voces,
Centum ora, et linguas optare in carmina centum:
Fabula seu mœsto ponatur hianda tragædo;
Vulnere seu Parthi ducentis ab inguine ferrum.

CORNUTUS. Quorsum hæc? aut quantas robusti carminis
offas

5

Ingeris, ut par sit centeno gutture niti?
Grande locuturi, nebulas Helicone legunto:
Si quibus aut Prognos, aut si quibus olla Thyestas

Line 1. A custom, &c.] Of epic poets, and sometimes of orators, to adopt this idea.

HOM. Il. ii. for instance:

*ὃς ἡ μὲν δίκαια μὲν γλῶσσας, δίκαια δὲ
φρονέει.*

So **VIRG.** *Geor.* ii. l. 45; and *Æn.* vi. l. 625.

*Non mihi si centum linguæ sint, oraque
centum.*

And, **Quint.** ad. fin. *Decl.* vi. *Universonum vatum, scriptorumque ora consentiant, vincet tamen res ista mille linguas, &c.*

— *An hundred voices.] Alluding perhaps to the responses of the Sibyl.—VIRG. Æn.* vi. l. 43, &c.

— *Additæ centum, ostiis centum, Unde ruunt totidem voces responsæ syllabæ.*

2. *For verses.] i. e.* That, when they compose their verses, their style and language might be amplified and extended, adequately to the greatness and variety of their subjects.

3. *Whether a fable.]* The subject or story on which they write is called the fable.

— *Bawled out, &c.] i. e.* Whether they write tragedy, to be acted on the stage. *Comp.* *Juv. sat.* vi. l. 635.

Grande Sophocleo carmen bacchamus hiatu.

4. *Or the wounds of a Parthian, &c.]*

SATIRE V.

ARGUMENT.

he shews whertin true liberty consists, and asserts that doctrine of the Stoics, that "a wise man only is free;" and that a slavery to vice is the most miserable of all.
The Satire begins in the form of a dialogue between Persius and Cornutus.

PERSIUS. **T**HIS is a custom with poets, to ask for themselves an hundred voices,
 And to wish for an hundred mouths, and an hundred tongues
 for their verses :
 Whether a fable be proposed to be bawled out by the sad tragedian :
 Or the wounds of a Parthian drawing the sword from his groin.
CORNUTUS. Wherefore these things ? or how great pieces
 of robust verse 5
 Dost thou thrust in, that it should be meet to strive with an
 hundred throats ?
 Let those who are about to speak something great, gather clouds
 in Helicon,
 If to any, either the pot of Progne, or if to any that of Thyestes

Or write an epic poem on the wars of the Romans with the Parthians, in which the latter were overcome.

Aut labentis equo describere vulnere Parthi. Hor. sat. i. lib. ii. l. 15.

5. CORNUTUS. *Wherefore these things ?* Quorsum—to what end, purpose, or intent, do you mention these things, as if you were wishing them for yourself ?

— *How great pieces, &c.* Metaph. from a person who puts large lumps or pieces of meat into his mouth, big enough to require a number of throats to

swallow them.

7. d. What great and huge heroics art thou setting about, which thou canst think equal to such a wish, in order to enable thee to do them justice ?

7. Gather clouds in Helicon.] Let them go to mount Helicon, (see ante, the Prologue, l. 1, note,) and there gather up the mists which hang over the sacred top, and which teem, no doubt, with poetical rapture.

8. The pot of Progne, &c.] i. e. If any shall have his imagination warmed with

Fervebit, sæpe insulso cœnanda Glyconi.
 Tu neque anhelanti, coquitur dum massa camino, 10
 Folle premis ventos : nec, clauso murmure raucus,
 Nescio quid tecum grave cornicaris inepte :
 Nec scloppo tumidas intendis rumpere buccas.
 Verba togæ sequeris, juncturâ callidus acri,
 Ore teres modico, pallentes radere mores 15
 Doctus, et ingenuo culpam defigere ludo.
 Hinc trahæ quæ dicas : mensasque relinque Mycenis
 Cum capite et pedibus ; plebeiaque prandia nôris.
 PERS. Non equidem hoc studeo, bullatis ut mihi nugis
 Pagina turgescat, dare pondus idonea fumo. 20

the feasts of Progne and Thyestes, so as to write upon them.

Progne, was the wife of Tereus, king of Thrace : Tereus fell in love with Philomela, sister to Progne, ravished her, and cut out her tongue. In revenge Progne killed Itys, her own son by Tereus, and served him up at a feast to be eaten by his father.

8. *Thyestes.*] Atreus, king of Mycenæ, banished his brother Thyestes, for defiling his wife Ærope : afterwards, recalling him, invited him to a banquet, ordered the children he had by her to be dressed and set before him on a table.

9. *Often to be supped on by foolish Glycon.*] He was some wretched tragedian of those times, who acted the parts of Tereus and Thyestes, and, accordingly, represented both of them as eating their children.

10. *Thou neither, while the mass, &c.*] Metaph. from smiths heating iron in furnaces, where the fire is kept up to a great heat by the blowing with bellows, in order to render the iron ductile, and easily formed into what shape they please.

g. d. You, says Cornutus, are not forging in your brain hard and difficult subjects, and blowing up your imagination to form them into sublime poems. See *Hor. lib. i. sat. iv. l. 19—21.*

11. *Nor hoarse, &c.*] Nor do you foolishly prate, like the hoarse croaking of a crow, with an inward kind of murmur to yourself, as if you were muttering something you think very grand and noble. See *sat. iii. l. 81, and note.*

13. *Tumid cheeks, &c.*] Scloppus is a sound made with puffing the cheeks, and

then forcing the air out suddenly by striking them together with the hands.

g. d. Nor do you, when you repeat your verses, appear as if you were making a noise like that of cheeks puffed up almost to bursting, and then suddenly stricken together, like the swelling and bombast method of elocution used by the fustian poets of our day.

Cornutus praises Persius in a threefold view. 1st. As not heating his imagination with high and difficult subjects, 2dly. As not affecting to be meditating and murmuring within himself, as if he would be thought to be producing some great performance. 3dly. As in the repetition of his verses avoiding all bombastic utterance.

14. *Words of the gown.*] Toga is often used to signify peace—*Cedant arma togæ.* *Cic.*—for in time of peace, the Romans wore only the toga, or gown : in time of war, the toga was thrown aside for the sagum, or soldier's cloak.

Cornutus here means to say, that Persius did not write of wars and bloodshed, but confined himself to subjects of common life, such as passed daily among the people, and made use of plain words suited to his matter.

—*Cunning is sharp composition.*] Acute and ingenious in a neat composition of verse. Metaph. from those who work in marble, who so exactly join their pieces together, and polish them so neatly, that the joints can't be perceived. See *sat. i. l. 64, note.*

15. *Smooth with moderate language.*] Teres signifies smooth, even ; also accurate, exact. Modico ore—with a moderate, modest language, or style of

Shall be hot, often to be supped on by foolish Glycon.
 Thou neither, while the mass is heated in the furnace, 10
 Presest the wind with breathing bellows; nor hoarse, with close
 murmur,

Foolishly croakest I know not what weighty matter with thyself:
 Nor intendest to break thy tumid cheeks with a puff.

You follow the words of the gown, cunning in sharp composition,
 Smooth with moderate language, to lash vicious manners 15
 Skilled, and to mark a crime with ingenuous sport.

Hence draw what you may say: and leave the tables at My-
 cene,

With the head and feet, and know plebeian dinners.

PERS. I do not indeed desire this, that with empty trifles my
 Page should awell, fit to give weight to smoke. 20

writing, neither rising above, nor sink-
 ing below the subject, nor flying out
 into that extravagance of expression, so
 much then in vogue. See sat. i. l. 98—
 102.

15. *To lash.*] *Radere*, lit. signifies to
 scratch, or scrape up, or rub against;
 here, by meton. to lash, or chastise.
 When a satirist does this effectually, the
 guilty turn pale at his reproof: for pale-
 ness is the effect of fear; and fear, of
 obnoxious guilt. Hence *Hon. epist. i.*
lib. i. l. 60, l.

—*Hic murus aheneus esto,*

Nū conscire tibi, nullā pallescere culpā.

—*Vicious manners.*] *Pallentes mores*—
 Mt. manners turning pale—the effect for
 the cause. Meton. See the last note.

16. *Mark a crime with ingenuous sport.*] *Defigere*—metaph. from fixing a dagger,
 or critical mark, against any word or
 sentence, either to be corrected as faulty,
 or struck out as superfluous. This the
 Greeks called *κρίσις*, *σιζις*, compun-
 gere, confodere, or the like.

So Persius is said to stigmatize, or
 mark down, a crime with ingenuous
 sport—i. e. with well-bred railery, in
 order to its correction; to fix a mark
 against it.

Qu —If this be not going rather too
 far with regard to Persius, who seems
 not much inclined to politeness, with
 respect to those whom he satirises, but
 rather treats them with severity and
 roughness?

Horace indeed deserved such an ac-
 count to be given of him. *Comp. sat. l.*
l. 116—18.

John Hanvil, a monk of St. Alban's,

about the year 1190, thus writes on the
 different merits of Horace and Persius:

Persius in pelago Flacci decurrit, et
audet

Mendicasse stylium Satiræ, serraque cru-
entius

Rodit, et ignorat politem pectora li-
nam.

17. *Hence draw, &c.*] From hence,
 i. e. from the vices of mankind, select
 the subjects of your writings.

—*Leave the tables, &c.*] Leave the
 tragical banquet of Thyestes at Mycenæ
 for others to write on—trouble not your-
 self about such subjects.

18. *With the head and feet.*] *Atræus*
 reserved the heads, feet, and hands of
 the children; which after supper he
 shewed to his brother Thyestes, that he
 might know whose flesh he had been
 feasting upon.

—*Know plebeian dinners.*] Acquaint
 yourself only with the enormities that
 pass in common life—*nōris*—*quasi*, *fac*
noscas—let these be your food for satire.

19. *I do not indeed desire this.*] Persius
 here answers his preceptor Cornutus, and
 tells him, that he does not want an hun-
 dred tongues and voices, in order to be
 writing vain and high-flown poems; but
 that he might duly express Cornutus's
 worth, and his sense of it.

Studeo, signifies, literally, to study;
 but also to apply the mind to, to care for
 a thing, to mind, to desire it.

Empty trifles.] *Bullatis* (from *bulle*, a
 bubble of water) *nugæ*—by met. swell-
 ing lines, lofty words, without sense,
 empty expressions. *ANSW.*

20. *Fit to give weight to smoke.*] i. e.

Secreti loquimur: tibi nunc, hortante camcena,
 Excutienda damus præcordia: quantaque nostræ
 Pars tua sit, Cornute, animæ, tibi, dulcis amice,
 Ostendisse juvat. Pulsa, dignoscere cautus
 Quid solidum crepet, et pictæ tectoria linguæ.
 His ego centenas ausim deprecere voces,
 Ut, quantum mihi te sinubso in pectore fixi,
 Voce traham purâ: totumque hoc verba resignent,
 Quod latet arcanâ non enarrabile fibrâ.

25

Cum primum pavido custos mihi purpura cessit,
 Bullaque succinctis Laribus donata pependit;
 Cum blandi comites; totâque impune Suburrâ
 Permisit sparsisse oculos jam candidus umbo;
 Cumque iter ambiguum est, et, vitæ nescius, error
 Diducit trepidas ramosa in compita mentes;

30

25

Fit for nothing else but to give an air of consequence and importance to trifles, which, in reality, have no more substance in them than smoke. *Nugis addere pondus.* *Hon. Epist. lib. i. epist. xix. l. 42.*

21. *Secret we speak.*] You and I, Cornutus, are not now speaking to the multitude, but to each other in private, and therefore I will disclose the sentiments of my heart.

— *The Muse exhorting.*] My Muse prompting and leading me to an ample disclosure of my thoughts, and to reveal how great a share you have in my affections—to do this is a pleasure to myself.

25. *What may sound solid.*] Try and examine me, knock at my breast; if you wish to know whether I am sincere or not, hear how that sounds. Metaphor, from striking earthen vessels with the knuckle, in order to try, by the sound, whether they were solid or cracked. See *sat. iii. l. 21, 2, and note.*

— *The coverings, &c.*] Tectorium—the plaster, parget, or rough-cast of a wall, which conceals it: hence dissimulation, flattery, which cover the real sentiments of the heart. See *Matt. xxiii. 27.*

— *Painted tongue.*] *Pictæ linguæ*—i. e. a tongue adorned and garnished with dissimulation—varnished over with falsehood.

26. *For these things.*] i. e. Properly to disclose my friendship and gratitude to you, by drawing forth and uttering

what I feel for you, whom I have fixed within the most intimate recesses of my breast. See *Answer. Sinuosus, No. 4.* This sense of the word seems metaphorical, and to be taken from what hath many turnings and windings, and so difficult to find or trace out.

28. *With pure voice.*] With the utmost sincerity, pure from all guile.

— *Words may unseal.*] *Resigno* is to open what is sealed, to unseal; hence, met. to discover and declare.

29. *Not to be told.*] Not fully to be expressed.

— *In my secret inwards.*] In the secret recesses of my heart and mind. *Comp. sat. i. l. 47.*

30. *The guardian purple.*] The habit worn by younger noblemen was edged about with a border of purple; an ornament which had the repute of being sacred, and was therefore assigned to children, as a sort of preservative. Hence Persius calls it *custos purpura*.

— *Fearful.*] Which protected me, when a child, and when I was under the fear and awe of a severe master. *Pavidum tyronem.* *Juv. xvi. l. 3.*

— *Yielded.*] Resigned its charge, and gave place to the toga virilis, or manly gown. About the age of sixteen or seventeen they laid aside the prætexta, and put on the toga virilis, and were ranked with men.

31. *And the bulls.*] This was another ornament worn by children; it was worn hanging from the neck, or about the breast, and was made in the shape of a

Secret we speak: to you now, the Muse exhorting,
 I give my heart to be searched, and how great a part
 Of my soul, Cornutus, is yours, to you, my gentle friend,
 It pleases me to have shewn: knock, careful to discern
 What may sound solid, and the coverings of a painted tongue. 25
 For these things I would dare to require an hundred voices,
 That, how much I have fixed you, in my inmost breast,
 I may draw forth with pure voice; and all this, words may unseal,
 Which lies hid, not to be told, in my secret inwards.

When first to fearful me the guardian purple yielded, 30
 And the bulla presented to the girl Lares hung up;
 When kind companions, and, with impunity, in the whole
 Suburra

Now the white shield permitted me to have thrown about my
 eyes,

And when the journey is doubtful, and error, ignorant of life,
 Parts asunder trembling minds into the branching cross-ways,

heart, and hollow within. This they
 left off with the *prætexta*, and consecra-
 ted to the household gods, and hung
 up in honour to them. See *ARR. Univ.*
Hist. vol. xi. p. 289, note z.

31. *The girl Lares.*] The images of the
 Lares, or household gods, were described
 in a sort of military habit which hung
 on the left shoulder, with a lapet fetched
 under the other arm, brought over the
 breast, and tied in a knot. The idea of
 this dress was first taken from the Gabi-
 ni, and called *Cinctus Gabinus*. See
AINSW. Gabinus: and VIRG. Æn. vii.
612. and Servius's note there.

32. *Kind companions.*] A set of young
 fellows, who were my companions, and
 ready to join in any scheme of debauchery
 with me. I cannot think that comites
 here is to be understood of "his school-
 "masters, or pedagogues, who now no
 "longer treated him with severity." He
 was now a man, and had done with these,
 Of such a one Horace says,

Imberbis juvenis, tandem custode remoto,
&c.

De Art. Poet. l. 161—5.
 And see KENNART, *Antiq. p. 311, edit.*
S. 1713.

— *In the whole Suburra.*] This was a
 famous and populous street in Rome,
 where were numbers of brothels, the har-
 lots from which walked out by night, to
 the great mischief of young men. Here,
 says Persius, I could ramble as I pleased,

and fix my eyes where I pleased, and had
 nobody to call me to account, or punish
 me for it. *Juv. sat. iii. l. 5.*

33. *The white shield, &c.*] When the
 young men put on the *toga virilis*, they
 were presented with a white shield; that
 is to say, a shield with no engraving,
 device, or writing upon it, but quite
 blank. This shield was a token that they
 were now grown up, and fit for war.
 Its being blank, signified their not having
 yet achieved any warlike action worthy
 to be described, or recorded upon it by
 a device.

So *VIRG. Æn. ix. l. 548.*

Ense levis nude, parmaque ingloriæ
albâ.

When this shield was a passport to me,
 says Persius, to go where I pleased,
 without being molested by my old mas-
 ters.

34. *When the journey is doubtful.*] When the mind of a young man is doubt-
 ing what road of life to take, like a
 traveller who comes to where two ways
 meet, and can hardly determine which
 to pursue.

— *And error.*] So apt to beset young
 minds, and so easily to mislead them.

— *Ignorant of life.*] Of the true pur-
 poses and ends of life, and wholly un-
 knowing and ignorant of the world.

35. *Parts asunder trembling minds.*] Divides the young and inexperienced

Me tibi supposui: teneros tu suscipis annos,
 Socratico, Cornute, sinu. Tunc fallere solers,
 Apposita intortos extendit regula mores;
 Et premitur ratione animus, vincique laborat;
 Artificemque tuo ducit sub pollice vultum.
 Tecum etenim longos memini consumere soles;
 Et tecum primas epulis decerpere noctes.
 Unum opus, et requiem pariter disponimus ambo;
 Atque verecundâ laxamus seria mensâ.

40

Non equidem hoc dubites, amborum fœdere certo
 Consentire dies, et ab uno sidere duci.
 Nostra vel æquali suspendit tempora Librâ
 Parca tenax veri; seu nata fidelibus hora
 Dividit in Geminos concordia fata duorum;

45

minds of young men, fearing and trembling between the choice of good and evil, now on this side, now on that.

35. *Branching cross-ways.*] *Comptum* is a place where two or more ways meet. The poet here alludes to the Pythagorean letter γ. See sat. lib. l. 56, note.

36. *I put myself under you.*] Under your care and instruction.

— *You undertake, &c.*] You admitted me under your discipline, in order to season my mind with the moral philosophy of the Stoics: you not only received me as a pupil, but took me to your bosom with the affection of a parent.

Antisthenes, the master of Diogenes, was a disciple of Socrates; Diogenes taught Crates the Theban, who taught Zeno the founder of the Stoic school; so that the Stoic dogmas might be said to be derived, originally, from Socrates, as from the fountain-head.

37. *Devious to dective, &c.*] The application of your doctrine to my morals, which were depraved, and warped from the strict rule of right, first discovered this to me, and then corrected it; but this you did with so much skill and address, that I grew almost insensibly reformed: so gradually were the severities of your discipline discovered to me, that I was happily cheated, as it were, into reformation; whereas, had you at first acquainted me with the whole at once, I probably had rejected it, not only as dis-

pleasing, but as unattainable by one who thought as I then did.

38. *Applied rule.*] Metaph. from mechanics, who, by a rule applied to the side of any thing, discover its being warped from a straight line, and set it right.

— *Rectifies.*] Lit. extends. Metaph. from straightening a twisted or entangled cord, by extending or stretching it out. *Intortos*, lit. twisted, entangled.

39. *My mind is pressed by reason, &c.*] My mind and all its faculties were so overpowered by the conviction of reason, that it strove to coincide with what I heard from you, and to be conquered by your wisdom.

— *Labours, &c.*] The word *laborat* denotes the difficulties which lie in the way of young minds to yield to instruction, and to subdue and correct their vicious habits and inclinations.

40. *And draws, &c.*] Metaph. from an artist who draws forth, or forms, figures with his fingers, out of wax or clay. *Ducere* is a word peculiar to the making of statues in marble also.

Vivos ducunt de marmore vultus.

Æn. vi. 848.

— *An artificial countenance.*] Artificem, hypallage, for artificii pollice. The sense is—My mind, by thee gently and wisely wrought upon, put on that form and appearance which you wished it should. The like thought occurs, *Juv. sat. 7. l. 237.*

*Erigite ut mores teneros ceu pollice ducunt,
 Ut si quis gerâ vultum faciat—.*

I put myself under you : you undertake my templer years,
 Cornutus, with Socratic bosom. Then, dextrous to deceive,
 The applied rule rectifies my depraved morals,
 And my mind is pressed by reason, and labours to be overcome,
 And draws, under your thumb, an artificial countenance. 40
 For I remember to consume with you long suns,
 And with you to pluck the first nights from feasts.
 One work and rest we both dispose together,
 And relax serious things with a modest table.

Do not indeed doubt this, that, in a certain agreement, 45
 The days of both consent, and are derived from one star.
 Fate, tenacious of truth, either suspended our times
 With equal Libra; or the hour, framed for the faithful,
 Divides to the twins the concordant fates of both;

41. *Consume long suns.*] To have passed many long days—so'as, for dies. Meton.

—*Sape ego longos*

Cantando puerum memini me condere sales. VINO ecl. ix. l. 51, 2.

42. *To pluck the first nights, &c.*] *Decerpere*--metaph. from plucking fruit. The first nights—the first part or beginning of nights; we plucked, i. e. we took away from the hours of feasting.—*q. d.* Instead of supping at an early hour, and being long at table, we spent the first part of the evening in philosophical converse, thus abridging the time of feasting for the sake of improvement.

—*Of the night*

Have borrow'd the first hours, feasting with thee

On the choice dainties of philosophy.

HOLYDAY.

43. *One work and rest, &c.*] We, both of us, disposed and divided our hours of study, and our hours of rest and refreshment, in a like manner together.

44. *And relax serious things.*] Relaxed our minds from study.

—*A modest table.*] With innocent mirth, as we sat at table, and with frugal meals.

45. *Do not doubt this, &c.*] Beyond a doubt, this strict union of our minds must be derived from an agreement in the time of our nativity, being born both under the same star.

So HOS. lib. ii. ode xvii. l. 21, 2.

VOL. II.

Utrumque nostrum incredibili modo Consensit astrum.

The ancients thought that the minds of men were greatly influenced by the planet which presided at their birth; and that those who were born under the same planet, had the same dispositions and inclinations.

47. *Fate, tenacious of truth.*] Unerring fate, as we say.

—*Suspended our times.*] Metaph. from hanging things on the beam of a balance, in order to weigh them.

Fate weighed, with equal balance, our times, when Libra had the ascendancy.

48. *With equal Libra.*] A constellation into which the sun enters about the twentieth of September, described by a pair of scales, the emblem of equity and justice.

Felix aquatæ genitus sub pondere Libræ.

MANIL. lib. v.

Seu Libræ, seu me Scorpius aspicit

Formidolosus pars violentiæ

Nula is hora, &c.

HOS. lib. ii. ode xvii. l. 17—22.

—*Framed for the faithful.*] The particular hour which presides over the faithfulness of friendship.

49. *Divides to the twins, &c.*] The Gemini, another constellation represented by two twin-children, under which whosoever were born, were supposed by the astrologers to consent, very exactly, in their affections and pursuits.

Magnus erit Geminis amor et concordia duplex.

MANIL. lib. ii.

Saturnumque gravem nostro Jovē frangimus und.
Nescio quod certe est, quod me tibi temperat, astrum.

50

Mille hominum species, et rerum discolor usus:

Velle stultū, cuique est; nec voto vivitur into.

Mercibus hic Italīs mutat, sub sole recenti;

Rugosum piper, et pallentis grana cuminum:

53

Hic, satur, irriguū mavult turgescere somno;

Hic campo indulget: hūc alea decoquit: ille

In Venerem putret. Sed cum lapidosa chiragra

Frēgerit articulos, veteris ramalia fagi;

Tunc crassos transisse dies, locemque palustrem,

60

Et sibi jam seri vitam ingemūtere refectam.

At te nocturnis juvat impallescere chartis,

Cultor enim juvenum, purgatas inseris aures

50 *Break, &c.*] Frangere and temperare were used by the astrologers, when the malignant aspect of one star was corrected, and its influence prevented by the power of some other propitious and benign planet.

Hence that astrological axiom—*Quidquid ligat Saturnus, solvit Jupiter.*

The planet Saturn was reckoned to have a malign aspect; the planet Jupiter a mild and favourable one, and to counteract the former.

—*Tu Jovis imple*

Tutela Saturno, refugens

Eripuit.

Hor. ode xvii. lib. ii. l. 22—4.

51. *I know not, &c.*] I won't take upon me to be certain what star it was; but that it proceeds from the influence of some friendly star or other, which presided at our natal hour, that we are one in heart and sentiment, I am very clear.

Tempero literally signifies to temper, mix or mingle together.

52. *There are a thousand species, &c.*] i. e. Different kinds of men, as to their dispositions and pursuits.

—*Different use, &c.*] Discolor—literally, of a different colour. Their use of what they possess differs as much as one colour from another: some, (as it follows in the next lines,) from avarice, trade to increase their store, others, through luxury and extravagance, squander it away.

53. *Has his will*] Velle, i. e. voluntas. Vivitur, impers. See sat. iii. 20, note.

54. *The recent sun.*] In the east, where the sun first appears.

55. *Changes, &c.*] Sells to the East Indies, where he barter the produce of Italy for the produce of the East.

—*Wrinkled pepper.*] When the pepper is gathered, and dried in the sun, the coat or outside shrivels up into wrinkles.

—*Pale cumin.*] The seed of an herb, which being infused in wine, or other liquor, causes a paleness in those who drink it: it comes from Ethiopia. Probably it stands here for any Oriental aromatic.

Hor. epist. xix. lib. i. l. 17, 18, speaks of his imitators:

—*Quod si*

Pallarem casu, biberent exanguis candelinum.

56. *Sated.*] Satur—that has his belly full—glutted with eating and drinking.

—*Swell up.*] With fat.

—*Mola sleep.*] Irriguus signifies wet, moist, watered; also, that watereth. Here, metaph. from watering plants, by which they increase and grow. So sleep is to those who eat much, and sleep much; it makes them grow, and increase in bulk.

57. *Indulges in the field.*] In the sports and exercises of the Campus Martius. Or perhaps field-sports may be understood. Comp. Hor. ode i. l. 3—6, and l. 25—8.

—*The die consumes.*] Is ruined by gaming. Decoquit—metaph. from boiling away liquors over a fire. So the gamester, by continual play, consumes his substance.

And we together break grievous Saturn with our Jupiter. 50
I know not what star it is certainly which tempers me with you.

There are a thousand species of men, and a different use of things :

Every one has his will, nor do they live with one wish.

This man, for Italian merchandizes under the recent sun,
Changes the wrinkled pepper, and grains of pale cumin : 55

Another, sated, had rather swell up with moist sleep :

Another indulges in the field ; another the die consumes ; another
Is rotten for Venus : but when the stony gout

Has broken his joints, the branches of the old beech,

Then, that their gross days have passed away, and the gloomy
light, 60

And they have late bewailed the life now left to them.

But it delights you to grow pale with nightly papers,
For a cultivator of youths, you sow their purged ears :

58. *For Venus.*] i. e. Ruins his health—is in a manner rotten—by continual acts of lewdness and debauchery. *Pueris* means also wanton, lascivious.

Omnes in Domatim putres deponent oculos.

Hor. lib. l. ode xxvi. l. 47, 48.

—*The stony gout.*] So called from its breeding chalk-stones in the joints, when long afflicted with it.

59. *Broken his joints.*] Destroyed the use of them as much as if they had been broken, and are so to all appearance.

—*The branches, &c.*] *Ramalia*—sawed or dead boughs cut from a tree, which may be looked upon, from their withered and useless appearance, as very strong emblems of a gouty man's limbs, the joints of which are useless, and the flesh withered away—(see sat. i. 97.)—so that they appear like the dead branches of an old decayed beech-tree.

60. *Gross days*] *Cranes*—the days which they have spent in gross sensuality, as well as in thick mental darkness and error.

—*Gloomy light.*] *Palustrem*—metaph. from the fogs which arise in marshes and fenny places, which obscure the lights, and involve those who live in it, or near them, in unwholesome mists. Such is the situation of those whose way of life is not only attended with ignorance and error, but with injury to their health, and with ruin of their comfort.

61. *Late bewailed.*] Too late for re-

medy.

—*The life now left, &c.*] They not only bemoan themselves, at the recollection of their past mispent life, but the portion of life which now remains, being embittered by sickness, pain, and disease, becomes a grief and burthen.

62. *Grow pale, &c.*] Year delight, O Cornutus, is so pass the time, when others sleep, in hard study, which brings a paleness on your countenance. See sat. i. l. 124; and sat. iii. l. 85.

63. *A cultivator of youths.*] Cultor—metaph. from sowing, to till or cultivate the ground.

q. d. As the husbandman tills or cultivates the ground, and prepares it to receive seed, and to bring forth fruit—so do you, Cornutus, prepare youthful minds to receive and bring forth wisdom.

—*You sow their purged ears.*] The metaphor is still carried on; as the husbandman casts the seed into the ground which he has prepared and cleaned, by tillage, from weeds—so do you sow the doctrines of moral philosophy, which were taught by Cleanthes, the disciple and successor of Zeno, in the ears of your pupils, after having purged away those errors falsehoods, and prejudices, with which they were at first possessed, by your wise and well-applied instruction. You first teach them to avoid vice and error, and then to embrace and follow truth and virtue.

Fruge Cleantheâ. Petite hinc, juvenesque senesque,
Finem animo certum, miserisque viatica canis.

65

'Cras hoc fiet.' Idem cras fiet. 'Quid! quasi magnum
'Nempe diem donas?' Sed cum lux altera venit,
Jam cras hesternum consumpsimus: ecce aliud cras
Egerit hos annos, et semper paulum erit ultra:
Nam quamvis prope te, quamvis temône sub uno,
Vertentem sese frustra sectabere canthum,
Cum rota posterior curras, et in axe secundo.

70

Libertate opus est: non hâc, quâ, ut quisque Velinâ
Publius emeruit, scabiosum tesserulâ far

*Virtus est vitium fugere, et sapientia
prima
Stultitiâ caruisse.*

Hœa. lib. i. epist. i. l. 41, 2.

64. Hence seek, &c.] Persius here invites both young and old to seek for wisdom from the Stoic philosophy, as taught by his friend and preceptor Cornutus; that, thereby, they might find some certain and fixed end, to which their views might be directed, and no longer fluctuate in the uncertainty of error.

'Certum voto pete finem.

Hœa. Epist. lib. i. ep. ii. l. 56.

65. *Storæ*, &c.] Viatica, literally, are stores, provisions, things necessary for a journey; as money, victuals, &c.

The poet here advises their learning philosophy, that their minds might be furnished with what would suffice to support them through the journey of life, and more particularly through the latter part of it, when under the miseries and infirmities of old age.

66. "To-morrow," &c.] Persius here introduces some idle young man, as if saying—"To be sure you advise very rightly, but give me a little time—to-morrow (q. d. some time hence) I will apply myself to the studies which you recommend."

—"The same will be done to-morrow."]

When to-morrow comes, answers Persius, the same thing will be done; that is, you will want to defer it for a day more.

66. "What!" &c.] What! replies the procrastinator, won't you allow me another day before I begin?—what! do you make such a mighty matter of giving me a day, as if that were of so great

consequence?

68. "Yesterday's to-morrow."] But, rejoins Persius, when another day comes, remember that yesterday, which was the morrow of the day before it, and which you wished to be allowed you, is passed and gone.

—"Behold another to-morrow."] This day, which is the morrow of yesterday, is now arrived, and is, with all the past morrows, exhausting and consuming these years of ours; and thus the time you ask for will always be put off, and stand a little beyond the morrow you fix upon.

70. "Altho' near you, &c.] The poet, in allusion to the hind-wheel of a carriage, which is near to, and follows the fore wheel, but never can overtake it, gives the young man to understand, that, though to day is nearly connected with to-morrow, in point of time, yet it can't overtake it, the morrow will always keep on from day to day, and it can never be overtaken—thus shewing, that procrastinated time will always fly on, and keep out of his reach; however near he may be to it, all his resolutions to overtake it will be in vain.

—"Under our beam."] Temo signifies the beam of the wain, or the draught-tree, whereon the yoke hangeth. Sometimes, by synec. the whole carriage.—q. d. Our days may be considered as the wheels by which our lives roll on; each day, as well as another, is joined to the space allotted us, like wheels to the same chariot.

71. "The felly."] Canthus properly signifies the iron wherewith the wheel is bound, or shod, on the outward circle, called the felly—here, by synec. the wheel itself.

With Cleanthéan corn. Hence seek, ye young and old,
 A certain end to the mind, and stores for miserable grey hairs.
 "To-morrow this shall be done"—"the same will be done
 "to-morrow"—"what!"
 "As a great thing truly do you give a day?"—"but when
 "another day comes,
 "We have already spent yesterday's to-morrow. Behold an-
 "other to-morrow
 "Has spent these years, and will always be a little beyond :
 "For altho' near you, altho' under one beam, 70
 "You will in vain follow the felly turning itself,
 "When you, the hinder wheel, do run, and on the second axle."
 There is need of liberty: not this, by which every Publius
 in the Velinan tribe,
 As soon as he has been discharged, mouldy corn with his tally

72. "*The second axle.*" Axis—the axle-tree on which the wheel is fixed, and about which it turns—the second, i. e. the hinder.—*g. d.* You will, like the hinder-wheel of a carriage, which can never overtake the fore-wheel, be still following the time before you, but will never overtake it; therefore defer not till to-morrow, what you should do to day. The whole of the metaphor, l. 70—2, is very fine, and well expressed. See *Hon. lib. ii. ode xviii. l. 15, 16.*

I must confess that I cannot dismiss this part of my task, without mentioning that beautiful description of the slipping away of time, unperceived and unimproved, which we find in Shakespeare:

"To-morrow, and to-morrow, and to-morrow,
 "Creeps in this petty pace from day to day,
 "To the last syllable of recorded time;
 "And all our yesterdays have lighted
 "fools
 "The way to dusty death."——

Macb. act. v. sc. 5. edit. Stockdale.

73. *There is need of liberty.*] The poet now advances to a discussion of that paradox of the Stoics—that "only the wise are free;"—and that those, who would follow after, and attain to true liberty, must be released from the mental shackles of vice and error. — His treatment of the subject is exquisitely fine, and worthy of serious attention.

—*Not this.*] Not merely outward liberty, or liberty of the body, such as is conferred on slaves at their manumission.

—*By which.*] See l. 74, note 2.

—*Every Publius.*] The slaves had no prænomen; but when they had their freedom given them, they assumed one—so, for instance, a slave that was called Licinius, would add the name of his master to his own, and call himself, if his master's name were Publius, Publius Licinius—they also added the name of the tribe into which they were received and enrolled; suppose the Velinan, then the freed-man would style himself Publius Licinius Velina—thus he was distinguished from slaves.

74. *Been discharged.*] i. e. From slavery—made free. Emeruit—metaph. from soldiers, who for some meritorious service were sent home, and discharged from going to war. Also from gladiators, who for their valour and dexterity at the theatre obtained their admission from their perilous occupation, and were donati rude, presented with a rod, or wand, in token of their discharge and release. *Hon. epist. i. lib. i. l. 2, Juv. sat. vi. 113.* These were styled Emeriti.

So slaves were often made free, on account of their past services, as having deserved this favour—this is signified by emeruit here.

—*Mouldy corn, &c.*] Those who are thus admitted to freedom, and enrolled

Possidet. Heu steriles veri, quibus una Quiritem
 Vertigo facit!—Hic Dama est, non tressis agaso;
 Vappa, et lippus, et in tenui farragine mendax:
 Verterit hunc dominus, momento turbinis exit
 Marcus Dama:—Papæ! Marco spondente, recusas
 Credere tu nummos?—Marco sub iudice palles? 80
 —Marcus dixit: ita est.—Assigna, Marce, tabellas.—
 Hæc mera libertas! Hoc nobis pilea donant!
 'An quisquam est alius liber, nisi ducere vitam
 'Cui licet, ut voluit? licet, ut volo, vivere: non sum
 'Liberior Bruto!' Mendose colligis, inquit 85
 Stoicus hic, aurem mordaci lotus aceto:
 Hoc reliquum accipio; licet illud, et, ut volo, tolle.

in one of the tribes, were entitled to all public doles and donations, on producing a little ticket or tally, which was given them on their manumission. The corn laid up in the public magazines was not of the best sort, and was frequently damaged with keeping.

The name of the person and of the tribe, which he belonged to, was inscribed on the ticket, by which he was known to be a citizen. See Juv. sat. vii. l. 174, note.

75. *Alas! ye barren, &c.*] The poet speaks with commiseration, of their ignorance, and total barrenness, with respect to truth and real wisdom, who could imagine that a man should be called free, because he was emancipated from bodily slavery.

—*One turn.*] Vertigo (from *vertere*, to turn). This was one of the ceremonies of making a slave free: he was carried before the prætor, who turned him round upon his heel, and said—*Hunc esse liberum volo*.

So Plautus, *Menæchm.* Liber esto, ito quo voles. Thus he became Quiris, a Roman citizen. See Juv. sat. iii. l. 60, note.

76. *Here is Dama.*] For instance, says the poet, here is the slave Dama.

—*A groom not worth, &c.*] Agaso, an horse-keeper, a groom that looks after his master's horses. Non tressis (qu. tres asæ) a poor, paltry fellow, worth hardly three farthings if one were to purchase him. They bought their slaves.

77. *A scoundrel.*] Vappa signifies wine that is palled, that has lost its strength, therefore called vapid.—Hence

a stupid, senseless fellow; or a scoundrel, a good-for-nothing fellow.

—*Blar-cyrd.*] Perhaps from debauchery and drunkenness. See sat. ii. l. 72, note.

—*A liar in a little corn.*] That will cheat his master, and defraud his horses of their slender allowance, and then lie to conceal his petty knavery. Farago is a mixture of several grains—Mescaline.

78. *If his master, &c.*] Let his master but turn him upon his heel. See note above, l. 75.

—*Movement of a top.*] In one turn of a top, which is very swift when it is spinning—i. e. as we say, in the twinkling of an eye. This allusion to the turning of a top, very humourously agrees with the verterit.

—*He comes forth, &c.*] He that went before the prætor plain Dama, now comes out from him with a noble prænomen, and calls himself Marcus Dama.

79. *Wonderful!*] What a surprising change! or papæ may introduce the following irony, where a person is supposed to hesitate about lending money, for which Marcus offers to become surety. Papæ—How strange! that you should scruple it, when so respectable a person as Marcus offers his bond, and engages for the payment!

80. *Are you pride?*] Do you fear lest you should not have justice done you, where so worthy a person is advanced to the magistracy?

81. *Marcus said it, &c.*] Marcus gives his testimony, and who can contradict so just and upright a witness—what he says must be true.

Possesses. Alas! ye barren of truth—among whom one turn
Makes a Roman! here is Dama, a groom not worth three
farthings;

A scoundrel, and blear-eyed, and a liar in a little corn:
If his master turn him—in the movement of a top, he comes
forth

Marcus Dama. Wonderful! Marcus being security, refuse you
To lend money? Are you pale under judge Marcus? 80

Marcus said it—it is so.—Sign, Marcus, the tablets.

This is mere liberty—this caps give us.

“Is there any other free, unless he who may live

“As he likes?—I may live as I like: am not I

“More free than Brutus?”—“You conclude falsely,” says 85

A Stoic here, having washed his ear with sharp vinegar:

“I accept this which is left, take away that—“I may,” and

“as I will.”

81. *Sign, Marcus, the tablets.*] The poet here repeats the word Marcus, and drops the word Dama, as if he would ludicrously insinuate, that however great a rogue Dama was, yet to be sure Marcus was a very different kind of person. He supposes him called upon to sign his name, as witness to somebody's will, which he could not do when a slave, for their testimony was not received.

—*The tablets.*] Thin planks of wood, smeared over with wax, on which they wrote wills, deeds, &c. See *Juv. sat. ii. l. 58*, note. Here the will or deed itself.

The poet, in the preceding irony, carries on his grand point, which was to deride the common notion of liberty, of a change being wrought, with regard to the respectability of those who were still, however emancipated from bodily slavery, slaves under ignorance, vice, and error.

82. *Mere liberty.*] *Mera*—bare, naked liberty (says the Stoic)—i. e. in the bare, outward, literal sense of the word; but it is to be understood no farther.

—*This caps give us.*] The slaves went bare-headed, with their hair growing long, and hanging down: but when they were manumitted, their heads were shaved, and a cap, the ensign of liberty, put on their heads in the temple of *Feronia*, the goddess of liberty. See *sat. iii. l. 106*.

83. “Any other free,” &c.] Here the

poet introduces Dama as replying—
“Aye, you may deride my notions of
“liberty; but pray who is free if I am
“not? Is there any other freedom but
“to be able to live as one pleases? But
“I may live as I please—therefore am
“I not free?”—by this syllogism thinking to prove his point.

85. “More free than Brutus.”] *M. Junius Brutus*, the great assertor and restorer of liberty, by the expulsion of the Tarquins, &c. who sacrificed his own sons in the cause of freedom, and changed the form of the government into a commonwealth.

—“You conclude falsely.”] Your argument is bad; the assumption which you make, that “you live as you please,” is not true, therefore the conclusion which you gather or collect from it is false, namely, “that you are free.” See *Aixsw. Colligo*, No. 6.

85—6. *Says a Stoic.*] i. e. Methinks I hear some Stoic say.

86. *Washed his ear, &c.*] At *l. 63*. *vé* find *purgatas aures*, where see the note; here, *lotus aurem*, meaning also the same as before, only under a different image, differently expressed. By vinegar, here, we are to understand the sharp and severe doctrines of the Stoic philosophy, which has cleansed his mind from all such false ideas of liberty, and made his ear quick in the discernment of truth and falsehood.

87. “I accept,” &c.] Your definition

‘ Vindictâ postquam meus a prætore recessi,
 ‘ Cur mihi non liceat, jussit quodcunque voluntas;
 ‘ Excepto, si quid Masuri rubrica notavit?’

90

Disce; sed ira cadat naso, rugosaque sanna,
 Dum veteres avias tibi de pulmone revello.

Non prætoris erat, stultis dare tenuia rerum
 Officia; atque usum rapidæ permittere vitæ—
 Sambucam citius caloni aptaveris alto.

95

Siat contra ratio, et secretam garrit in aurem,
 Ne liceat facere id, quod quis vitiahit agendo.
 Publica lex hominum, naturaque continet hoc fas,
 Ut teneat vetitos inscitia debilis actus.

of liberty in your first proposition is true; I grant that “all who may live as they please are free;” but I deny your minor, or second proposition, *viz.* “that you live as you please;” therefore your conclusion, *viz.* “that you are free,” is also wrong.

87. “*That*—“I may,” and “as I will.”] *I. e.* Take away your minor proposition, and I admit what remains—*hoc reliquum accipio*—*viz.* all that is contained in the first proposition—that “all who may live as they please are free:” this is certainly a good definition of liberty: but this is not your case.

88. “*From the prætor.*”] Before whom I was carried, in order to receive my freedom.

—“*My own.*”] *Meus*—*i. e.* my own master; being made free, and emancipated from the commands of another, replies Dama, not at all understanding what the Stoic meant by liberty.

—“*By the wand.*”] *Vindicta*. The prætor laid a wand upon the slave’s head, and said—“I will that this man become free.” and then delivered the wand out of his own hand into the licitor’s; (see post, l. 175). This wand was called *vindicta*, as vindicating, or maintaining, liberty. See *Hoz. lib. ii. sat. vii. l. 76*.

90. “*Rubric.*”] The text of the Roman laws was written in red letters, which was called the *Rubric*. *DAYDEN*. According to others, the titles and beginnings of the different statutes were only written in red, and therefore to be understood by *rubrica*. See *AINSW. See Juv. sat. xiv. l. 192, 3, note*.

—“*Masurius*”] An eminent and

learned lawyer, in the reign of Tiberius, who made a digest of the Roman laws.

q. d. When I received my freedom from the prætor, surely I was at liberty to do as I would, except, indeed, breaking the law; I don’t say that I might do this.

91. “*Learn.*”] The Stoic here begins his argument, in order to refute what Dama was supposed to say in support of his notion of liberty.

Now listen to me, says the Stoic, that you may learn what true liberty is, and in what it consists.

—“*Let anger fill,*” &c.] Cease from your anger at me, for ridiculing your notion of liberty.

It is to be remarked, that the ancients represented the nose as denoting laughter, *sat. i. 118*. Contempt, *sat. i. 40, l. 1*. Anger, as here. So we find the nose, or nostrils, denoting anger frequently in the Hebrew Bible. See the learned and accurate *MR. PARKHURST, Heb. and Eng. Lex. 718, No. 5*.

—“*Wrinkling sneer.*”] *Comp. sat. i. 40, l. 1, and note*.

92. “*From your breast,*” &c.] *Pulmo*, literally, signifies the lungs; but here denotes the whole contents of the breast in a moral sense. “Put away anger and sneering at what I say, while I pluck up those foolish notions of liberty, which are implanted and rooted within your mind, and with which you are as pleased and satisfied, as a child is with an old woman’s tale.” *Avia* is literally a grandame, or grandmother: hence old women’s tales. *AINSW. Fabellæ aniles. Hoz. lib. ii. sat. vi. l. 77, 8. Grandæus pueri. 1 Tim. iv. 7.*

- "After I withdrew from the prætor, my own by the wand,
 "Why might I not do whatever my will commanded,
 "Except if the rubric of Masurius forbade any thing?" 90
 "Learn: but let anger fall from your nose, and the wrinkling
 "sneer,
 "While I pluck from your breast your old wives tales.
 "It was not of the prætor to give the delicate management
 "of things
 "To fools, and to permit the use of rapid life—
 "You would sooner fit a dulcimer to a tall footman. 95
 "Reason stands against it, and whispers into the secret ear,"
 "Let it not be lawful to do that, which one will spoil in do-
 "ing:"—
 "The public law of men, and nature, contains this right,
 "That weak ignorance should forbear forbidden acts.

93. "*It was not of, &c.*" It was not in the power of the prætor.

—"*The delicate management of things.*" *&c.*] Though the prætor might confer civil liberty upon you at your manumission, and though you may know how to direct yourself, so as to avoid offending against the letter of the law—yet you could receive from the prætor none of that wisdom and discernment, by which alone you can distinguish aright, as touching those more minute and delicate actions which concern you in the more nice duties of life, and which are to be attained by philosophy alone. I take this to be meant by *tenua officia rerum*—lit small offices, or duties of things or affairs.

94. "*To fools.*" The Stoics held, that "all fools were slaves,—and that "no-body was free except the wise." A man must therefore be wise before he is free; but the prætor could not make you wise, therefore he could not make you free.

—"To permit the use." It was not in the prætor's power to commit to such that prudence and wisdom, by which they can alone be enabled to make a right use of this fleeting life, and of all things belonging to it.

95. "*Sooner fit, &c.*" *Sambuca* was some musical instrument, as an harp, dulcimer, or the like; but what it exactly was we cannot tell.

—"A tall footman." *Alto caloni.*—Calo, a soldier's boy, or any meaner sort

of servant. *ANSW.*—Horace seems to use it in the latter sense, *lib. i. sat. vi. l. 103*; and perhaps it is so to be understood here.

You might sooner think of putting a harp, or some delicate musical instrument, into the hands of a great overgrown booby of a servant, and expect him to play on it, than to commit the nice and refined duties of life to fools, and expect them either to understand or practise them. *Asinus ad Lyræm. Prov.*

96. "*Reason stands against it.*" Reason itself opposes such an idea.

—"Whispers into the secret ear." Secretly whispers into the ear. *Hypallage.*—Comp. *supr. l. 40*, and note.

97. "*Let it not be lawful.*" Ne, before the potential, has the sense of the imperative mood. So *Hor. ode xxxiii. lib. i. l. 1.* *Ne doleas*; and *ode xi. l. 1.* *Ne quæsieris*. Here, *ne liceat* is likewise imperative, and signifies that the voice of reason secretly whispers in the ear this admonition—"Let it not be permitted, that any should undertake what they are not fit for, but would spoil in doing it." Or *ne liceat* may be understood, here, as *non licet*.

98. "*The public law of men.*" The common rule among mankind, as well as nature, may be said to contain thus much of what is right and just.

99. "*That weak ignorance,*" *&c.*] That an ignorance of what we undertake, which must render us inadequate to the

Diluis helleborum, certo compescere puncto. 100
 Necius examen? vetat hoc natura medendi.
 Navem si poscat sibi peronatus arator;
 Luciferi rudis; exclamet Melicerta, perlose.
 Frontem de rebus.—Tibi recto vivere talo
 Ars dedit? et veri speciem dignoscere calles, 105
 Ne qua subærato mendosura tigniet auso?
 Quæque sequenda forent, quæque evitanda vicissim;
 Illa prius cretâ, mox hæc carbene notanti?
 Es modicus voti? presso lare? dulcis amicitia?
 Jam nunc astringas, jam nunc granaria laxes? 110
 Inque luto fixum, possis transcendere numinum,
 Nec glutto sorbere salivam mercurialem?
 Hæc mea sunt, teneo, cum vere dixeris: esto.
 Liberque ac sapiens, prætoribus ac Jona dextero.

right performance of it, should restrain us from attempting acts which, by the voice of human, as well as of natural law, are so clearly forbidden to us. Comp. l. 96, 7.

100. "*Do you dilute hellebore.*" Here he illustrates his argument by examples.

Suppose, says he, you were to attempt to mix a dose of hellebore, not knowing how to apportion exactly the quantity.

100—L. "*To a certain point.*" Metaph. Examen signifies the tongue, on beam of a balance, by the inclination of which we judge of proportional weights.

101. "*The nature of healing forbids this.*" All medical skill in the very nature of it, most place this among the vetites actus, which weak ignorance is not to attempt. See l. 29.

102. "*High-shod ploughman.*" Rustatus. The peto was an high shoe worn by rustica, as a defence against snow and cold. See Juv. sat. xiv. l. 186.

103. "*Ignorant of Lucifer.*" Knowing nothing of the stars. Lucifer, or the day-star, is here put (by synec.) for all the stars, from which mariners take their observations to steer by.

— "*Melicerta exclaims.*" &c.] Adop called Portunus, or Portunus, because supposed to preside over ports. See his story, Ov. Met. lib. iv. fab. xiii. Melicerta, the sea-god, would exclaim, that all modesty was banished from among those who undertook the management

and direction of human affairs, when he saw so impudent an attempt.

— "*Shame.*" Frontem, lit. the forehead, on epistomæ, the spot of shame; — here, by met. shame or modesty is self.

104. "*Uprightavale.*" Metaph. from persons having their legs and ankles straight, and walking uprightly; which is often used, to denote going on through life with an honest and virtuous conduct. This occurs frequently in S. S. as Ps. xx. 2. lxxiv. 11. Prov. x. 9. et. al.

105. "*Has art?*" &c.] That is philosophy, which is the art of living well—has this enabled you to do this?

106. "*Let any,*" &c.] Ne qua—i. e. ne aliqua species veri. Have you learnt to distinguish between the appearance and reality of truth and virtue, lest you should be deceived as people are who take bad money for good, when, instead of examining to the appearance of the outside, which is fair, they find, upon sounding it; that it is brass underneath, instead of being all gold.

108. "*Mark'd those with chalk,*" &c.] The ancients used to note things good and prosperous with a white mark, and things bad and unlucky with a black one. In allusion to this, the Satirist is supposed to ask the question in the preceding line, which is, not only whether his opponent has been taught to distinguish the appearance of good and evil, but whether he has particularly

- * Do you dilute hallooore, not knowing how to confine, to a 100
 " Certain point, the balance? the nature of healing forbids this.
 " If the high-shoed ploughman should require a ship for
 " Himself, ignorant of Lucifer, Melicerta exclaims, that shame
 " Has perish'd from things.—To live with an upright ankle
 " Has art given you?—Are you skilful to distinguish the ap- 105
 " pearance of truth,
 " Lest any should tinkle false with gold having brass under it?
 " And what things are to be followed, and, in like manner,
 " what avoided?
 " Have you first mark'd those with chalk, then these with a coal?
 " Are you moderate of wish—with a confined household—
 " kind to your friends?—
 " Can you sometimes fasten, and sometimes open your grana- 110
 " ries?
 " And can you pass by money fixed in mid;
 " Nor swallow with your gullet mercurial spittle?
 " When you can truly say, these are mine, I possess them—
 " be thou
 " Free and wise, the praetors and Jupiter propitious.

word down what a wise man ought to follow, and what he ought to avoid. See HON. H. I. sat. iii. l. 248. Mendocetia tinnit, for mendose: Gracism.

109 " *Moderate of wish.*" The desires confined within the bounds of moderation.

— " *A confined household.*" Your household-establishment frugal; and not expensive—contrabated within a little compass; or perhaps by pressed fare, may be signified a small house.

— " *Kind to your friends.*" Dulcis—obliging, sweet, agreeable. See HON. H. I. sat. iv. l. 185.

110 " *Sublimes fasten, &c.*" Judging rightly when it is a time to withhold, and when to give. Here perhaps is an allusion to the public granaries, or magazines of corn at Rome, which, at a time of dearth and want, was dealt out to relieve the citizens; on producing their tickets, but at other seasons, locked up. *Sublimes*—it, just now—i. e. just at a proper time.

111 " *Can you pass by money,*" &c.] Alluding to a practice among the *Esyrs* at Rome, who used to fasten a piece of waxen tablet to the ground; or

stick it in the mud, with a string tied to it; and if any intemperate fellow coming by, and imagining it to be real, stopped to pick it up; they dashed it away, and laughed at him.

It stolis furtim qui se dentitit obsecra.

HON. H. I. epist. xvi. l. 64.

112 " *Mercurial spittle.*" Mercurial was the god of gain: hence a desire of gain is called saliva mercurialis. *Mercurialis* from glibness, who, at beholding some dainty dish, have their spittle increase in such a manner, as that, if they did not swallow it, it would run out of the mouth. *This we call,* the mouth watering: Can you see money without your mouth watering at it? i. e. without being greatly delighted, and coveting it?

113 " *Free:*" All these good qualities.

114 " *Praetors and Jupiter propitious.*" I then allow you to be free in the sight of God and man—i. e. not only with respect to the liberty of the body, which you received from the praetor, but with respect to freedom of the mind, of which Jupiter alone is the author.

Sin tu, cum fueris nostræ paulo ante farinæ,
 Pelliculam veterem retines; et fronte politus,
 Aetutam vapido servas sub pectore vulpem;
 Quæ dederam supra repeto, funemque reduco.
 Nil tibi concessit ratio; digitum exere, peccas:
 Et quid tam parvum est? sed nullo thure litabis,
 Hæreat in stultis brevis ut semuncia recti.
 Hæc miscere nefas: nec, cum sis cætera fossor,
 Tres tantum ad numeros satyri moveare Bathylli.
 'Liber ego.' Unde datum hoc sumis, tot subdite rebus?
 An dominum ignoras, nisi quem vindicta relaxat?
 I, puer, et strigiles Crispini ad balnea defer,
 Si increpuit, cessas, nugator?—Servitium acre—



115. "*But if you.*" Now he comes to the other side of the question—

—"Since you." Since you, but a little before your masumission, were just like what we were till taught by philosophy—i. e. naturally full of ignorance and error.

—"Of our meal." Metaph. taken from loaves of bread, which are all alike, and taste alike, if made of the same flour—so mankind having the same nature, are all corrupt.

116. "*Retain your old skin.*" Metaph. taken from snakes, which cast off their old skin, and have a new one every year—q. d. If you retain your old depraved manners and conduct (see l. 76, 7.) and have not changed and cast them off.

—"Polished in front." Appearing with a countenance seemingly open and ingenuous. *Necquicquam pelle decorus.* Sat. iv. l. 14.

117. "*Keep a cunning fox, &c.*" Entertain wily, cunning, and deceitful principles within—

—"Your viper breed." Within your rotten heart. See l. 77, note.

Nunquam te fallent, animi sub vulpe latentes. Hor. Ars Poet. 137.

118. "*What I had above given.*" i. e. What I just now granted; viz. that you are free and wise—

—"I demand again." I recall.

—"And bring back the rope." Metaph. from leading beasts with a rope, which sometimes they lengthened, and gave the animal a good deal of liberty (see Juv. sat. xii. l. 5.); but, if restive and

mischievous, they shortened it to confine him. Thus the Stoic, who lengthened his allowance so far as to pronounce the man wise and free, supposing him to answer the description which he gives of those who are so, now, on finding the contrary, draws back what he had said, and reduces the man to his old narrow bounds of bodily freedom only.

119. "*Reason has granted you nothing.*" Whatever the prætor may have done, wisdom has done nothing for you.

—"Put forth your finger, you sin." The Stoics held, that there was no medium between wisdom and folly; that a man was either perfectly wise, or perfectly foolish; therefore that the most trivial and indifferent thing, if done by the latter, could not be done aright, not even the putting forth of a finger.

120. "*What is so small?*" "What" can be so trivial as this?—yet, trivial as it is, it can only be done by the wise and free, as it ought, any more than every other action, of what nature or kind soever.

—"Will obtain." Rito signifies not only to sacrifice, but to obtain that for which the sacrifice is offered. See sat. ii. l. 75, and note.

121. "*Half ounce of right, &c.*" In short, the Stoics held, that not a grain of what was right could reside within any but the wise and free, in their sense of the words; or, in truth, in any but their own sect—all the rest of the world they accounted fools and mad, and that

- "But if you, since you were a little before of our meal, 115
 "Retain your old skin, and, polished in front,
 "Keep a cunning fox under your rapid breast :
 "What I had above given I demand again, and bring back the
 "rope.
 "Reason has granted you nothing : put forth your finger, you sin :
 "And what is so small ? but you will obtain, by no incense, 120
 "That a small, half ounce of right should be fix'd in fools.
 "To mix these is impossibility : nor, when as to other things
 "you are a digger,
 "Can you be moved to three measures only of the satyr Bathyl-
 "lyllus."
 "I am free."—"Whence take you this for granted, subjected
 "by so many things ?
 "Are you ignorant of a master, unless he whom the wand
 "relaxes?" 125
 "Go, slave, and carry the scrapers to the baths of Crispinus,"
 "If he has sounded forth—do you loiter, trifler?" "Sharp

though they were to offer incense, in ever so great a quantity, to the gods, yet they could never obtain a single fixed principle of what was right.

122. "*To mix these,*" &c.] i. e. Wisdom and folly ; there must be either all one, or all the other. See above, note on l. 119. It is impossible they should be mixed in the same person.

—"A digger." Fossor—a ditcher, delver, and the like—q. d. A mere clown.

q. d. When, in every thing else—*cetera*, i. e. *quoad cetera*, Græcism—you are as clumsy and awkward as a common lout or clown, it is impossible that you should dance, even three steps, like the famous dancer Bathyllus. Perhaps the poet, by *fossor*, alludes to the slaves, who were set to dig with fetters on their legs. See Juv. xi. 80.

123. "*The satyr Bathyllus.*" He was a famous dancer in the time of Nero, and, for his great agility and nimble movements, was surnamed the Satyr. *Saltantes Satyros*. *Vinac. ecl.* v. 73.

The Stoic concludes this part of his argument with averring, that those who are not wise and free, as in every thing else they are unable to do what is right, so neither can they, in the most trivial or indifferent action ; any more than an awkward clown could dance like

Bathyllus for three steps together. See Juv. sat. vi. l. 63.

124. "*I am free.*" "Aye, it is all very well," says Dama, "but I do insist upon it, that I am free, notwithstanding all you say."

—"Whence take you this, &c." *Datum* is a technical term—when any thing is yielded, agreed, and granted as true, it is called a *datum*. "Now," answers the Stoic, "whence had you that *datum*, for so it appears to you, that you are free, because you have had your freedom given you by the prætor's wand, you who are put under (subdite) the power and dominion of so much error and folly?"

Comp. sat. iii. l. 28, and note.

125. "*Are you ignorant,*" &c.] "Know you not any other master than he who exercised an outward authority over you till he was released from it by the prætor's wand?" See before, l. 88, note.

126. "*Go, slave, and carry.*" &c.] I grant you that you have nothing to fear from your late master. If he were, in a loud and surly manner, to bawl out— "Here, slave, carry these scrapers," &c. and scold you for the least delay—

127—8. "*Sharp servitude.*" &c.] However sharp and severe bodily servitude may be, yet you have nothing to do with

Te nihil impellit; nec quicquam extrinsecus intrat,
 Quod nervos agitet—Sed si intus, et in jecore agro
 Nascantur domini, qui tu impuniore exis. 180
 Atque hic, quem ad strigiles scutica et metus agit lenis?
 Mane piger stertis. "Surge," inquit Avaritia: "surge."
 "Surge."—Negas. Instat, "surge," inquit. Non queo. "Surge."
 Et quid agam? "rogitas? Saperdas atque Ponto,
 "Castoreum, stuppas, habentum, thus, lubrica Coa. 185
 "Tolle nocens, prius, piper e sitiente camela.
 "Verte aliquid; jura. Sed Jupiter audiet. "Eheu,
 "Baro! regustatum digito terebrato salinum,
 "Contentus perages, si vivere cum Jove tendis."
 Jam pueris pellem saccharatus, et canophthalmum aptas: 140

it, it can't enforce any such orders upon you.

128. "*Nor does any thing enter, &c.*" Nor can any thing, as threats, or intenses, of being punished for not obeying, enter into your mind, so as to make you uneasy; all this I grant—in this sense you are free.

129. "*But if within.*" If vice and folly, generated within your disordered heart, are your masters, and rule over you, so as to compel your obedience to their commands.

Jecore agro. See Juv. sat. i. l. 45, and note.—The ancients looked on the liver as the seat of the concupiscible and irascible affections, and therefore jecore agro may be understood, metonymically, to denote the diseased or disordered affections, for vice is the sickness or disease of the mind.

130. "*How go you forth,*" &c.] How can you be said to be less liable to punishment, from the slavery and misery of your mind, than the poor slave is, in a bodily sense, when compelled to obey his master, from the terror of bodily punishment. The only difference between you is, he serves his master, you your vices.

131. "*The scrapers.*" Strigiles.—These were instruments which the Greeks and Romans made use of to scrape their bodies after bathing, and were carried to the baths by their slaves. Driven to the scorpers—i. e. has forced to carry the scrapers to the baths, when ordered.

132. "*Stethful you more.*" The poet proceeds to illustrate and confirm his

argument (in which he has been contending for the "slavery of all but the wise, according to the Stoic doctrine) by illustrating the power of sloth, avarice, and luxury over the human mind, in its corrupted state.

He introduces a dialogue between Dama and Avarice. Avarice is supposed to find Dama snoring a-bed in the morning, in the luxurious ease of his so highly-prized freedom.

132. "*Rise,*" says Avarice.] This word, "*Rise,*" is repeated four times. Thus Vice ceases not from its importunity; and the answers of Dama, "I will not"—"I cannot"—"what shall I do if I rise?"—are a lively representation of the power of idleness and sloth, when indulged. This is finely described, Prov. vi. 9, 10, xxii. 13. xxvi. 13, 14.

134. "*Fish from Pontus.*" Saperdas—a sort of fish which came from Pontus, or the black sea.

135. "*Castor.*" Castoreum.—This signifies either beavers' ships, or what we call Castor—i. e. the medicinal part of the animal; both of which were articles of traffic. See Juv. sat. xii. l. 34—6.

"*Flax.*" Stuppa, or stupa—the coarse part of flax, tow, hard, oakum to calk ships with. ANSW.

"*Ebony.*" A black wood, well known among us—the tree whose fruit neither leaves nor fruit. ANSW.

"*Slippery Coa. wine.*" From the island Co, or Coos, in the Aegean sea.—They were soft, and of a laxative quality; hence called lubrica.

136. "*Take first the recent pepper.*"

- "Servitude impels thee nothing, nor does any thing enter
"from without
"Which may agitate your nerves. But if within, and in a
"sick liver
"Masters are produced, how go you forth more unpunished, 130
"Than he, whom the scourge, and fear of his master, has driven
"to the scampers?
"In the morning, blestful, you swore: "Rise," says Avarice,
"Rise."—You refuse—he urges—"Rise," says he.—"I can-
"not."—"Rise."
"And what shall I do?" "do you ask?—bring fish from
"Pontus,
"Castor, flax, ebony, frankincense, and slippery Coan wines: 133
"Take first the recent pepper from the thirsting camel:
"Turn something sweet."—"But Jupiter will hear."
"Alas!
"Simpleton, to bore with your finger the re-tasted salt-cellar,
"Content you will pass your time, if you aim to live with Jove.
"Now, ready, you fit the skin to the slaves, and a wine-
"respect: 140

He may be, at the market, that you may not only have the first choice, but require a better sale, by coming home, before the other merchants.

Hon. lib. i. epist. vi. l. 32, 3.

—[*Et non periret otiosus aliam.*]

Mr Cyreneticus, *non Bithynicus periret*—["Thirsting, camel."] The eastern people loaded, their pepper and other spices on the backs of camels. These animals are said to endure thirst in their journeys over the deserts, for many days together; wherefore, in a part of the world where water is very scarce, they are peculiarly useful.

137. ["Turn something."] Trade, merchants, &c. as we say, turn the penny.

—"Sweet."] Don't mind a little journey upon occasions, either with respect to the goodness of your wares, or concerning the best cost and price you can afford to ask them at.

—"Jupiter will hear."] Demetrius is supposed to raise a temple of concordance.

137—8. "Alas! simpleton."] Bero, or vesp—, a servant that waited upon the common soldiers, who was usually very stupid and ignorant—hears a block-head, a dolt, a foolish fellow.

138. "To bore with your finger."—[*For*

If you aim at living (i. e. living in ease), with Jupiter, you must not think of trading to increase your fortune, but must be content to live in a poor, mean, wife. The poorer sort of people kind upon bread with a little salt. Poesius supposed the Stoics to tell Demetrius that, if he would not perjure himself, in order to get money by trade, he must be content to put his finger, and endeavour to scrape up a little salt from the bottom of his own poor salt-cellar; where, there was only a few grains left. Bero is here doing this often, in order to give a snail to his plate, by licking his finger after they had rubbed the bottom of the salt-cellar, as if he meant to bore it through. This is proverbial, to express very great poverty. Selen, lingers, signifies to live in the utmost poverty—to live poorly.—Plaut. Curculio, act iv. sc. the last. "Hic hodie apud me nunquam dolingalesalem; that is, as much as to say—"you shan't eat a morsel."

140. "Now, ready."] Succinctus—literally, girt, girded-up. The ancients wore long, loose garments, which, when they prepared to travel, they girded, as trussed up, about their loins, that they might walk the more freely. See Hon.

Ocius ad navem: nihil obstat quin trabe vastâ
 Ægeum rapias, nisi solers Luxuria ante
 Seductum moneat; 'Quo deinde, insane, ruis? Quo?
 'Quid tibi vis? calido sub pectore mascula bilis
 'Intumuit, quam non extinxerit urna cicutæ.
 'Tun' mare transilias? Tibi, tortâ cannabe fulto,
 'Cœna sit in transtro? Veientanumque rubellum
 'Exhalet, vapidâ læsum pice, sessilis obba?
 'Quid petis? ut nummi, quos hic quincuncæ modesto
 'Nutrieras, pergant avidos sudare deunces?
 'Indulge genio: carpamus dulcia; nostrum est

145

150

lib. ii. sat. vi. 107. Hence, being ready, prepared; also nimble, expeditious. See Exod. xi. 11, former part. 1 Kings xviii. 46. Luke xii. 35.

140. "*Fit the skin,*" &c.] They had wallets, or knapsacks, made of skins, in which they packed their clothes, and other necessities, when they travelled either by land or sea.

You put your knapsack, and your cask of wine for the voyage, on the backs of your slaves, to carry on board.

141. "*Quick to the ship.*" You lose no time, you hurry to get on board.

—"*Nothing hinders.*" Nothing stands in your way to prevent the immediate execution of your plan, or to discourage you—unless—See l. 142; note 2.

—"*A large ship.*" Trabe is a beam, or any great piece of timber, of which ships are built: here, by meton. the ship itself. See Juv. sat. xiv. l. 376. Virc. Æn. iii. 191.

142. "*The Ægean.*" A part of the Mediterranean sea, near Greece, dividing Europe from Asia. It is now called the Archipelago, and, by the Turks, the White sea. Its name is supposed to be derived from *αἶψα*, Dor *stuctus*, from its turbulent waves. From this dangerous sea are made two adages; viz. Ægeum *scaphula* transmittere—to cross the Ægean sea in a little boat—i. e. to undertake a weighty business with small abilities; and Ægeum *navigare*—to undertake an hazardous enterprise. See *Arxw*. Hence our Stoic mentions this sea in particular, to shew the power of avarice over the mind that is enslaved by it, and that no dangers will deter from its pursuits—*Nihil obstat*, says he.

—"*Sly Luxury.*" Solers—shrewd,

wily, cunning.

We have seen the victory of Avarice over Sloth; now Luxury is introduced, as putting in its claim for the mastery.

Thus, says the Stoic, will Avarice lord it over you, and drag you in her chains over the dangerous Ægean for lucre's sake, unless, being beforehand seduced and enthralled by Luxury, you should listen to her admonitions. Ante—i. e. before you put in practice what Avarice has advised.

143. "*Whither thence,*" &c.] Whither from that warm and comfortable bed of yours, on which you so delightfully repose yourself, are you running headlong (ruis), like a madman as you are? See l. 152.

144. "*Manly bile,*" &c.] Masculus—male; hence manly, stout, hardy, then which nothing is more opposite to luxury. Your warm breast—i. e. heated and inflamed with the ardent desire which now possesses you to face the danger of the seas; for this an hardy rage is risen up, (intumuit) swells within you, says Luxury, and stirs you up to this dangerous resolution.

145. "*Urn of hemlock.*" An urn was a measure of about four gallons. Cicuta—an herb like our hemlock, the juice of which was of an extremely cold nature, so as to be a deadly poison, when taken in a certain quantity. See sat. iv. 2. Also a sort of hellebore, administered medicinally, in madness, or frenzies, to cool the brain. See *Arxw*. Cicuta, No. 1, 2.

Quæ poterant nunquam satis expurgare cicuta. Hor. epist. ii lib ii. 58.

146. "*Can you cross the sea?"* Can you be so forgetful of the blandishments of wine and luxury, as to subject

- "Quick to the ship: nothing hinders, but in a large ship
 "You may hurry over the Ægean: unless sly Luxury should
 "Admonish you before seduced"—"Whither thence, mad-
 "man, do you rush?
 "Whither? what would you have? under your warm breast
 "manly bile
 "Has swelled up, which an urn of hemlock could not have
 "extinguished. 145
 "Can you cross the sea? to thee shall there be a supper on a
 "bench,
 "Propp'd with twisted hemp? and red Veientane wine
 "Shall the broad-bottomed jug exhale, hurt with nasty pitch?
 "What seek you? that money, which here with modest five
 "per cent.
 "You had nourished, should go on to sweat greedy cent. per
 "cent.? 150
 "Indulge your genius—let us pluck sweets—It is mine

yourself to the dangers and inconveniences of a sea-voyage?

146. "*A supper*," &c.] Instead of an elegant and well spread table, can you bear to eat your supper upon a rough plank; and instead of an easy couch, to be supported by a coil of cable, by way of a seat?

147. "*Red Veientane wine*." A coarse, bad wine, such as seamen carried with them among their sea-stores. See *Hos. lib. ii. sat. iii. l. 143.*

148. "*The broad-bottomed jug*." Obba—a bowl or jug with a great belly and broad bottom, that sitteth, as it were—sesilia. This sort of jug, or bowl, was peculiarly useful at sea, because not easily thrown down by the motion of the ship.

—"Exhale."] Cast forth the fumes of.

—"Hurt with nasty pitch."] Smelling and tasting of the pitch, with which every thing on board a ship is daubed—this, perhaps, was the case with the obba: or the pitch may be meant, with which the vessel which held the wine was stopp'd, and which being of a coarse sort, might give a disagreeable taste to the liquor.

149. "*What seek you?*" What errand are you going upon? Is it to make better interest of your money, than you can make by staying at home?

—"Modest five per cent."] This, as

among us, was not reckoned usurious, but modest—i. e. moderate, legal interest.

150. "*Nourished*."] Metaph. from nourishing, nursing, fostering a child, making it thrive and grow: hence applied to money, as increasing it by care.

—"To sweat."] Metaph. from the effect of toil and labour—these must attend those who endeavour to make extraordinary interest of their money, by trading to foreign countries.

—"Greedy."] Metaph. from an immoderate desire of food. Those who strive to make exorbitant interest of their money, may well be called greedy of gain; and hence the epithet greedy is applied to the gain itself.

—"Cent. per cent."] Deunx—a pound lacking an ounce. A duodecim, una dempta uncia. Eleven ounces—eleven parts of another thing divided into twelve: so that deunces here signifies eleven pounds gained by every twelve, which is gaining very near cent. per cent. as we say.

151. "*Indulge your genius*."] Here genio means natural inclination. Indulgere genio, to make much of himself. AINSW.

—"Pluck sweets."] Metaph. from plucking fruits or flowers. *Hos. lib. i. ode xi. l. 8.*

Carpe diem.

'Quod vivis: cinis, et manes, et fabula fies.

'VIVE MEMOR LETHI: FUGIT HORA: hoc quod loquor, inde est.'

En quid agis? duplici in diversum scinderis hamo.

Hunc cinem, an hunc, sequeris? subeas alternus oportet, 155

Ancipiti obsequio, dominos: alternus oberres.

Nec tu, cum obstiteris semel, instantique negaris

Parere imperio, 'rupi jam vincula,' dicas.

Nam et luctata canis nodum abripit: attamen illi,

Cum fugit, a collo trahitur pars longa catenæ. 160

Dave, cito, hoc credas jubeo, finire dolores

g. d. Let us seize on and enjoy the sweets of life.

This sentiment is finely expressed in the apocryphal book of Wisdom, ch. ii. 6. et seq.

Luxury has been dissuading Dama from attempting his voyage, by representing the dangers and inconveniences which must attend it: now she invites him to stay, that he may not lose the pleasures of ease and luxury, which the shortness of life affords him but a little time for the enjoyment of.

151—2. "Mine that you live." i. e. It is owing to me, says Luxury, that you enjoy the pleasures and sweets of life, without which, to live is not life. *Bios bios diapaues; ut is bios*—says the Greek proverb. Among us—"May we live 'all the days of our life,'" is a common convivial expression.

Horace, on another occasion, says to the muse Melpomene,

Quod spiro et placeo, si placeo, tuum est.

Lib. iv. ode iii. l. 24.

152. "Become ashes." You will soon die, and be carried to the funeral pile, where you will be burnt to ashes.

—"A ghost." Manes—a spirit separated from the body.

—"A fable." Fabula, (from *fabaris*, to speak or talk.) a subject of discourse. Persius, here, some think to allude to Horace's *fabulæque manes*—i. e. manes de quibus multæ sunt fabulæ—the manes who are much talked of. Lib. i. ode iv. l. 16.

But as the Stoic is here speaking as an Epicurean, who believes body and soul to die together, I should rather think that fabula here means an invented story, a groundless tale—for such they looked upon the doctrine of a future state. See Wisd. ii. 1—9.

"A nothing but an old wife's tale."

DAYDEN.

Soon wilt thou glide a ghost for gossip's chat.

BARBERA.

153. "Live mindful of death." g. d. Memento mori.

Dum licet in robus jucundis vive beatius:

Vive memor quam sis ævi brevis.

HOR. lib. ii. sat. vi. l. 96, 7.

—"The hour flies."]

Currit enim feror ætas.

HOR. lib. ii. ode v. l. 13, 14.

Sed fugit interea, fugit irreparabile tempus.

VIRG. Georg. iii. l. 284. Comp. ÆN. l. 467, 8.

—"This, which I speak, is from 'thence.'" The time in which I am now speaking is taken from thence—i. e. from the flying hour. See HOR. lib. i. ode xi. l. 7.

Dum loquimur fugerit invida.

ÆLIAS.

The late Lord Hervey, in a poetical epistle to a friend, applies this very beautifully:

"Even now, while I write, time steals on
"our youth,

"And a moment's cut off from thy
"friendship and truth."

The whole of Luxury's argument amounts to—"Let us eat and drink, for 'to-morrow we die.'" Is. xxii. 13. 1 Cor. xv. 32.

154. "Lo, what do you?" The Stoic now turns his discourse, immediately, as from himself, to Dama, whom he has represented as beset by Avarice and Luxury, and at a loss which to obey. Now, says he, what can you do, under these different solicitations?

—"You are divided," &c.] Metaph. from angling, with two hooks fixed to

- "That you live: you will become ashes, and a ghost, and a fable.
 "LIVE MINDFUL OF DEATH; THE HOUR FLIES: this, which
 "I speak, is from thence."
 "Lo, what do you? you are divided different ways with a
 "double hook.
 "This do you follow, or this? By turns it behoves that you
 "go under, 155
 "With doubtful obsequiousness, your masters: by turns, you
 "may wander.
 "Nor can you, when once you have withstood, and have re-
 "fused to obey
 "An instant command, say "I now have broken my bonds."
 "For also a dog, having struggled, breaks the knot: but to him,
 "When he flies, a long part of the chain is drawn by his neck.
 "Davus, quickly (I command that this you believe) to finish
 "griefs 161

the line, and differently baited, so that the fish are doubtful which to take.

155. "*This do you follow.*" &c.] Hunc—dominum understood. Which master will you follow—Avarice or Luxury?

—"*By turns it behoves.*" &c.] The truth is, that you will sometimes go under, or yield to, the dominion of the one, sometimes of the other, alternately—incipit obsequio—doubting which you shall serve most. Akernus—a-um. See AINAW.

156. "*Wander.*" Oberres—be like one that is at a loss, and wanders up and down; you will wander in your determinations which to serve, at times. their commands being contrary to each other. Avarice bids you get more—Luxury bids you enjoy what you have.

157. "*Withstood.*" &c.] Perhaps for once, or so, you may refuse to obey their most importunate solicitations and commands; but don't, from this, conclude that you are free from their service. It is not a single instance, but a whole tenor of resistance to vice, which constitutes freedom. Instanti—earnest, urgent.

159. "*A dog.*" &c.] A dog may struggle till he breaks his chain, but then runs away with a long piece of it hanging to him at his neck, by which he is not only incommoded in his flight, but easily laid hold of, and brought back to his confinement. Canis—here sepissime—lit. a bitch.

So will it be with you; you may break loose, for a while, from the bondage and service of vice, but those inbred principles of evil, which you will carry about you, will hinder your total escape, and make it easy for the solicitations of your old masters to reduce you again into bondage to them. Therefore, while there remains any vice and folly within you, you will be a slave, however you may call yourself free.

161 "*Davus.*" &c.] The Stoic, in confirmation of his main argument, to prove that "all but the wise are slaves," having instanced sloth, avarice, and luxury, as jording it over the minds of men, now proceeds to shew that the passion of love is another of those chains by which the mind is bound.

He introduces a scene in the Eunuch of Menander, from which Terence took his Eunuch, where the lover is called Chærestatus (in Terence, Phædria) communicating to his servant Davus (in Terence, Parmeno) his intention of leaving his mistress Chrysis (in Terence, Thais).

"Davus," says Chærestatus, "(and 'I insist on your believing me to be in 'earnest), I am thinking to give up my 'mistress, and to do this shortly—cito—and thus to put an end to all the 'plague and uneasiness which she has 'cost me."

Præteritos meditor: (crudum Chærestratus unguem
 Abradens, ait hæc.) An siccis dedecus obstem
 Cognatis? An rem patriam, rumore sinistro,
 Limen ad obscœnum, frangam, dum Chrysidis udas 165
 Ebrius ante fores, extinctâ cum face, canto?
 Euge, puer, sapias: diis depellentibus agnam
 Percute. Sed censen' plorabit, Dave, relicta?
 Nugaris: soleâ, puer, objurgabere rubrâ,
 Ne trepidare velis, atque arcios rodere casses. 170
 Nunc ferus, et violens: at si vocet, haud mora dicas,
 'Quidnam igitur faciam? ne nunc, cum accersat, et ultro
 'Supplicet, accedam?' Si totus, et integer, illinc

162—3. "*His raw nail gnawing,*" &c.] Biting his nail to the quick; a very common action with people in deep and anxious thought.

163. "*Shall I, a disgrace.*"] *q. d.* Shall I, who have made myself a disgrace to my family by keeping this woman—

—"*Oppose.*"] Act contrary to the wishes and advice of my sober relations?

Siccus signifies sober, in opposition to uvidus, soaked, mellow with liquor. *Hon.* ode iv. 5. 38—40.

Dicimus integro

Sicci mane die, dicimus uvidi

Cum Sol oceano subest.

Hence sicci means sober, orderly people in general, in contradistinction to rakes and libertines.

164. "*Paternal estate,*" &c.] Spend and diminish my patrimony, at the expense of my reputation. *Comp. Juv.* sat. xiv. l. 1.

165. "*An obscene threshold*"] At the house of an harlot. *Synec.* limen for domum.

"*Wet doors,*" &c.] The doors wet with the dew of the night. "Shall I serenade her at midnight, when I am drunken, and have put out the torch with which my servant is lighting me home, for fear of being seen and known by the passers by?"

167. "*Well done,*" &c.] "Well done, my young master," says Davus, "I hope you will come to your senses at last."

"*Repelling gods,*" &c.] It was usual to offer a thank-offering to the gods, on a deliverance from any danger: hence

Davus bids his master sacrifice a lamb—diis depellentibus—to the gods, whose office it was to repel and keep off evil. Perhaps Castor and Pollux are here meant, as they were reckoned peculiarly to avert mischief. See *Delph. nota.* Horace sacrificed a lamb to Faunus, the god of the fields and woods, for his escape from the falling tree. *Lib. ii.* ode xvii. ad fin. *Averruncus*—*Deus qui mala avertit.* *ANSW.*

168. "*Think you Davus,*" &c.] Here the young man wavers in his resolution, and shews that he is still a slave to his passion for Chrysis—he can't bear the thought of making her uneasy.

169. "*You trifle—*"] Answers Davus. Is this the way in which you are to put an end to all the plague and uneasiness of this amour, to be thus irresolute, and unable to bear the thought of her tears for the loss of you? Alas! how you trifle with yourself!

—"You will be children," &c.] O foolish youth, when once Chrysis finds out that you are so fond of her, that you can't bear to grieve her by forsaking her, she will make her advantage of it; she will let you see her imperiousness, and will not only scold, but beat you.

—"Red slipper."] Solea—a kind of pantofle, or slipper, covering only the sole of the foot, and fastened with laces. It was a fashion among the fine ladies to have these of a red or purple colour, as well as to make use of them for the chastisement of their humble admirers. See *Juv.* sat. vi. l. 611.

Thraso is represented by Terence (*Eun.* act v. sc. vii.) as intending, after

"Past I meditate : (Chærestratus, his raw nail
 "Gnawing, says these words) shall I, a disgrace, oppose my sober
 "Relations? Shall I my paternal estate, with an ill report,
 "Spend at an obscene threshold, while, before the wet doors
 "Of Chrysis, drunken I sing with an extinguished torch?"—
 "Well done, boy, be wise: to the repelling gods a lamb
 "Smite:"—"But think you, Davus, she will weep, being left?"
 "You trifle—you will, boy, be chidden with a red slipper,
 "Lest you should have a mind to struggle, and bite the tight
 "toils: 170
 "Now fierce and violent: but, if she should call, without delay
 "you would say—
 "What therefore shall I do? now, when she can send for me,
 "and willingly
 "Supplicate, shall I not go?"—"If whole and entire from thence

His quarrel with the courtesan Thais, to
 surrender himself to her at discretion,
 and to do whatever she commanded.
 The parasite GNATHO says—*Quid est?*

THAESO. *Qui minus quam Hercules
 servivit Omphale?*

GN. *Exemplum placet:*

*Utinam tibi committigari videam san-
 dalio caput.*

From this answer of Gnatho, it seems
 likely that there was represented, on the
 Athenian stage, some comedy on the
 lovers of Hercules and Omphale, in which
 that hero was seen spinning of wool, and
 his mistress sitting by, and beating him
 with her sandal, or slipper, when he did
 wrong. To this our poet may probably
 allude. See the ingenious Mr. COT-
 MAN's translation of this passage, and
 the note.

170. "*To struggle.*"] *i. e.* That you
 may not again attempt your liberty.
 Metaph. from the fluttering of birds
 when caught in lime-twigs, who flutter
 their wings to free themselves, by which
 they are the more lamed, and rendered
 more unable to escape. MARSHALL.

*Sic aves dum viscum trepidantes ex-
 cutiunt, plumis omnibus illiunt.* SE-
 NECA, de Ira.

Trepido does not always signify
 trembling through fear, but sometimes
 to hasten, to bustle, to keep a clutter.

Dum trepidant alas.

VIRG. *Æn.* iv. 121; and *ix.* 114.

So struggling to get free from a haughty
 mistress:

*Ac veluti primo Taurus detractis aratra,
 Mos vincti assuato molli ad arva iugo.
 Sic primo iuvenes trepidant in amore
 foveas,*

*Dehinc demitti posthac aquas et iniquas
 ferunt.* PAVAN. lib. ii.

—"And bite," &c.] Metaph. from
 wild beasts taken in nets, or toils, who
 endeavour to free themselves by biting
 them asunder.

In short, Chrysis will so use you, if
 you again put yourself in her power, that
 you will not dare to attempt a second
 time to escape her.

171. "*Fierce and violent.*"] Now you
 are not with her you can bluster stoutly.

—"Coll."] *i. e.* Invite you to come
 to her—

—"Without delay," &c.] You would
 instantly change your note, and say—

172. "*What therefore,*" &c.] These are
 almost the words of Phœdria, in *Ter-
 Euz.* act i. sc. i. l. 1, 2.

*Quid igitur faciam? non enim, ne
 nunc quidem*

Cum accessor ultro?

173. "*Whole and entire,*" &c.] "If
 "when you left her, you had been en-
 "tirely heart whole, and had shaken off
 "the yoke of lust and passion, you would
 "not—*nec nunc*, not even now—return
 "to her, even though she has sent to
 "entreat you to it; but, from your
 "thought of yielding to her entreaties,
 "I see very plainly that, notwithstand-
 "ing all your deliberations about leaving
 "her, you are still a slave to her."

Exieras, nec nunc. Hic, hic, quem quærimus, hic est :
Noh in festucâ, lictor quam jactat ineptus. 175.

Jus habet ille sui, palpo quem ducit hiantem.

Cretata Ambitio ? Vigila, et ciceringere large.

Rixanti populo, nostra ut Floralia possint

Aprioi meminisse senes ! quid pulchrius ?—At cum.

Herodis venêre dies, uncâtque fenestrâ 180.

Dispositæ, pinguem nebulam vomêre lucernæ,

174. "*Whom we seek.*"] The man who can so far emancipate himself from his passion, as to free himself from its dominion, so as no longer to be a slave to it, which Chærestratus would have proved himself, if he could have kept his resolution against all solicitations to break it; this is the man I mean, says the Stoic, this is the man I allow to be free.

175. "*Not in the wand,*" &c.] The better to explain this place, as well as l. 88 of this Satire, it may not be amiss to mention, particularly, the ceremony of manumission.

"The slave was brought before the consul, and, in after-times, before the prætor, by his master, who, laying his hand upon his servant's head, said to the prætor—*Hunc hominem liberum esse volo*, and, with that, let him go out of his hand, which they termed—*e manu emittere*, whence manumission: then the prætor, laying a rod upon his head, called *vindicta*, said—*Dice eum liberum esse more Quiritum*; and turned him round on his heel. See l. 75, 6. After this, the lictor, taking the rod out of the prætor's hand, struck the servant several blows upon the head, face, and back, which part of the ceremony Persius refers to in this line,) and nothing now remained but *pileo donare*, to present him with a cap in token of liberty, and to have his name entered in the common roll of freemen, with the reason of his obtaining that favour." See before, l. 88. See KXIII, Antiq. p. 100.

—"The foolish lictor."] Ineptus, here, is either used in contempt of the lictor, who was a sort of beadle, that carried the fasces before the prætor, and usually, perhaps, an ignorant, illiterate fellow; or it may be used in the sense of unapt, unfit, improper—i. e. to convey true liberty on the slave, whom he struck

with the rod, in that part of the ceremony which fell to his share.

175. "*Shakes.*"] *Jacto* is to shake or move; to move to and fro, as in the action of striking often; also to brag or boast.

176. "*Right of himself.*"] The poet now instances, in the vice of ambition, another chain which binds the enslaved mind, and which hinders that freedom, for which our Stoic is contending.

Can he call himself his own master—*meus*, l. 88; or say that he is *sui juris*—i. e. that he can dispose of himself as he pleases, as having a sovereign propriety in his person.

—"Whom gaping."] *Hiantem*—gaping after, coveting greatly, like a creature gaping for food.

—"With its lure."] *Palpum*—l. lit. a gentle, soft stroking with the hand; hence *obtrudere palpum alicui*—to wheedle, flatter, or coax. ARNAB.

176—7. "*Chalked ambition.*"] This expression alludes to the white garments worn by candidates for offices; in these, they went about to ask the people's votes, and from these white garments, which to make still whiter they rubbed over with chalk, they were called *candidati*.

177. "*Ambition.*"] Literally signifies a going about, from *ambio*: hence a suing or canvassing for favour—hence that desire of honour and promotion, which is called ambition.

—"Watch."] Says Ambition; always be upon the look out, lose no opportunity to make yourself popular.

—"Heap vetches largely."] Those who aspired to public offices endeavoured to gain the votes of the people by donations and largesses. These kinds of public bribes consisted in pease, beans, lupines or vetches, given away among the people. The Romans ran to such

"You had come forth, not now."—"This, this, this is he
 "whom we seek,
 "Not in the wand which the foolish lictor shakes. 175
 "Has he the right of himself, whom gaping, with its lure,
 "chalked
 "Ambition leads? Watch: and heap vetches largely on the
 "Quarrelling people, that our feasts of Flora sunny old men
 "May remember: what more glorious? but when
 "The days of Herod have come, and in the greasy window 180
 "The candles disposed, have vomited a fat cloud,

extravagance on these occasions, that several of the richest entirely ruined themselves. J. Caesar employed in such largesses near a million and an half more than his estate was worth.

In cicere atque faba bona tu perdasque lupinis,

Latus tu in circo spatiare, aut onus ut sis—

Hon. lib. ii. sat. iii. l. 182, 5.

178. "Quarrelling people:"] Quarrelling about their shares in the largesses and donations; or as we see at our elections, about the interests of the several candidates, whom they severally espoused.

—"Our feasts," &c.] That the feasts which we gave, marked by our great liberality, may never be forgotten, to the latest old age of those who attended them.

—"Feasts of Flora."] Flora was a noted courtesan in Rome, who having gotten a large sum of money by prostitution, made the Roman people her heir; but they, being ashamed of her profession, made her the goddess of flowers.

In honour of her, feasts were held, and games exhibited, which were provided by the ædile, who, on this occasion, was very liberal in his donations to the people, in hopes of gaining their votes for an higher place in the magistracy. The Floralia were held on the 28th of April.

178. "Sunny old men."] *Aprici senes*—old men who loved to bask in the sun, the warmth of which was very acceptable to their cold habit of body, which old age brought on; their delight was to bask on a sunny bank, and talk over old times. *Comr. Juv. sat. xi. l. 903.*

In the well-known, beautiful ballad

of Darby and Joan, the poet has made use of this idea, as one description of the amusement of old age—

Together they totter about,

Or sit in the sun at the door—&c.

179. "What more glorious?"] Then thus to recommend ourselves to the people to gain their favour, and leave a lasting memory of our munificence? Iron.

180. "The days of Herod," &c.] Another chain in which the human mind is holden is superstition; to this all but the wise are slaves. He instances this in those Romans who had addicted themselves to many of the Jewish rites and superstitions, for such their whole religion appeared to the heathen. See *Juv. sat. xiv. l. 96—106.* We find, by *Matt. xiv. 6.* and *Mark vi. 21.* that the king's birth-day was an high festival, observed at Herod's court; and, by this passage of Persius, it appears to have been celebrated by the Jews at Rome also, particularly by the Herodians, who constituted a society in honour of Herod, after the manner of the *Sodalitia* at Rome. See *Broughton, Bibliotheca—cit. Herodians.*

—"Greasy window."] They stuck up candles, or lamps, in their windows, in token of a rejoicing-day—they lighted them early in the day (*comp. Juv. sat. xii. 92.*) and by their flaring and guttering they made the frames of the windows on which they stood all over grease.

181. "Fat cloud."] i. e. Of smoke—An exact description of the smoke of a candle, or lamp, which is impregnated with particles of the fat, or grease, from which it ascends; as may be seen on ceilings, or other places, on which this smoke has alighted, and which, when

Portantes violas ; rubrumque amplexa catinum,
 Cauda natat thynni, tumet alba fidelia vino ;
 Labra moves tacitus, recutitaque sabbata palles :
 Tunc nigri lemures, ovoque pericula rupto :
 Hinc grandes Galli, et cum sistro lusca sacerdos,
 Incussere deos inflantes corpora, si non
 Prædictum, ter mane, caput gustaveris allf.
 Dixeris hæc inter varicosos centuriones,
 Continuo crassum ridet Pulfenius ingens,

185

190

they are attempted to be cleaned, are found to be soiled with a mixture of soot and grease.

Vomere is a word well adapted to express the discharge of the thick and filthy smoke from the wicks. See VINE. *Æn.* v. 682.

Stupa vomens tardum fumum.

The tow disgoring tardy, languid smoke.

182. "*Bearing violets.*" They adorned their lamps with wreaths of violets, and other flowers on these occasions.

—"Embraced a red dish." Hypallage, for the dish embracing the tail of the fish. Thynnus, a large coarse fish; he poet mentions only the tail of it, which was the worst part—this he does, probably, by way of derision of the Jews' festal-dinner.—The dish, of red earthenware.

183. "*Swims—*" In sauce.

—"White pitcher." An earthen vessel, a white crock of earth.

—"Swells." Is filled up to the brim—or tumet may imply, that the wine was bad, and in a fermenting state, frothing up above the brim. Every circumstance of the entertainment seems to be mentioned with a thorough air of contempt, and to denote the poverty of the Jews.

184. "*Silent you move your lips.*" You join in the solemnity, you attend at their proseuche, and, like them, mutter prayers inwardly, only moving your lips. See sat. ii. l. 6.

—"And fear." Pallus is used by our poet elsewhere to denote hard study, which occasions paleness. See sat. i. l. 124; and sat. iii. 85. Here it is used to denote that superstitious fear, which occasions, from yielding to it, a pale and wan appearance in the countenance.

—"Circumcised sabbaths." Recutita

sabbata. Hypall. for sabbata recutiterum—the sabbaths of the circumcised. Palles sabbata, here, is equivalent to metuentem sabbata. Juv sat. xiv. l. 96. —*q. d.* By degrees you will enter into all the Jewish superstition.

The word sabbata, in the plural, may here denote, not only the sabbath-days, but all the Jewish holidays, which were days of rest from labour; among others, the festival which they had instituted in honour of Herod's birth-day.

185. "*Then black hobgoblins.*" The mind enslaved by superstition, falls from one degree of it into another.

Lemures—ghosts, spirits that walk by night, hobgoblins. ANSW.—Nocturnæ lemures. HON. ep. ii. lib. ii. l. 209.—They are only supposed to appear by night—hence called black.

—"Dangers from a broken egg." The ancients had a superstition about egg-shells: they thought, that if an egg-shell were cracked, or had an hole bored through at the bottom of it, they were subject to the power of sorcery.

This is contrary to the superstition of those, who, in the days when witches were believed in, always broke the bottom of an egg-shell, and crossed it, after having eaten the egg, lest some witch should make use of it in bewitching them, or sailing over the sea in it, if it were whole. See DARDAN's note.

For an instance of national superstition, as ridiculous as any that can be imagined, I would refer the reader to the solemn public statute of 1 Jac. I. c. 12. against witchcraft, now repealed by 9 Geo. II. c. 5.

186. "*Hence.*" i. e. From this superstitious principle in the minds of men, they are led from one degree of credulity to another; of this advantage has

" Bearing violets; and, having embraced a red dish,
 " The tail of a tunny-fish swims, the white pitcher swells with
 " wine;
 " Silent you move your lips, and fear circumcised sabbaths:
 " Then black hobgoblins, and dangers from a broken egg: 185
 " Hence huge priests of Cybele, and a one-eyed priestess with
 " a sistrum,
 " Have inculcated gods inflating bodies, if you have not
 " Tasted, three times in the morning, an appointed head of
 " garlick.
 " If you say these things among the veiny centurions,
 " Immediately huge Pulfenius rudely laughs, 190

been taken by the priests of Cybele, and of Isis, to fill them with groundless terrors.

186. "*Huge priests of Cybele.*" See these described at large, *Juv. sat. vi. 510-20*. They were called Galli, from Gallus, a river of Phrygia, the drinking of which made people furious. So *Ovin, Fast iv.*

Inter, ait. viridem Cybelen altisque Celenus,

Amnis it insanid nomine Gallus agud.

Qui bibis inde furit, &c.

Persius calls them grandes—Juvenal says, *ingens semivir, &c.* They were usually of great stature, owing, as has been said, to their castration, which increased their bulk. Their strange, mad gestures, and their extraordinary appearance, as well as their loud and wild vociferation, had great effect upon weak and superstitious minds. See *Juv. sat. vi. 521-5*.

— "*One-eyed priestess with a sistrum.*"]

The superstition of the Egyptian goddess Isis had been transferred to Rome, where she had a temple. She was represented with a sistrum, a sort of brazen or iron timbrel, with loose rings on the edges, in her hand. *Συστρον* from *συσ*, to shake—its noise proceeding from its being shaken violently, and struck with the hand, or with an iron rod.

The priestesses of Isis, when celebrating the wild rites of Isis, carried a sistrum in her hand, in imitation of the goddess, and had great influence over the minds of the superstitious. See *Juv. sat. vi. 525-30*.

The poet calls her one-eyed—perhaps

this was her situation, and that she pretended to have lost an eye by a blow from the sistrum of Isis; for it seems that this was the way which the goddess took to avenge herself on those who offended her.

Decernat quodcumque volet de corpore nostro

Isis, et irato feriat mea lumina sistro.

Juv. sat. xiii. l. 92, 3. See the note there, on l. 93.

187. "*Have inculcated,*" &c.] These vile impostors, when once the mind is enslaved to far by superstition as to receive their impositions, will inculcate their absurd and wild notions as so many truths—they will persuade you, that the gods which they serve will send dropsies, and other swellings of the body, unless you use some amulet or charm to prevent it; such as eating a head, or clove, of garlick, for three mornings successively.

188. "*Appointed.*"] *i. e.* Ordered—prescribed—as a preservative.

189. "*If you say these things,*" &c.] If you were to discourse, as I have done, in the hearing of one of our rough centurions (comp. *sat. iii. l. 77.*), in order to prove the slavery of all men to vice and folly, except the wise, he would set up a loud horse-laugh at you.

— "*Veiny.*"] Varicose, having large veins—perhaps from the robustness of his make.

190. "*Huge Pulfenius.*"] The name of some remarkable tall and lusty soldier of that day—put here for any such sort of person.

— "*Rudely laughs.*"] *Crassum ridet, for crasse ridet. Gracium.*

Et centum Græcos curto centussæ licebit.

191. "*And cheapens.*"] *Liceor* -eri, dep. to cheapen a thing, to bid money for it, to offer the price.

—" *Greeks.*"] i. e. Philosophers, most of which first came from Greece.

—" *A clipped centussis.*"] *Centussis*, a

rate of Roman money, amounting to about six shillings and three-pence of our money.

—" *Clipped.*"] Curtailed, battered—short of its nominal value, like bad money among us.

“And cheapens an hundred Greeks at a clipped centussis.”

q. d. If Pulfenius, the centurion, were to hear what I have said on the subject of liberty, he would not only laugh at it, but, if he were asked what he would give for an hundred philosophers, he would not offer a good six and three-

penny piece for them all. However, though you may be of the same mind, Dama, yet what I have said is not the less true; nor are philosophers the less valuable in the eyes of all the wise and good.



SATIRA VI.

ARGUMENT.

Persius addresses this epistolary Satire to his friend Cæsius Bassus, a lyric poet. They both seem, as was usual with the studious among the Romans, in the beginning of winter, to have retired from Rome to their respective country-houses; Persius to his, at the port of Luna, in Liguria; Bassus to his, in the territories of the Sabines.

The Poet first inquires after his friend's manner of life and stu-

AD CÆSIUM BASSUM.

ADMOVIT jam bruma foco te, Basse, Sabino?
Jamne lyra, et tetrico vivunt tibi pectine chordæ?
Mire opifex, numeris veterum primordia rerum,
Atque marem strepitum fidis intendisse Latinæ;

Line 1. Sabins fire-hearth.] The ancient Sabines were a people between the Umbrians and Latins, but, after the rape of the Sabine women, incorporated into one people with the Latins, by agreement between Tatius and Romulus. This part of Italy still retained its name; and here Bassus had a country-house, to which he retired at the beginning of winter, for the more quiet and convenient opportunity of study. This was not far from Rome.

—Fire-hearth.] So focus literally signifies, quod foveat ignem—*AINSW.* but it is sometimes used for the whole house, by synecdoche, and, perhaps, is so to be understood here. Sometimes, by metonymy, for the fire.

2. Lives now the lyre.] The lyre was a stringed instrument, which gave a soft and gentle sound when touched with

fingers; but when struck with a quill, which, when so used, was called pecten, gave a louder and harsher sound.

The language here is figurative—the lyre stands for lyric, or the softer and gentler kind of poetry; and the strings, or chords, being struck tetrico pectine, with the rough or harsh quill, denote the sharper and severer style of verse. The poet inquires whether Bassus, in his retirement, was writing lyric verses, and whether he was also employing himself in graver or severer kinds of composition.

—Live to thee.] When an instrument lies by, and is not played on, it may be said to be dead, and when taken up and played on, the strings may be said to be alive, from their motion and sound.

*3. Admirable artist!] Opifex—*lit. a workman: it also means an inventor, deviser, and framer.

SATIRE VI.

ARGUMENT.

dies. then informs him of his own, and where he now is. He describes himself in his retirement, as quite undisquieted with regard to care or passions; and, with respect to his expenses, neither profuse nor parsimonious. He then treats on the true use of riches; and shews the folly of those who live sordidly themselves for the sake of leaving their riches to others.

TO CÆSIUS BASSUS.

HAS winter already moved thee, Bassus, to thy Sabine fire-hearth?

Does now the lyre, and do the strings, live to thee with a rough quill?

Admirable artist! in numbers the beginnings of things
To have displayed, and the manly sound of the Latin lute;

3. *In numbers.] i. e. In verses—in metre.*

—*The beginnings.] Primordia—the first beginnings—the history of the earliest beginnings of things. So Ovid, Met. lib. i. l. 3, 4.*

—*Primæque ab origine mundi*

Ad mea perpetuum deducite tempora carmen.

Some understand the poet to mean, that Bassus had written a treatise in verse, concerning the original beginning or rise of old and antiquated words, reading, after many copies, veterum primordia vocum—and that Bassus was not only a good poet, but a learned antiquary. But rerum affords the easiest and most natural sense—Malim igitur cum Casaubono et aliis quibusdam, *Ἐργον* et

μυθιστορίαν, intelligere. See Delph. note.

4. *Displayed.] Intendisse—lit. to have stretched. The sound is given from instruments by the tension of the strings.*

—*Manly sound of the Latin lute.] i. e. To have written Latin lyric verses in a noble, manly strain.*

Among the Greeks they reckon nine famous lyric poets: but two among the Romans; viz. Horace and Cæsius Bassus.

Horace calls himself, *Romanæ fiden lyre*. Ode iii. lib. iv. l. 23.

To be reckoned this was his great ambition, as appears, ode i. lib. i. ad fin. where he says to Mæcenas,

*Quod si me lyricis vatibus inseres,
Sublimi feriam sidera vertice.*

Mox juvenes agitare jocos ; et, pollice honesto,
 Egregios lusisse senes !—Mihi nunc Ligus ora
 Intepet, hybernatque meum mare ; qua latus ingens
 Dant scopuli, et multâ littus se valle receptat.
 ‘ Lunaï portum est operæ cognoscere, cives :’
 Cor jubet hoc Ennī ; postquam destertuit esse
 Mæonides, quintus pavone ex Pythagoreo.

5

10

Hic ego securus vulgi, et quid præparet auster
 Infelix pecori : securus et angulus ille
 Vicini nostro quia pinguior : et si adeo omnes
 Ditescant orti pejoribus, usque recusem
 Curvus ob idi minui senio, aut cœnare sine uncto ;
 Et signum in vapidâ naso tetigisse lagenâ.

15

5. *Then to agitate young jokes.*] Then, in light and lively strains to describe the amours and frolics of young men.

—*Honest thumb.*] Meton, with truth and faithfulness representing the actions and worthy deeds of older men, who have distinguished themselves in a more advanced time of life.

6. *Ligurian.*] i. e. Being now removed from Rome into Liguria. Ligus ora, from Ligustica ora.

6—7. *Coast grows warm.*] Either from its situation near mountains, which kept off the cold blasts of wind, or from the circumstance next mentioned, the agitation of the sea, which causes a warmth in the water.

TULLY, Nat. Deor. lib. ii. says—
 “ Seas agitated by the winds grow so warm, as easily to make us understand, that in those large bodies of water there is heat included : for that heat which we perceive, is not to be accounted merely external and adventitious, but excited by the agitation which is in the innermost parts of the water ; this also happens to our bodies, when by motion they grow warm.”

7. *My sea is rough.*] That is, the sea near Volaterra, a city of Tuscany, where Persius was born, and near which he now was.

—*Large side, &c.*] The rocks running out far into the sea, present an extensive side to the water, by which the waves are stopped, and a quiet bay formed.

8. *The shore draws itself in, &c.*] The shore retires, and forms a large circular valley between the mountains ; which is

another reason of the warmth of my situation ; my house which is situated in that valley being sheltered from the wintry storms.

9. “ *Port of Luna.*”] So called from the shape of the bay in which it was situated, which from the circular form of the shore, was like an half-moon—Luna, per discessionem, for Luna.

—“ *It is worth while,*” &c.] This line is from Ennius, who began his annals of the Roman people with—

Est operæ pretium, O cives, cognoscere portum.

Luna.

10. *The heart of Ennius, &c.*] He was an ancient poet, born at Rûdia, a town of Calabria : he wrote annals of the Roman people ; also satires, comedies, and tragedies ; but nothing of his is come to us entire. He died 169 years before Christ.

Cor means, literally, the heart ; and, by meton. standing, wisdom, judgment. Perhaps the poet means to say, that Ennius, when in his right mind and other senses, recommended the port of Luna to his countryman, after he came out of his vagaries after mentioned.

—*Dreaming, &c.*] See Prologue to sat. i. l. 2, and note. Mæonides was a name given to Homer, on account of his supposed birth at Smyna, in the country of Mæonia, i. e. Lydia.

11. *Fifth from the Pythagorean penient.*] Some are for supposing Quintus, here, to be understood as a pronomen of Ennius ;—but it should rather seem, as if Persius were here laughing at the extravagant idea of the Pythagorean doc-

Then to agitate young jokes, and with an honest thumb 5
To have played remarkable old men. To me now the Ligurian
coast

Grows warm, and my sea is rough; where a large side
The rocks give, and the shore draws itself in with much valley,
"The port of Luna it is worth while to know, O citizens :"
The heart of Ennius commands this, after he ceas'd dreaming
that he was 10

Mæonides, the fifth from the Pythagorean peacock.

Here [am] I, careless of the vulgar, and what the south,
Unfortunate to the cattle, may prepare : and unconcerned be-
cause that corner

Is more fruitful than mine that's next to it : and if all,
Sprung from worse, should grow ever so rich, I should always
refuse, 15

On that account, to be diminish'd crooked with old age, or to
sup without a dainty,
And to have touched with my nose the seal in the vapid cask.

trine of transmigration, which Ennius for a while had received, and who is said to have dreamt, that the soul of a peacock had transmigrated; first into Euphorbus, then into Homer, then into Pythagoras; and then into Ennius; so that he stood fifth from the peacock. See *Days*. Trans. and note on this place.

This is an evident banter on the Pythagorean notion of the metempsychosis.

12. *Here am I, &c.* In this comfortable retreat of the port of Luna, I trouble not my head about what people say of me.

—*What the south, &c.* The south wind, when it blew with any long continuance, was reckoned very unwholesome, particularly to cattle. So *VIRG.* *Geor.* i. l. 444.

*Arboribusque, satisque, Notus, pecori-
que sinister.*

The poet seems to say, that he was without care or anxiety in his retreat. The modern Italians call this wind *Sirocco*, or *Sciocco*, which blows from the south-east.

15. *That corner, &c.* Horace, sat. vi. lib. ii. l. 8, 9.

—*O si angulus ille*

*Proximus accedat, qui nunc denormat
agellum.*

Perdix took his *angulus ille* from this

passage of Horace.

14. *And if all, &c.* If ever so many of my inferiors, however lowly and meanly born, should grow so rich, adeo ditescant, as to have their possessions exceed mine—

15. *I should always refuse, &c.* I should not make myself uneasy, so as to fret upon that account, and to bring on old age before my time, as if bowed under a weight of years.

16. *Sup without a dainty*] *Unctus*, literally, is anointed, greasy, and applied to describe a dainty rich meal, good cheer. Hence *unctissimæ cenæ*. See *ANSW.* *Unctus*.

I'll not live the worse; envy shall not spoil my appetite; I'll not abate a single dish at my table, in order to save up what would make me as rich as my neighbour.

17. *And to have touched with my nose, &c.* I shall not bottle up drags of musty wine, and then examine the seal, which I have put on the mouth of the vessel, as closely as if I meant to run my nose into the pitch which has received its impression, to try whether any of my servants have opened it.

g. d. I shall neither fret myself into old age before my time with envy, nor turn niggard, in order to save money, that I may equal my richer neighbour.

Discrepet his alius. Geminos, Horoscope, varo
 Producis genio. Solis natalibus, est qui
 Tingat olus siccum mûriâ, vafer, in calice emptâ,
 Ipse sacrum irroians patinæ piper. Hic bona dente
 Grandia magnanimus peragit puer.—Utar ego, utar:
 Nec rhombos, ideo, libertis ponere lautus;
 Nec tenuem solers turdarum nôsse salivam.

20

Messe tenuis propriâ vive; et granaria (fas est)
 Emole; quid metuas? occa, et seges altera in herbâ est.
 'At vocat officium. Trabe ruptâ, Bruttia saxa
 'Prendit amicus inops: remque omnem, surdaque vota,
 'Condidit Ionio: jacet ipse in littore, et una

25

18. *Another may differ, &c.*] However such may be my way of thinking, yet as there are

Mille hominum species, et rerum discolor usus—See sat. v. 52.

It is certain that others may differ from me in sentiments, with regard to these matters.

—*O Horoscope.*] Horoscopes here signifies the star that had the ascendant, and presided at one's nativity.

g. d. Whatever astrologers may say, two persons, even twins, born under the same horoscope, are frequently seen to be produced with a different genius, or natural inclination.

19. *There is, who, &c.*] Of these twins, one of them shall be covetous and close, the other prodigal.

One of them will grudge himself almost the common comforts of life.

—*On his birth-day*] This was usually observed as a time of feasting, and making entertainments for their friends. See Juv. sat. xi. l. 83—5; and v. l. 36, 7.

20. *Wily.*] Vafer—cunning, crafty.

—*Dip his dry herbs.*] Olius-eris—any garden herbs for food—probably what we call a salad.

Instead of pouring oil, or other good dressing, over the whole, he, in order to have no waste, craftily contrived to dress no more than he ate, by dipping the herbs, as he took them up to eat, into a small cup of pickle: of this he had no store by him, but bought a little for the occasion.

Muria was a kind of sauce, or pickle, made of the liquor of the tunny-fish—a very vile and cheap sauce.

21. *Himself sprinkling, &c.*] He would not trust this to a servant, for fear of his sprinkling too much, therefore did it himself.

—*Sacred pepper.*] Which he sets as much store by as if it were sacred.

HOA. lib. i. sat. i. l. 71, 2.

Tanquam parcere sacris Cogeris.

And lib. i. sat. i. l. 110.

Metuensque velut contingere sacrum.

—*This.*] i. e. The other twin, quite of a contrary disposition.

—*A magnanimous boy.*] Yet not grown to manhood, but having early a noble disposition. Iron.

22. *His tooth.*] By the indulgence of his luxurious appetite—meton.—devours all he has.

—*Dispatches a great estate.*] i. e. Makes an end of a large estate, by spending it profusely upon his gluttony and luxury.

—*I will use, &c.*] For my part, says Persius, I will use what I have; I say use, not abuse it, either by avarice on the one hand, or by prodigality on the other.

23. *Not therefore splendid, &c.*] Not so sumptuous and costly, as to treat my freedmen, when they come to see me, with turbot for dinner—ideo, i. e. merely because I would appear splendid.

24. *Nor wise to know, &c.*] Nor yet indulge myself in gluttony, or cultivate a fine delicate palate, so as to be able to distinguish the small difference between one thrush and another.

These birds, which we commonly translate thrushes, were in great repute

Another may differ in these things: twins, O Horoscope,
with a various
Genius you produce. There is, who, only on his birth-day,
Wily can dip his dry herbs in a cup with bought pickle, 20
Himself sprinkling on the dish sacred pepper. 'Tis a mag-
nanimous boy

With his tooth dispatches a great estate.—I will use, I will use:
Not therefore splendid to put turbots to my freedmen,
Nor wise to know the small state of thrushes.

Live up to your own harvest: and your granaries (it is right)
Grind out. What can you fear?—Harrow—and another crop
is in the blade. 26

"But duty calls. With broken ship, the Bruttian rocks
"A poor friend takes hold of, and all his substance, and his
"unheard vows
"He has buried in the Ionian: himself lies on the shore, and
"together [with him]

as dainties. Some pretended to so nice a taste, as to be able to distinguish whether the bird they were eating was of the male or female kind, the juices of the latter being reckoned most relishing.

I will use what I have, says Persius, but then it shall be in a rational moderate way; not running into needless extravagance, for fear of being reckoned covetous, or setting up for a connoisseur in eating, for fear of not being respected as a man of a delicate taste.

25. *Your own harvest.*] Equal your expenses to your income.

26. *Grind out.*] Don't hoard, but live on what you have—use it all *Fas est* —*q. d.* You may do it, and ought to do it.

—*What can you fear?*] You have nothing to be afraid of; the next harvest will replace what you spend *Comp. Matt. vi. 34.*

—*Harrow.*] Occo is to harrow, to break the clods in a ploughed field, that the ground may lie even, and cover the grain. Here, by *synec.* it stands for all the operations of husbandry.—*q. d.* Plough, sow, harrow your land, and you may expect another crop.—*Herba* is the blade of any corn, which, when first it appears, is green, and looks like grass. "First the blade, then the ear, then the full corn in the ear." *Mark iv. 28.*

Persius was for Horace's *auream mediocritatem* (ode x. lib. ii. l. 5—8), neither for hoarding out of avarice, nor for exceeding out of profuseness.

27. "*But duty calls.*"] Aye, says a miser, all this is very well; but I may be called upon to serve a friend, and how can I be prepared for this if I spend my whole annual income?

—"*With broken ship.*"] Methinks, says the miser, who is supposing a case of a distressed friend—methinks I see him ship wrecked, and cast away on the Bruttian rocks, and seizing hold on a point of the rock to save himself. See *Æneid vi. 360.*

Prensantemque unctis manibus capitis aspera montis.

Brutium, or Bruttium, was a promontory of Italy, near Rhegium, *hod. Reggio*, not far from Sicily, into which there were dangerous rocks.

28. "*His unheard vows.*"] *Surdus* means not only deaf, but also that which is not heard. It was usual for persons in distress at sea to make vows to some god, in order for their deliverance, that they would, if preserved, make such or such offerings on their arriving safe on shore. But, alas! the poor man's freight, and all the vows that he made, were all gone together to the bottom of the Ionian sea. The sea between Sicily and Crete was anciently so called.

'Ingentes de puppe dei; jamque obvia mergis,
 'Costa ratis laceræ.'—Nunc, et de cespite vivo,
 Frange aliquid; largire inopi; ne pictus oberret
 Cæruleâ in tabulâ. 'Sed cœnam funeris hæres
 'Negliget, iratus quod rem curtaveris: urnæ
 'Ossa inodora dabit: seu spirēt cinnama surdum,
 'Seu ceraso peccent Casiæ, nescire paratus.
 'Tune bona incolumis minuas?—Sed Bestius urget
 'Doctores Graios: ita fit, postquam sapere urbi,

30. "*The great gods from the stern.*"
 The ancients had large figures of deities, which were fixed at the stern of the ship, and were regarded as tutelæ gods. Aurato fulgebat Apolline puppis. Vinea. Æn. x. 171. The violence of the waves is supposed to have broken these off from the vessel, and thrown them on shore; whither also the man is supposed to have swum, and where he now lay.

—"*Sea-gulls.*" Mergus is the name of several sea-birds, from their swimming and diving in the sea. Ainsworth says it particularly means the cormorant.

The ribs of the ship were now torn open, and exposed to the birds of prey which haunted the sea, who might devour the dead bodies, or any provisions which were left on board.

31. *The live turf, &c.* q. d. Now, upon such an occasion as this (which, however, is not so likely to happen to an individual of your acquaintance, as in the prospect of it, to be a pretence for not freely and hospitably spending the whole annual produce of your land) you may relieve your ruined friend by a sale of part of your land, supposing that you have none of the fruits of it left to help him with. Sell a piece of your land already sown, on which the blade is now springing up, and give the money to your friend who has lost his all; that is, do not stay till you have reaped, but help him immediately as his wants require.

Cæpes is a turf, a sod, or clod of earth, with the grass or other produce, as corn, &c. growing upon it; hence called vivus, living.

So Hoa. lib. i. ode xix. l. 13.

Hic vivum mihi cæspitem, &c.

And lib. iii. ode viii. l. 3, 4,

—*Positæque carbo in*

Cespite vivo.

Comp. Juv. sat. xii. l. 2.

Here cespite vivo is to be understood of the land itself, with the corn growing upon it. The image is taken from the idea of a man's taking up a sod, breaking off a piece of it, and giving it to another.

32—3. *Leat painted, &c.* See sat. i. l. 89, note.

The table, or plank, on which the story of the distress was painted, represented the sea, and therefore appeared of a sea-green colour. Hence Persius says—*Cærulea tabula.*

53. "*Your funeral supper.*" &c.] Prolepsis. Persius, who well knew the workings of avarice within the human mind, and how many excuses it would be making, in order to avoid the force of what he has been saying, here anticipates an objection, which might be made to what he last said, about selling part of one's estate, in order to relieve a shipwrecked friend.

But perhaps you will say, that if you sell part of your land, and thus diminish the inheritance, your heir will be offended, and resent his having less than he expected, by not affording you a decent funeral.

Horace says, epist. ii. lib. ii. l. 191, 2.

—*Nec metuum quid de me judicet hæres,*

Quod non plura datis in tenerat —.

It was usual at the funerals of rich people to make sumptuous entertainments, the splendour of which depended on the heir of the deceased, at whose expense they were given. These cornæ feræles, or cornæ funeris, were three-fold. 1st. A banquet was put on the funeral pile, and burnt with the corpse. See Æneid vi. 222—5. 2dly. A grand supper was given to the friends and relations of the family. Cic. de Leg. lib. ii.

"The great gods from the stern : and now obvious to the sea-
"gulls 30

"Are the sides of the torn ship."—Now even from the live turf
Break something ; bestow it on the poor man, lest he should
wander about

Painted in a cærulean table. "But your funeral supper your heir
"Will neglect, angry that you have diminished your substance ;
"To the urn

"He will give my unperfumed bones : whether cinnamons may
"breathe insipidly, 35

"Or Casias offend with cherry-gum, prepared to be ignorant.

"Safe can you diminish your goods?"—But Bestius urges

The Grecian teachers : "So it is, after to the city,

Silly. A dish of provisions was deposited at the sepulchre.

Pomitur exigua feralis cornu patellâ

See Juv. sat. v l. 85, and note.

This last was supposed to appease their manes.

35. "*My unperfumed bones.*" After the bodies of the rich were burnt on the funeral pile, the ashes containing their bones were usually gathered together, and put into an urn with sweet spices.

—"Whether cinnamons," &c.] Persius here names cinnamon and Cassia, the latter of which he supposes to be sophisticated, for the sake of cheapness, with cherry-gum, or gum from the cherry-tree. The cinnamon, if true and genuine, is a fine aromatic ; but the expression, *spicem surdum*, breathes insipidly—(*surdum*, *Græcism*, for *surde*—or, perhaps, *odorem* may be understood)—looks as if the cinnamon, as well as the Cassia, were supposed to be adulterated, and mixed with some ingredient which spoiled its odour. The heir is supposed to lay out as little as he well could on the deceased.

36. "*Prepared to be ignorant.*" i. e. Determined beforehand not to trouble his head about the matter—the worse the spices, the less the cost.

37. "*Safe diminish,*" &c.] Therefore can you, while alive and well, having no sickness or loss of your own—all which are meant by *incolumis*—subtract from your estate, and thus disoblige your heir? Some suppose these to be the words of the heir, remonstrating against the old man's spending his money, and so diminishing the patrimony which he

was to leave behind him : but I rather suppose the poet to be continuing the prolepsis which begins l. 33 ; and it is a natural question, which may be imagined to arise out of what the miser has been supposed to offer against being kind and generous to a distressed friend. The poet before supposes him to urge his fear of disobliging his heir, if he diminished his estate—Then, continues Persius, *tunc bona incolumis minuas?*—*q. d.* Can you then, on pain and peril of having your heir neglect your funeral, and shew the utmost contempt to your remains, think (while alive and well—*incolumis*—having no sickness, or loss of your own) of subtracting from your estate for the sake of other people? this you will urge as an unanswerable objection to what I propose you should do for the sake of an unfortunate friend—by this you plainly shew, that you are more concerned for what may happen to you after you are dead, than for your friends while you are alive.

—But Bestius, &c.] The name of some covetous fellow, a legacy-hunter, who is represented very angry that philosophers have taught generosity, by which the sums which they expect may be lessened during the testator's life, and that from Greece has also been derived the custom of expensive funerals, which affect the estate after the testator's death.

37—8. *Urges the Grecian teachers.*] i. e. Rails, inveighs against the philosophers, who brought philosophy first from Greece, and taught a liberal bestowing of our goods on the necessities of others.

‘Cum pipere et palmis, venit nostrum hoc, maris expers,
‘Fœniseæ crasso vitiarunt unguine pultes.’ 40

Hæc cinere ulterior metuas? At tu, mēus hæres
Quisquis eris, paulum a turbâ seductioni, audi:

O bone, num ignoras? missa est a Cæsare laturus,
Insignem ob cladem Germanæ pubis; et aris 45
Frigidus excutitur cinis: ac jam postibus arma,
Jam chlamydas regum, jam lutea gausapæ captis,

39. “*Pepper and dates*,” &c.] Pepper, dates, and philosophy, were all imported together from Asia. This is said in the same strain of contempt as Juvenal’s

Advectus Romam, quo pruna et coctona venio.

Sat. iii. l. 83.

—“*This our wisdom*.”] Nostrum sapere, Gr. for nostra sapientia—like vivere triste, for tristis vita. Sat. i. l. 9.

—“*Void of mantiness*.”] A poor effeminate thing, void of that noble plainness and hardness of our ancestors, who never thought of leading so lazy and indolent a life as the philosophers, or of laying out extravagant sums in spices, and burning aromatics on funeral piles, or putting costly spices into urns.

The poet uses marem strepitum for a strong manly sound, l. 4. of this Satire. This, among other senses given of this difficult phrase—maris expers—seems mostly adopted by commentators. But as Persius evidently applies the words—maris expers—from Hon. lib. ii. sat. viii. l. 15, it may perhaps be supposed that he meant they should be understood in a like sense.

Fundanius is giving Horace an account of a great entertainment which he had been at, and, among other particulars, mentions the wines:

—*Procedit fuscus Hydaspes
Cacuba vina ferens; Alcon, Chium
maris expers.*

—“*Black Hydaspes stalks
With right Cacubian, and the wine of
Greece—*

*Of foreign growth which never
cross’d the seas.*” FRANCIS.

To this Mr. Francis subjoins the following note.

“*Chium maris expers*.”] “It was customary to mix sea-water with the strong wines of Greece; but Fundanius, when he says that the wine which

Alcon carried had not a drop of water “in it, would have us understand, that “this wine had never crossed the seas, “and that it was an Italian wine, which “Nasidienus (the master of the feast) “recommended for Chian.” LAMB.

This seems to be a good interpretation of Horace’s maris expers, and, therefore, as analagous thereto, we may understand it, in this passage of Persius, in a like sense—to denote that the philosophy, which Bestius calls nostrum hoc sapere, “this same wisdom of ours,” and which came from Greece originally, is now no longer to be looked upon as foreign, but as the growth of Italy, seeing that that, and the luxurious manners which came from the same quarter, have taken place of the ancient simplicity and frugality of our forefathers. “And so it comes to pass (ita fit, l. 38.) “that we are to give away our substance “to others, and that a vast expense is “to attend our funerals, and that even “a common rustic can’t eat his pudding “without a rich sauce.” But see Casaubon in loc.

40. “*The mowers*,” &c.] The common rustics have been corrupted with Grecian luxury, and now

*The ploughmen truly could no longer
till,*

*Without rich oils to spoil their whole-
some meat.*

Bestius is very right in saying, that the philosophy which the Stoics taught at Rome came from Greece; but he would not have rallied at the philosophers, if they had not taught principles entirely opposite to his selfishness and avarice; nor would he have found fault with the introduction of what made funerals expensive, had he not carried his thoughts of parsimony beyond the grave, and dreaded the expense he must be put to in burying those whom

- "With pepper and dates, came this our wisdom void of manliness,
 "The mowers have vitiated their puddings with thick oil." 40
 "Do you fear these things beyond your ashes?—But thou,
 "my heir,
 "Whoever thou shalt be, a little more retired from the crowd,
 "hear.
 "O good man, are you ignorant? A laurel is sent from Cæsar
 "On account of the famous slaughter of the German youth,
 "and from the altars
 "The cold ashes are shaken off; and now, to the posts, arms, 45
 "Now the garments of kings, now sorry mantles on the captives,

he expected to be heir to; and even the luxury which had been imported from Greece would not have troubled him, but as it cost money to gratify it.

40. "*Their puddings.*" Pule -tis—a kind of meat which the ancients used, made of meal, water, honey, or cheese and eggs; a sort of hasty-pudding—here put for any rustic, homely fare. The word vitiantur well intimates the meaning of the selfish Bestius, which was to express his enmity to every thing that looked like expense.

41. "*Beyond your ashes.*" Beyond the grave, as we say—Do you, miserable wretch, concern yourself about what your heir says of you, or in what manner your funeral is conducted?

—"But thou, my heir," &c.] Persius here, coincidently with the subject he is now entering upon, represents, in a supposed conversation in private with the person who might be his heir, the right a man has to spend his fortune as he pleases, without standing in awe of those who come after him: and first, to be liberal and munificent on all public occasions of rejoicing; next, to live handsomely and comfortably, and not starve himself that his successor may live in luxury.

42. "*Retired from the crowd.*" Secretum garrit in aurem. sat. v. l. 96. Step aside a little, if you please, that I may deal the more freely with you, and listen to me.

43. "*O good man.*" q. d. Hark ye, my good friend, and heir that is to be—

—"Are you ignorant?" Have not you heard the news?

—"A laurel is sent," &c.] Caius Caligula affected to triumph over the Germans, whom he never conquered, as he did over the Britons; and sent letters to Rome, wrapt about with laurels, to the senate, and to the empress Caesonia his wife.

45. "*The cold ashes.*" The ashes which were to be swept off the altars were either those that were left there after the last sacrifice for victory, or might, perhaps, mean the ashes which were left on the altars since some former defeat of the Romans by the Germans; after which overthrow the altars had been neglected. DARNEN.

—"And now"] i. e. On the receipt of this good news.

45. "*To the posts, arms.*" Persius here enumerates the preparations for a triumph; such as fixing to the doors or columns of the temple the arms taken from the enemy. Thus VINA. Æn. vii. 183—6.

Multaque præterea sacris in postibus arma,

Captivipendent currus, curvæque securæ,
 Et crista capiti, et portarum ingentia claustra.

Spiculaque, clypeique, ereptaque rostra carinis

And Hoz. lib. iv. ode xv. l. 6—8.

Et signa postes restitui Jovi,
 Derepta Parthorum superbis
 Postibus.

46. "*Garments of kings.*" Chlamys signifies an habit worn by kings and other commanders in war.

—Ipse agmine Pallas

In medio, chlamyde, et pictis conspectus
 in armis. Æn. viii. l. 587, 8.

Esedaque ingentesque locat Cæsonia Rhenos.
 Diis igitur, genioque ducis, centum paria, ob res
 Egredie gestas, induco. Quis vetat? aude.
 Væ, nisi connives—Oleum artocreasque popello 50.
 Largior: an prohibes? dic clare. Non adeo, inquis,
 Excosatus ager juxta est. Age, si mihi nulla
 Jam reliqua ex amitis; patruelis nulla; proneptis
 Nulla manet; patrui sterilis matertera vixit;
 Deque aviâ nihilum superest: accedo Bovillas, 55

46. "*Sorry mantles on the captives.*" When captives were to be led in triumph, they put on them clothing of the coarsest sort, made of a dark frize, in token of their abject state.

47. "*And chariots.*" *Esedum* is a Gallic word—a sort of chaise or chariot used by the Gauls and Britons; also by the Germans.

Belgica vel molli melius feret eseda collo. VIRG. G. iii. l. 20-1.

The Belgæ were originally Germans, but, passing the Rhine, settled themselves in Gaul, of which they occupied what is now called the Netherlands.

—"*Huge Germans.*" Rhenos, so called because they inhabited the banks of the Rhine; they were men of great stature.

—"*Cæsonia.*" Wife to Caius Caligula, who afterwards, in the reign of Claudius, was proposed to be married to him, after he had executed the empress Messalina for adultery, but he would not have her. See her character—*Ann. Univ. Hist. vol. xiv. p. 297.*

She was a most lewd and abandoned woman. See *Juv. sat. vi. l. 613—16.*

48. "*To the gods, therefore.*" By way of thanksgiving.

—"*The genius of the general.*" Of the emperor Caligula—see *sat. ii. l. 3*, note—who protected and prospered him.

—"*An hundred pair.*" i. e. Of gladiators. These were beyond the purse of any private man to give; therefore this must be looked upon as a threatening to his heir, that he would do as he pleased with his estate.

On public occasions of triumph, all manner of costly shews and games were exhibited, in honour of the gods, to whose auspices the victory was supposed to be owing; also in honour of

the conqueror; therefore Persius adds—ob res egredie gestas.

49. "*I produce.*" *Induco* signifies to introduce—to bring in—to bring forth, or produce. *Answer.*

—"*Who forbids?*" Who puts a negative on my intention?

—"*Dare.*" Will you, who are to be my heir, contradict this? do if you dare.

50. *Woe!* unless you connive." *Conniveo* is to wink with the eyes. Met. to wink at a matter, to take no notice, to make as if he did not see it.

Woe be to you, says Persius, if you offer to take notice, or to object to what I propose doing on this occasion.

—"*Oil and pasties to the people.*" Moreover I intend to bestow a dole upon the common people—popello (see *sat. iv. l. 15*)—in order to enable them to celebrate the victory. Oil was a favourite sauce for their victuals. See l. 40, and note.

Artocrea (from *artos*, bread, and *creas*, flesh) a pie, or pasty of flesh. *Answer.*

51. "*Do you hinder?*" Says he to his supposed heir; do you find fault with this bounty of mine, would you prevent it?

—"*Speak plainly.*" Come; speak out.

—"*Your field hard-by,*" &c. Perhaps you will say, that my estate near Rome, though its vicinity to the city makes it the more valuable, yet is not fertile enough to afford all this.

Excosatus, cleared of the stones, called the bones of the earth, *Ov. Met. i. 193*, to which Persius perhaps alludes. Here it is supposed to mean cleared of the stones—i. e. cultivated to such a degree, as to be rich and fertile enough to produce what would be answerable to such an expense.

The above is the leading sense given by some of the best commentators to

"And chariots, and huge Germans, Cæsonia places.
 "To the gods, therefore, and to the genius of the general, an
 "hundred pair,
 "On account of things eminently achieved, I produce: Who
 "forbids?—Dare—
 "Woe! unless you connive—Oil and pasties to the people 50
 "I bestow: do you hinder?—speak plainly."—"Your field
 "hard-by,
 "Say you, is not so fertile"—"Go to, if none to me
 "Now were left of my aunts, no cousin-german, no niece's
 "daughter
 "Remains; the aunt of my uncle has lived barren,
 "And nothing remains from my grandmother: I go to Bovillæ,

this difficult passage; but I cannot say that it satisfies me. I see no authority, from any thing that precedes or follows, to construe *juxta*—nigh the city, and hence make *juxta* equivalent to *suburbæ*: nor is the taking *est* from *juxta*, and transferring it to *exossatus* or *ager*, as done above, the natural method of the syntax.

I would therefore place the words in their natural order in which they are to be construed—*Non adeo, inquis, juxta est exossatus ager*. The Delph. interpret. says, *Non ita, ait, prope est ager sine ossibus*.

Exosso—are—is to take out the bones of an animal; to bone it, as we say. *Congrom istum maximam in aqua finite fodere paulisper, ubi ego vetero exossabitur*. Ter. Adelph. *Ager* is a field, land, ground—hence, a manor with the demesne, an estate in land. Hence, by Metaph. *exossatus ager* may mean, here, an estate that has been weakened, diminished by extravagance of great expense, having what gave it its value and consequence taken out of it.

In this view I think we may suppose the poet as representing his heir's answer to be—

"An estate that has been exhausted
 "and weakened—*exossatus*; boned as it
 "were, by such expense as you propose,
 "is not so near—*non adeo juxta est*—
 "i. e. so near my heart; so much an ob-
 "ject of my concern, as to make it worth
 "my while to interfere about it, or at-
 "tempt to hinder this last expense of
 "your dole to the mob, when the first
 "of the hundred pair of gladiators, &c.

"48, will bone it—i. e. diminish its sub-
 "stance and value, sufficiently to render
 "me very unconcerned as to being your
 "heir." We often use the word *near*,
 to express what concerns us.

This appears to me to be the most eligible construction of the words, as well as most naturally to introduce what follows.

52. "*Go to*—" Says Persius—very well, take your own way—think as you please, I am not in the least fear of finding an heir, though I should not have a relation left in the world.

53. "*My aunts*." *Amita* is the aunt by the father's side—the father's sister.

—"Cousin-german." *Patruelis*—a father's brother's son or daughter.

—"Niece's daughter." So *proneptis* signifies.

54. "*The aunt of my uncle*." *Mater-teta*—*matris soror*—an aunt by the mother's side.

—"Lived barren." *Had no children*.

55. "*Grandmother*." *Avia*, the wife of the avus, or grandfather.

Persius means, that if he had no relation, either near or distant, he should find an heir who would be glad of his estate.

—"I go to *Bovillæ*." A town in the Appian way, about eleven miles from Rome, so called from an ox which broke loose from an altar, and was there taken: it was near *Aricia*, a noted place for beggars, the highway being very public,

Dignus Aricinus qui mendicaret ad axes.
See Juv. sat. iv. l. 117;

Clivumque ad Virbi; præsto est mihi Manius hæres.
 'Progenies terræ'—Quære ex me, quis mihi quartus
 Sit pater; haud prompte, dicam tamen. Adde etiam unum,
 Unum etiam; terræ est jam filius; et mihi ritu
 Manius hic generis, prope major avunculus exit. 60
 Qui prior es, cur me in decursu lampada poscas?
 Sum tibi Mercurius: venio deus huc ego, ut ille
 Pingitur. An renuis? vin' tu gaudere relictis?
 'Deest aliquid summæ.' Minui mihi: sed tibi totum est,
 Quicquid id est. Ubi sit, fuge quærere, quod mihi quondam 65
 Legarat Tadius, neu dicta repone paterna:
 'Fœnoris accedat merces; hinc exime sumptus.'
 'Quid reliquum est? reliquum? Nunc, nunc impensius unge,

56. "*The hill of Virbius.*" An hill about four miles from Rome; so called from Hippolytus, who was named Virbius, and worshipped there, on account of his living twice—inter viros bis. See *Æn.* vii. 761—77. This hill, too, was always filled with beggars, who took their stands by the road-side.

—"Manius is ready," &c.] Manius is the name of some beggar, and so put for any; the first which he met with would immediately be glad to be his heir. *Præsto*—ready at hand.

57. "*An offspring of earth*"—] What, says the other, would you take such a low base-born fellow as that, whose family nobody knows any thing about, a mere son of earth, to be your heir?

—"Inquire of me," &c.] As for that, replies Persius, if you were to ask me who was my great grandfather's father, who stood in the fourth degree from my father, I could not very readily inform you. But go a step higher, add one, and then add another, I could give you no account at all; I then must come to a son of earth, nobody knows who, but somebody that, like the rest of mankind, sprang from the earth.

Empedocles, and some other philosophers, held that mankind originally sprang from the earth.

59—60. "*By the course of kindred.*" &c.] Perhaps, in this way of reckoning, as the earth is our common mother, Manius may appear to be my relation, my great uncle for ought I know, or not very far from it; for as children of one common parent, we must be re-

lated.

61. "*You who are before,*" &c.] This line is allegorical, and alludes to a festival at Athens, instituted in honour of Vulcan, or of Prometheus, where a race was run by young men, with lighted torches in their hands, and they strove who could arrive first at the end of the race without extinguishing his torch. If the foremost in the race tired as he was running, he gave up the race, and delivered his torch to the second; the second, if he tired, delivered it to the third, and so on, till the race was over. The victory was his who carried the torch lighted to the end of the race.

Now, says Persius, to his presumptive heir, who appears to be more advanced in life, why do you, who are before me in the race of life, i. e. are older than I am, want what I have before the course is over, i. e. before I die, since, in the course of nature, the oldest may die first? I ought therefore to expect your estate instead of your expecting mine. It is the first in the torch-race that, if he fails, gives the torch to the second, not the second to the first. See *ANRW. Lampas, ad fin.*

62. "*I am to thee Mercury*"] Do not look on me as thy nearest kinsman, on thyself as my certain heir, and on my estate as what ought to come to you by right; but rather look on me as the god Mercury, who is the bestower of unlooked-for and fortuitous gain.

62—3. "*As he is painted.*"] Mercury, as the god of fortuitous gain, was painted with a bag of money in his hand. Hercules was the god of hidden treasures.

- "And to the hill of Virbius; Manius is ready at hand to be
"my heir"— 56
- "An offspring of earth"—"Inquire of me who my fourth
"father
- "May be, I should nevertheless not readily say. Add also one,
"Again one; he is now a son of earth: and to me, by the course
"Of kindred, this Manius comes forth almost my great uncle.
"You who are before, why do you require from me the torch
"in the race? 61
- "I am to thee Mercury: I a god come hither, as he
"Is painted. Do you refuse?—Will you rejoice in what is left?
"There is wanting something of the sum:" "I have dimi-
"nished it for myself,
- "But you have the whole, whatever that is: avoid to ask where
"that is which 65
- "Tadius formerly left me, nor lay down paternal sayings—
"Let the gains of usury accede; hence take out your expense."
"What is the residue?"—"the residue!—Now—now—more
"expensively anoint,

See sat. ii. l. 11, and note. Mercury presided over open gain and traffic, and all unexpected advantages arising therefrom.

63. "Do you refuse?"] Are not you willing to look upon me in this light, and to accept what I may leave, as merely adventitious.

—An *magis excors*

Rejeda prava, quam prava Mercurius fert?

Hon. lib. ii. sat. iii. l. 67, 8.

—"Will you rejoice in what is left?"] Will you thankfully and joyfully take what I leave?

64. "There is wanting something," &c.] But methinks you grumble, and find fault that a part of the estate has been spent.

—"Diminished it for myself."] Well, suppose my estate to be less than it was, I, that had the right so to do, spent the part of it that is gone upon myself and my own concerns.

65. "But you have the whole," &c.] But you have all at my decease, whatever that all may be; you could have no right to any part while I was alive; so that you have no right to complain, when what I leave comes whole and entire to you.

—"Avoid to ask," &c.] Don't offer to inquire what I have done with the legacy

which my friend Tadius left me, or to bring me to an account concerning that, or any thing else.

66. "Paternal sayings."] Nor think of laying down to me, as a rule, the lesson that old covetous fathers inculcate to their sons, whom they wish to make as sordid as themselves. Perhaps *repono* may here be rightly translated *retort* (comp. Juv. sat. i. l. 1, and note)—*q. d.* Don't cast this in my teeth.

67. "Let the gains of usury," &c.] *q. d.* "Put your money out to usury, and 'live upon the interest which you 'make, reserving the principal entire:" let me hear none of this, says Persius, as if I were bound to live on the interest of what I have, that the principal may come to you.

68. "What is the residue?"] Well, but though I may not call you to an account about your expenses, yet let me ask you how much, after all, may be left for me to inherit.

—"The residue!"] Says Persius, with indignation; since you can ask such a question, as if you meant to bind me down to leave you a certain sum, you shall have nothing, I'll spend away as fast as I can.

—"Now, now more expensively," &c.] "Here," says Persius, "slave, bring me oil, pour it more profusely over my

Unge, puer, caules. Mihi, festâ luce, coquatur
 Urtica, et fissâ fumosum sinciput aure;
 Ut tuus iste nepos, olim, satur anseris extis,
 Cum morosa vago singultiet inguine vena,
 Patriciæ immeiat vulvæ? Mihi trama figuræ
 Sit reliqua? ast illi tremat omento popa venter?

70

‘Vende animam lucro; mercare; atque excute solers
 ‘Omne latus mundi: ne sit præstantior alter
 ‘Cappadocas rigidâ pingues plausisse catastâ.
 ‘Rem duplica.’ ‘Feci.—Jam triplex; jam mihi quarto,
 ‘Jam decies redit in rugam. Depunge ubi sistam,

75

“dish of pot-herbs. Now I see that
 “your avarice leads you to be more
 “concerned about what I am to leave,
 “than you are about my comfort while
 “I live, or for my friendship and re-
 “gard, I’ll e’en spend away faster than
 “ever.”

70. “*A nettle.*”] Shall I, even upon
 feast-days when even the poor live bet-
 ter, content myself with having a nettle
 cooked for my dinner? i. e. any vile
 worthless weed.

—“*And a smoky hog’s cheek*”] An old
 rusty hog’s cheek, with an hole made in
 the ear by the string which passed
 through it to hang it up the chimney.

Sinciput—the fore-part, or perhaps
 one half of the head; also a hog’s cheek.
 See Juv. sat. xiii. l. 85, and note.

Here it is put for any vile and cheap
 eatable.

71. “*That that grandson of yours,*” &c.]
 That some of your descendants may
 hereafter live in riot, however sparing
 and covetous you may be.

—“*A goose’s bowels.*”] The liver of a
 goose was esteemed by the Romans as a
 most delicious morsel. They crammed
 the animal with a certain food (of which
 figs were the main ingredient) that made
 the liver grow to an amazing size. See
 Hor. lib. ii. sat. viii. l. 88; and Juv.
 sat. v. l. 114.

72. “*His froward humour,*” &c.] When
 at the same time he is absurdly keeping
 an expensive and high-bred mistress.

73. “*A woof of a figure,*” &c.] Trama
 is the woof in weaving, which is com-
 posed of thin threads which lie parallel
 to each other, when shot through the
 warp. These do not appear while the
 cloth is fresh, and has the nap on; but

when the cloth loses the nap, and be-
 comes threadbare, then the threads are
 seen, and have a pear, thin, and shabby
 appearance. Now, says Persius, shall I
 reduce myself to the appearance of the
 texture in an old, worn-out, threadbare
 coat? &c. Shall I make myself a mere
 skeleton? mere skin and bone, as we
 say. Trama figuræ, for figura trama.
 Hypall.

74. “*A gluttonous belly,*” &c.] That he
 may have his gluttonous belly shake like
 a quag, as he walks along, with the fat-
 ness of his caul.

This is well opposed to the trama fi-
 guræ.

Popa is, properly, the priest who slew
 the sacrifices, and offered them up when
 slain: they had a portion of the sacri-
 fices, on which they constantly feasted,
 and were usually fat and well-looking—
 hence popa signifies also gluttonous,
 greedy, dainty. Metaph.

75. “*Sell your life for gain.*”] Persius
 having pretty largely set forth how he
 should treat his supposed heir, who pre-
 sumed to interfere with his manner of
 living, or with the disposal of his fortune
 while alive; and all this in answer to
 what the miser had said, on not daring
 to sell any part of his estate in order to
 relieve his shipwrecked friend, for fear
 his heir should resent it after his decease
 (see l. 33—7.), now concludes the sa-
 tire with some ironical advice to the
 miser, in which he shows that the de-
 mands of avarice are insatiable.

If, after all I have said, you still per-
 sist in laying up riches, and hoarding
 for those who are to come after you, e’en
 take your course, and see what will be
 the end of it; or rather you will see no

- "Anoint, boy, the pot-herbs. Shall there be for me on a
 "festival-day boiled
 "A nettle, and a smoky hog's cheek with a cracked ear, 70
 "That that grandson of yours should hereafter be stuff'd with
 "a goose's bowels,
 "When his froward humour shall long to gratify itself
 "With some lady of quality? Shall a woof of a figure
 "Be left to me: but to him shall a gluttonous belly tremble
 "with caul?—
 "Sell your life for gain; buy, and, cunning, search 75
 "Every side of the world: let not another exceed you
 "In applauding fat Cappadocians in a rigid cage.
 "Double your estate:"—"I have done it:—Now threefold,
 "now to me the fourth time,
 "Now ten times it returns into a fold; mark down where I
 "shall stop,

end of it, for neither you, nor your heir, will ever be satisfied. However, sell your life and all the comforts of it—i. e. expose it to every difficulty and danger: in short, take all occasions to make money, let the risk be what it may. See sat. v. l. 135—6. Epitropa.

75. "Buy." Purchase whatever will turn to profit.

—"Cunning." Shrewd, dextrous in your dealings.

75—6. "Search every side of the world." Sail to every part of the world, that you may find new articles of merchandise.

76. "Let not another exceed," &c.] Make yourself thorough master of the slave-trade, that you may know how to bring slaves to market, and to commend and set them off to the best advantage. —Plausium—literally, to have clapped with the hand. It was customary for the mangones, or those who dealt in slaves, to put them into a sort of cage, called catasta, in the forum, or market-place, where the buyers might see them: to whom the owners commended them for their health, strength, and fitness for the business for which they wanted them; also they clapped or slapped their bodies with their hands, to shew the hardness and firmness of their flesh. The slaves had fetters on; therefore the poet says—rigida catasta. They had arts to pamper them, to make them look

sleek and fat; they also painted them to set them off, as to their complexion and countenance: hence the slave-dealers were called mangones, See *ANRW.* Mango; and *Juv.* xi. l. 147.

77. "Fat Cappadocians." Cappadocia was a large country in the Lesser Asia, famous for horses, mules, and slaves. It has been before observed, that the slaves, when imported for sale, were pampered to make them appear sleek and fat—or perhaps we may understand, by pingoes, here, that the Cappadocians were naturally more plump and lusty than others.

78. "Double your estate." i. e. By the interest which you make.

—"I have done it." That, says the miser, I have already done.

79. "Ten times it returns into a fold." i. e. It is now tenfold. Metaph. from garments, which, the fuller they are, the more folds they make: hence duplex, from duo, two, and plico, to fold—triplex, from tres, and plico, &c. So the verbs, duplico, to double, to make two-fold—triplico, &c. *Ruga*, Gr. *πτυξ*; a *πτυξ* —i. e. *πτυξ*, traho, quod *ruga* cutim aut vestem in plices contrahat. See *ANRW.*
 —"Mark down." &c.] Depunge—metaph. from marking points on a balance, at which the needle, or beam, stopping, gave the exact weight. See *Juv.* sat. v. l. 100, and note.

The miser, finding his desires increase;

' Inventus, Chrysippe, tui finitor acervi !'

80

as his riches increase, knows not where to stop:

Crescit amor nummi quantum ipsa pecunia crescit. Juv. sat. xiv. l. 139.

80. "O Chrysippus," &c.] A Stoic philosopher, a disciple of Zeno, or, according to others, of Cleanthes. He was the inventor of the argument, or vicious syllogism, called sorites, from Gr. *σωρίτης*, an heap, it consisting of a great number of propositions heaped one upon the other, so that there was hardly any end to be found—A proper emblem of covetous desire, which is continually increasing.

Persius calls Chrysippus, *inventus finitor*, the only finisher, that was found, of his own heap—because he investigated the method of putting an end to the propositions, or questions, in that mode of argument, and wrote four books on the subject.

This the poet may be supposed to be deriding in this place, as in truth an im-

possible thing, Chrysippus himself having devised no better expedient, than to state only a certain number of propositions, and then to be silent. But this would not do, he might be forced on, ad infinitum, by a question on what he said last. See Cic. Acad. Qu. lib. ii. 29.

Marshall reads this line:

"Inventor, Chrysippe, tui, et finitor acervi."

"Sic legas meo periculo," says he, "sum tu multo concinnior."

O Chrysippus! thou that couldst invent, and set bounds to thy increasing sorites, teach me to set bounds to my increasing avarice. Iron. The miser is supposed to be wearied out with the insatiableness of his avaricious desires, and longs to see an end put to them—but in vain.

Having now finished my work, which, like the sorites of Chrysippus, has, from

"O Chrysippus, the found finisher of your own heap." 80

the variety and redundancy of the matter, been so long increasing under my hands, much beyond what I at first expected, I should hope that the Reader, so far from blaming the length of the performance, will approve the particularity, and even minuteness, of the observations, which I have made on the preceding Satires of Juvenal and Persius, as on all hands they are allowed to be the most difficult of the Latin writers: therefore mere cursory remarks, here and there scattered on particular passages, would assist the Reader but little, in giving him a complete and consistent view of the whole; to this end every separate part should be explained, that it may be well understood and properly arranged within the mind: this, I trust, will stand as an apology for the length of these papers, which, wherever they may find their way, will be attended

with the Editor's best wishes, that they may carry those solid and weighty instructions to the mind, which it is the business of our two Satirists to recommend—*Delectando pariterque monendo.*

However Persius may be deemed inferior to Juvenal as a poet, yet he is his equal as a moralist; and as to the honesty and sincerity with which he wrote—"There is a spirit of sincerity," says Mr. Dryden, "in all he says—in this he is equal to Juvenal, who was "as honest and serious as Persius, and "more he could not be."

I have observed, in several parts of the foregoing notes on Persius, his imitations of Horace—The reader may see the whole of these accurately collected, and observed upon—*CASAUB.* *Persiana Horatii Imitatio*, at the end of his Commentaries on the Satires.

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